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Ridley sc
Revd Christian Frederic Frey.
Missionary.
Pubd by Williams & Smith, Stationers Court, 1. Jany 1806.

THE

EVANGELICAL MAGAZINE,

1806.

THE

PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers,

OF DIFFERENT DENOMINATIONS.



"I planted, Apollos watered, God gave the increase."
PAUL.

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PREFACE.

The growing importance of Periodical Publications is universally acknowledged: they are a mighty engine of public good or evil, in proportion to the regard which they bear to Truth or Error, Virtue or Vice. The press teems with multifarious productions, suited to every description of readers, and to every taste. Some of these, we fear, are unhappily calculated to foster the spirit of Scepticism and Infidelity, while others, under the guise of religious zeal, are adapted to rouse the spirit of Intolerance and Persecution.

The Conductors of this Work make it their study to avoid these evils, and to furnish their numerous readers with a periodical supply of mental food, at once wholesome and agreeable, pleasant and nutritious: or, in other words, to present to them Truth without Rancour, — and Practical Religion without Legality.

The Design of this Publication, the religious Principles of its stated Contributors, and the benevolent Application of its Profits, are too well known to require explanation. The Editors boast not of their diligence or ability; but they may be permitted to rejoice in the increasing Patronage of the Religious Public:—while they are indulged with that patronage, they will continue to disregard the reproaches of those who appear to be grieved that the distinguishing doctrines of the Gospel (which it is now fashionable to explode, under the name of Calvinism) are thus disseminated among so many Thousands of British Christians, and widely circulated both upon the Continent and in America.

Trusting in that God who has hitherto prospered our efforts, we shall steadily pursue our Original Plan, earnestly contending for Evangelical Truth, Christian Experience, and Practical Godliness; without Party Views, and in the spirit of Christian Candour toward all the Disciples of our common Lord, of whatever denomination.

And while we renew our exertions in this department of the Work, we mean not to relax in any other. The increasing Spread of the Redeemer's Cause will give a growing interest to our Intelligence; and every Society, at home and abroad, formed to promote this object, will be allowed its claim in this part of our Miscellany.

When we look around us, and see "the desolations which are made in the earth," we tremble and adore!— at the same time we know that the Ark of the Church is built to live amidst conflicting elements, and shall, under the conduct of her Divine Pilot, finally outride every storm. In the mean time we cordially sympathize with our Protestant brethren on the Continent, whose lot is cast amidst those scenes of horror; and thankfully adore the good Hand which has not only spared us, but enabled us to lift up our heads with joy and triumph among the nations round about us.

But to return to the humble Subject of this Address:—Next to our grateful Acknowledgements to the Divine Providence for the Success of our Work, and the blessing which has attended it, our renewed Thanks are due to our Readers in general, and particularly to our respected Correspondents, whose various Talents enrich our Magazine, and whose future Contributions we earnestly solicit.

May the Father of Lights, and God of all grace, assist both them and us in the further Prosecution of the Work, and render it an increasing Blessing to the Church and to the World!

THE

EVANGELICAL MAGAZINE.

JANUARY, 1806.

A SHORT ACCOUNT OF MR. FREY,
A CONVERTED JEW,
AND A PREACHER OF THE GOSPEL TO THE JEWS.

Mr. Frey, whose original name was Joseph Samuel, descended from Jewish parents, and was born at Mainstockheim, near Kitzingen in Franconia, a province of Germany, September 21, 1771. His father is a respectable Rabbi, of eminent devotion, wholly retired from the world, giving up himself entirely to the study of the Jewish religion. The children were educated strictly according to the law of Moses, and the injunctions of the Talmud; and partook, in a large degree, of those prejudices against Christianity which are common to the Jews, and which were increased by the jealousy of their mother, whose brother had embraced the religion of Jesus at Strasburgh.

Mr. Frey and his four brothers being intended to become teachers of the Jewish religion, were carefully instructed in its principles. At six years of age Mr. Frey could perfectly read the five books of Moses in Hebrew; and at thirteen was admitted into the congregation. He was then called upon to determine whether he would devote himself to study or to trade. He chose the former; and having pursued his studies till his nineteenth year, became a teacher in private families; and in which station he continued about three years.

At the close of this period, his mother, who conducted the trade by which the family was supported, had occasion for his help in the business, and called him home; but her prospects not being realized, he again left his father's house, at the expiration of six months, and returned to the country of Hesse, where he had before lived as a teacher. His father, who accompanied him a little way out of town, took leave of him in the most affectionate and devout manner, and, laying his hands upon his head, said, "The Angel of the Covenant be with thee!"—which words made a powerful impression on his mind, and have been happily accomplished in his experience.

When he returned to Hesse, he could obtain no employment; most of the Jews there being tinctured with infidelity, had no relish for religious instruction. He therefore continued his journey,

through Westphalia, to Hanover, till, after various disappointments, he came to Hamburgh and Altona. Having continued some time in the latter place, all hopes of being employed as a teacher vanished; and having struggled with a variety of embarrassments, he at length met with a Jew, who, in a very plausible manner, assured him he could procure for him, in a family at Schwerin, just such a situation as he wanted. Mr. Frey was induced to part with five dollars for this purpose. But, alas, when he arrived at the place, he found he had been completely swindled out of his money.

In his journey to the latter place, he travelled with a Jewish student and a merchant's clerk. The latter, who was a Christian, observing his scrupulous attention to the law of Moses, conformably to which he scarcely touched any thing but bread and water, while his brother student, who was a professed infidel, made free with every thing, said to him, "I am sorry to see you still striving to keep a law which has expired long ago;" which he confirmed by Jer. xxxi. 31, &c. These words greatly affected him; and soon after, the thought of becoming a Christian first occurred to his mind, for till now the very name of a Christian was an abomination to him. This idea first struck him on the Sabbath Day,—when he took up his pen, and wrote a letter to the clerk before mentioned, laying open his situation, and offering to accompany him to Berlin, and diligently to inquire into the truth of Christianity. Having finished this letter, he lighted a candle and sealed it with wax.

A few hours after, his conscience severely smote him for this violation of the Mosaic law, which forbids lighting a fire on the Sabbath (Exod. xxxv. 3.) and for which crime the Talmud inflicts the punishment of a forty days fast. His conscience was now alarmed, and remonstrating against this his first wilful transgression, as he conceived, of the law, told him he was no longer a Jew. His feelings were indescribable; and he knew by painful experience the force of those words, "A wounded spirit who can bear?" He now anticipated the painful consequences of this breach of the law, if he continued a Jew; and his inclination to become a Christian every moment acquired additional strength.

Finding, to his great mortification, that his Christian friend had left the town for Rostock, he set out the next morning for that place, earnestly hoping to find him there; but was disappointed. He applied, however, to the principal minister of the town, expressing his desire to be instructed in Christian principles; but after several conversations, he was advised first to go to three other towns, where, if he was not received, he might return to Rostock, and be admitted there. This was intended as a trial of his sincerity. He then proceeded to Wismar, a sea-port belonging to Sweden, where the superintendant, Mr. Haupt, offered to instruct him in Christianity; he also procured for him a situation at a Shoemaker's, with whom he agreed to learn his business. Here he continued eighteen months, when his master gave up his trade;

and Mr. Frey being obliged to remove, served eighteen months longer to another master at New Brandenburgh, in Mecklenburgh Strelitz. Here also he received further instruction from the Rev. Mr. R. Kortüm.

On the 8th of May, 1798, he was publicly baptized, and received a member of the Christian Church. It is the custom in Germany, when a Jew is baptized, that he should have several God-fathers, who generally make him presents; but Mr. Frey declined this, lest he should be thought to have become a Christian for worldly gain.

It is also a custom for a converted Jew to receive a new name at his baptism: accordingly, at the time of Mr. Frey's baptism, the minister having preached from John viii. 32. "Ye shall know the truth, and the truth shall make you free," gave him the name of Christian Frederic Frey. *

Thus did Mr. Frey become a Christian *outwardly*, being convinced in his judgment of the truth of Christianity; but in a great measure unacquainted with the power of it on his heart.

The means by which the Spirit of God was pleased to effect this great work, deserve particular notice. He had occasion to call at a shop to purchase a trifling article; when the tradesman (Mr. Michaelis) finding that he was a Jew, but now baptized, said, "I have been reading the Life of Solomon Duitch, a converted Jew; I heartily wish you may turn out such a Christian as he was. But how do you live now?" Mr. Frey frankly told him how vainly he spent part of the Lord's Days, in worldly company, &c when Mr. Michaelis affectionately advised him to call next day (Sunday) at a Mr. Thorman's, where several Christian friends met in the evening for religious exercises, with whom he might form an acquaintance for his edification. This he promised to do.

Next morning he went to Church, when the minister confirmed a number of children, and, in the course of his exhortation, said, "As I fear some of you may be tempted to return into the broad way of destruction, let me give you this word of Job on your journey, *My righteousness I hold fast, and will not let it go: my heart shall not reproach me as long as I live.* Job xxxvii. 6. Dear Children, consider at the close of every day, whether your heart does not reproach you," &c. These words proved as a hammer to break his heart in pieces. His conscience began to reproach him for a thousand offences, and he saw that he had broken his double covenant as a Jew, at his circumcision, and at his confirmation in his thirteenth year; and also his baptismal covenant when he joined the Christians. In short, he was now made acquainted with the spirituality of the law, and his soul was filled with all the terrors of Sinai. He hastened home, wept, and prayed, "God be merciful to me a sinner!"

At five in the afternoon he went to Mr. Thorman's, oppressed

* *Frey* is the German name for *Free*, and is pronounced in the same manner.

with shame and fear, and was received by the Christian brethren in the most friendly manner. He returned to his closet, and poured out his heart before the Lord. In the morning he opened his Bible, and met with those cheering words, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ is come into the world to save sinners, of whom I am the chief." These words filled him with joy, so that he could not proceed, but continued repeating the latter part, "to save sinners, of whom I am the chief." From that time he clearly saw the way of salvation, and was enabled to rejoice in hope.

He was now brought, as it were, into a new world, and reading his Bible with other eyes than before, found great delight in the company before mentioned, and at once gave up his carnal amusements, spending every evening in reading the Scriptures and evangelical treatises. Among others, the Basil Publications, containing Missionary Intelligence from England, &c. attracted his particular notice; and he felt a strong inclination to devote himself to the service of his Saviour among the Heathen.

Sometime after this he removed to Berlin, and worked about a year and a half at his trade. Here he frequented the meetings of the United Brethren, and derived much advantage from their preaching and conversation. His Missionary Zeal acquired increasing vigour; and he was at length admitted into their Missionary Seminary at Berlin, under the care of the Rev. Mr. Jaenicke, who spared no labour to instruct him and the other students in the leading doctrines of the gospel.

From hence he was called by the Missionary Society to come over to London, together with Mr. Palm and Mr. Ulbricht, to be employed as an assistant to Dr. Vanderkemp, in South Africa. In September, 1801, he arrived in England, together with Mr. Palm, who has since sailed to Columbo, and Mr. Ulbricht, who is gone to South Africa.

After his arrival, the Directors of the Society, considering that, being a converted Jew, he might probably become a suitable person to preach the gospel to his brethren, determined on his staying in England; but being totally unacquainted with our language, he was sent to Gosport, where he continued upwards of three years under the care of the Rev. Mr. Bogue, made considerable advances in the study of divine truth, and acquired such a knowledge of the English tongue, as to be able to preach fluently and acceptably to crowded audiences in the metropolis and its vicinity.

For some months past, Mr. Frey has devoted his labours principally to his Jewish brethren, to whom he delivers a lecture every Saturday evening. For several weeks, a great number of Jews attended, and some of them with much seriousness, while many of the lower sort, who remained in the street, expressed their contempt and malice in a very riotous and disgustful manner. In consequence, however, of a prohibition from the leading Jews,

few comparatively have lately appeared in the chapel. Yet a score or two still attend; and several individuals come to his lodgings, and unite in social prayer. Among these, there is reason to hope that some are under serious impressions, and will prove "Israelites indeed."

What the future destination of Mr. Frey may be, we cannot say. If a church of Converted Jews can be formed in London, Mr. Frey will probably become their pastor; and we may hope that in such a case other Jews will, from time to time, be induced to join them *. Mr. Frey will also, we are informed, make excursions into different parts of England, and perhaps to the Continent, especially where any considerable number of Jews reside, and declare to them also the gospel of Messiah. Whatever his future engagements may be, every Christian reader will rejoice with us in the display of Divine Grace in his conversion, and pray that he may be made the honoured instrument of "turning away ungodliness from Jacob."

We are happy to be able to gratify our readers, in presenting to them this very slight Sketch of Mr. Frey's Life; but we shall be happier still in announcing a more full and particular Narrative, which we understand is in contemplation to be published under the sanction of the Missionary Society, and which, we doubt not, will be eagerly read by Christians of every description.

THE CONVERSION TO CHRISTIANITY OF *MR. LAPIDOTH AND FAMILY;*

who were publicly baptized at Vianen, in Holland, the 28th March, 1805.

The conversion to Christianity of so large a family of the Jewish persuasion as that of Mr. Lapidoth, his wife, and thirteen children, has been deemed an occurrence, both in its nature and circumstances, sufficiently important to merit the following narrative, in order to satisfy the laudable curiosity of those who feel interested in the everlasting happiness of their fellow-creatures. This account is the summary of what several ministers, who from the beginning were interested in this affair, have observed; and some things have been judged necessary to add thereto.

It was, in the first place, of importance to them to learn from Mr. Lapidoth, that the germ of conviction began even in his early youth to develope itself. He remembers very distinctly that, about his tenth year, his conversation with Christian children

* If our Christian friends in the country are acquainted with any Jews who appear to be truly converted to God, information to the Editor, concerning them, will be acceptable.

occasioned some reflections on the difference between the Jews and the Christians. Meditations upon the Messiah of the Jews, and that Jesus whom he heard of in his conversation with children educated in the Christian Religion, brought him so far, that he proposed several childish questions, which were the result thereof, to his Jewish master. The latter observing these doubts in his scholar, strove to prevent their increase, by informing him that he must not ask any questions about such things. "Whom am I then to ask? You are, at all events, my instructor," was the answer of the unsatisfied scholar. Upon this, the master first expressed his dissatisfaction; but observing that stronger means must be used, he put into his hands that infamous libel, called, מעשה ישו,* or, *The History of Jesus*, in the Hebrew language, published with the intent of strengthening, through gross calumny, the prejudices of the Jews against our Saviour. This conduct of the master, and palpable malice of the said libel, increased suspicion, and excited curiosity more strongly to read the accounts of that Jesus in the books held sacred by the Christians.

Some time after that he succeeded, with much trouble, in providing himself, secretly, with a New Testament, through the medium of a worthy Christian woman who worked at his aunt's as a sempstress. He perused it with the greatest eagerness, he soon found the amazing difference between its contents and those of the before-mentioned work, which caused him to peruse and re-peruse it with much pleasure, as frequently as it was possible for him to do it secretly. The more he read it, the more were his ideas of the religion of his fathers increased and strengthened. With redoubled devotion, and a new sort of curiosity, he began to search for further light, by reading the writings of the Prophets; with the intention of thereby bringing the expectations of his nation respecting the Messiah to the touchstone.

Having, by stealth, continued these researches in the more advanced period of his youth, he became more and more involved in a serious perplexity what to believe; which was increased by reason of his not daring to open his heart to others; and from those to whom he did discover himself, by hints, he received no proper instruction. His heart under all this was heavily depressed, as, by his increase in years, he began to feel the importance of the affair; so that, by the uneasiness of his mind, he was often compelled to pray fervently to God, who knew his heart; and that it was oppressed to know the truth, in order to enlighten him and relieve him out of this insupportable state of uncertainty, that he might arrive at that sound knowledge to which he might cleave as the truth.

With the increase of this seriousness, new objections and difficulties arose in his mind; he resolved, therefore, to begin anew

* This blasphemous book is generally read by the Jews on Christmas Eve; when they are not allowed to read any of their own religious books, but employ themselves in amusements.

from the commencement of his researches. With this, and the reading every thing out of the systems of the Jews, and their sacred writings, which throw any light upon it, a considerable portion of his leisure hours passed away. His reverence for the New Testament in the mean time greatly increased; and the lifeless devotion which he observed among his own people, struck him more and more; their ceremonies gradually lost their value in his esteem, and became contemptible to him. The great day of atonement, particularly, was an evident contradiction to the prevailing ideas of his mind and the serious sensations of his heart; for, through the little light he had already acquired of the truth of the Christian Religion, there remained nothing with which he could satisfy himself. After this, entering into a laborious and busy way of life, and obliged to take long journies into other countries, the opportunity and inclination to continue his researches were subject to accidental hindrances. He experienced the great injury which the calling of a merchant occasioned to the important duties of devotion; and he had often, in moments of serious meditation, to reproach himself with slowness or culpable indifference.

Afterwards, having enjoyed greater opportunities of conversing with Christians, and now and then attending their places of worship, he discovered a greater inclination towards Christianity; more especially when the bustle of business and the overpowering effects of prosperity exerted less influence in prejudicing the thoughts of his heart, which continually arose with fresh power. This inclination was at length so strong, that he firmly resolved not to marry any person, but one whose ideas on this subject accorded with his own. Several proposals of marriage being made to him by his friends, as is the custom among the Jews, he rejected them; and at length fixed his affections on his present wife, Sarah de Jonge, in whose heart, at that time, the like doubts began to arise. He considered, therefore, that he should have some one to whom he could confide these most important secrets of his heart, and who could share them with him. With thanksgiving he revered herein the direction of the Divine Providence; and the important discourses they had with each other convinced him more and more, that the same ideas and wishes filled her mind also. The spirit of enquiry was hereby sensibly encouraged, but continually met with impediments, in reflections on the divinity of our Lord Jesus Christ, on what Christians believe of the Trinity, and the complete purity and infallibility of the New Testament. His heart was thereby much tormented; and he would have reckoned himself happy, if he could have believed that which as yet it seemed impossible for him to believe. Nevertheless he, as well as his wife, lost all inclination to the Jewish doctrine; and their ceremonies and form of worship even excited disgust; their manner

of living also, now began to differ much from that of the Jews.

Beside, in consequence of the prosperous course of his affairs, and the cares of a family, which were rapidly increasing, that sincere earnestness and entire resignation of heart which, amidst so many doubts, were in his situation necessary to arrive at the full light of truth and peace of mind, again became weak and faint. The liveliness of his disposition, how advantageous soever it might be in the serious moments of his life, threw many stumbling blocks in his way, and occasioned no small injury; it caused him often to do injury to himself. Hence, he often contradicted the convictions of his heart, and was brought into that whirlpool, which can be conceived of only by those who know by painful experience, the surprizing counteraction of our corrupt nature to that which is good.

The succeeding adversities of his life brought him, under the direction of the Divine Providence, into a school of experience better fitted for his improvement. In consequence of extensive commercial connexions with France, after experiencing many other misfortunes, he became the sacrifice of the covetousness and tyranny with which the famed reign of terror (by means of the guilloline) appropriated to itself the property of the best commercial houses in the country; and his, till then prosperous, circumstances received such unexpected and fatal shocks as occasioned his complete ruin. His repeated efforts to recover himself, by undertaking other affairs, altogether miscarried, notwithstanding the best prospects, owing to the unfavourable circumstances of the times and the war; and every thing conspired together to give a turn decisively unfavourable to his worldly affairs.

However distracting these circumstances frequently were, they were notwithstanding, proper in themselves, and appear to have been made use of by a higher hand, continually to enliven his devout affections, and to give him, in seeking peace of mind in religion, strength according to his day. Not only did the parents feel this necessity for themselves, but the sensation of it had much influence also in the education of their children. Instructed both by prosperity and adversity, and more and more strengthened in an earnest solicitude to discover the true way to solid happiness, they endeavoured to impress similar ideas and sentiments on the minds of their children from their very infancy. They meant to let their understandings take their free course; but held it, at the same time, their parental duty, in proportion to their years and capacity, not to conceal from them their own real sentiments, and with all their power to impress on them the same love of truth, and esteem for virtue and goodness, on which they themselves set the greatest value.

Their manner of life, which began more and more to differ from that of the Jews, and the particular way of bringing up their children, became from time to time the more obvious, and led them to a more familiar conversation with Christians, by which they obtained a more distinct knowledge respecting the difficulties which they found in some principal points; they also became acquainted with some good and useful books adapted to their circumstances; and thus they were further strengthened in their conviction of the excellence of Christianity.

We scarcely need observe, that in proportion as these their views, and the manner of life resulting from them, became publicly known, it could not but occasion an unfavourable impression on the minds of their own nation and relations. However, as long as their conviction and sentiments had not arrived at such a maturity as that a final transition to Christianity was with much probability to be feared, this unfavourable impression was not so prejudicial with their rich relations, on whose sect, and their support, they, in their adversity, were entirely dependent; but, on the contrary, they were, by a well-regulated and liberal supply of their nearest relations, and by various promises, threats, and connexions of importance, together with their large family, deterred from taking that decisive step which the Jewish nation, as is well known, is accustomed to consider as the greatest scandal and infamy.

Notwithstanding this, their convictions increased, and became more firm. The nothingness of all sublunary things, of which their former life, in prosperity and adversity, had afforded such striking instances, sunk deeper and deeper into their hearts; their present situation gave now more opportunity and fitness of heart to feel the want of true peace of mind, and to seek it in better things; no wonder then, that by the further clearing up of objections, the desire of their hearts towards Christianity became more and more imperious.

After so much experience, and continual vicissitudes of external affairs and internal movements of the mind, but likewise with the heart ameliorated by all this, and a fixed resolution to go over to the Christian Church, Mr. Lapidoth, with his family, came, in the autumn of 1801, to Vianen to reside; and here his inclination towards Christianity soon became very apparent, in his indifference towards the public ceremonies of the Jews, in his domestic management, and in his repeated attendance at the place of worship of the reformed Christians, all which greatly excited the hatred of the Jews, and must, in the sequel, have proved unfavourable to his outward concerns.

[*To be concluded in our next.*]

THE GOOD PASTOR.

WHERE can we find the original whose likeness we may sketch, except in the "Good Shepherd" and "Bishop of Souls" who laid down his life for the flock? But the design of this paper is to pourtray the character of one of those sub-pastors, to whom "the Chief Shepherd, when he shall appear, will award the crown of life, which fadeth not away." He is not one of those, who, having preached to others, shall themselves be cast away; for he first gave good evidence that he had obtained mercy of the Lord to be faithful, before he was sent into the ministry. The work of the regenerating Spirit on his own soul was so decisive, that his Christian experience gave a key to his hearers hearts, and enabled him to say, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and his Son Jesus Christ." When first the Spirit sealed to his heart the pardoning love of Christ, by sprinkling on it his precious drops of atoning blood, he felt his bosom glow with such an ardent zeal to serve the divine glory, by proclaiming redemption to sinners, that "the word of the Lord was like a fire shut up in his bones." But, as a friend suggested to him, that this might not be without a dangerous thing, spiritual pride, feeding the notion that he was called to some great things, and leading to wrong steps, he took the alarm, and resolved humbly to abide "in the station wherein God called him," till his providence should open a door to the ministry. After a time, the concurring hand of God became visible; and with great satisfaction he reflected, "The Lord is a God of judgment; blessed are all they that wait for him." While preparing for the ministry, he was a humble, diligent student, and not more anxious to increase in learning than in religion. It was his maxim, that, on entering the ministry, he, in a new and peculiar manner, gave himself away to Christ; so that in his future settlement he only consulted his master's will, that he might labour in what part of the vineyard his Lord chose. Previously to his taking upon him, in a solemn, public manner, the pastoral charge of souls, he spent a day in secret devotion; and what tongue could describe the transactions of that day? How deep his humiliation, under a consciousness of unworthiness and insufficiency for the work! how earnest his supplication for the anointing of the Holy Ghost, which maketh able ministers of the New Testament! How fervent his intercessions for his intended charge, for the Church of God throughout the world, and for all the ministers of Christ, that none might contract the blood of damned souls!

In all the ministrations of a good pastor, the Bible is not only the text-book, but the statute-book. He considers his own religion as the barometer of his church: and is therefore careful that his dullness should not be to them "a savour of death," but that

his living devotions may be "a savour of life." He studies hard to bring forth, as "a well-instructed scribe," "things new, as well as old;" for he detests the sin of "serving God with that which cost him nought." But, knowing the insufficiency of means, he gives himself more entirely to prayer for the blessing than any of those who, under pretence of trusting to the Spirit of God, never study at all. In prayer, his delightful and exalted devotions remind us of God's High Priest, pouring sweet incense on burning coals. One part of the Sabbath he always expounds some book of Scripture to the people. In preaching, he speaks with the simplicity of one who studies to make things plain to the mind, and with the fervour of him who longs to communicate to others his own devout and ardent feelings. He faithfully discriminates the different characters of his hearers, and treats the applications as the most important part of his sermons. He frequently attends private meetings for prayer and religious conference, that by his presence they may be well managed and well attended. The charge of the great Shepherd ever sounds in his ears, "Feed my lambs." Oh! if you were to see him amidst the children, while catechizing, or preaching to them, how would your hearts melt to see the tender pastor gather these lambs in his bosom, and feed them with the sincere milk of the word! He considers church-discipline as an ordinance which Christ has instituted for salvation: so that he attends to it as the execution of the laws of Zion's King. There lies on the desk, in his study, a complete list of his flock, with this motto:— *Be thou diligent to know the state of thy flocks, and look well to thy herds.* Hence he pays his constant pastoral visits to every house. Each family feels their minister to be their acquaintance and friend. But his saying is, "Whoever is neglected, the sick must be visited; for then, as Job says, 'God maketh the heart soft,' and I must seek to make on it divine impressions." Yet, with all this attention to his own charge, he is a cosmopolite; and other churches, nay the whole world, is the better for his labours. The death of such a pastor, who shall describe? There was found among his papers a farewell-address to his flock, which being read at the close of his funeral sermon, produced such an effect, that, like Samson, he did more execution at his death than even in his life.

ON SOBRIETY.

Sobriety is both the ornament and the defence of a Christian. It is requisite in every situation, and in every enterprize; indeed, nothing can be done well without it. The want of Sobriety is seen and felt by multitudes every day. Without Sobriety, a man is exposed to the tossing of the merciless waves, destitute of an anchor. Sobriety is a security against the baneful influence of turbulent passions; it is self-possession, it is self-de-

fence. It is necessary on all occasions: when we read, when we hear, when we pray, when we converse, when we form schemes, when we pursue them, when we prosper, when we fail. Sobriety is necessary for all descriptions of character; it is necessary for the young, and for the old; for the rich, and for the poor; for the wise, and for the illiterate; all need to "be sober." The necessity of Sobriety is obvious,

1. In our *enquiries after truth*, as opposed to *presumption*.

One of the greatest gratifications of a rational being is connected with a discovery of truth. How pleasing is the exercise, by comparing, examining, and adjusting, to bring forth a truth that lay concealed from a more transient and superficial glance; and every new discovery stimulates to make fresh attempts. Stupid minds are total strangers to the *mental* pleasure and delight which a diligent enquirer after truth enjoys. But, alas! in this imperfect state, every laudable exercise must necessarily have its bounds. After all our discoveries, what an infinite variety of subjects remain involved in inexplicable mystery; and yet, vain man is ever prone to break over the bounds which Jehovah hath set to his enquiries. The mind of man is capable of being stretched only to a certain degree; and where we find our powers fail, it becomes us to be sober. The want of sobriety hath led many to scepticism; desirous of knowing *every* thing, they have not enjoyed the knowledge of *any* thing.

2. Sobriety is necessary in our *pursuit of this world*, as opposed to *covetousness*.

It is one of the greatest acquisitions (as to this life), to be able to make a proper estimate of the *quantity* of earthly things that is necessary for a man. If a man's desires were regulated by his *real necessities*, they would not be stretched any thing like so far as the desires of the generality of mankind are; "Having food and raiment," *he would* "be therewith content." — "Man wants but little, nor that little long." But most men are deceived by false opinions; they suffer their desires to drive them on the dangerous ocean, and they are drowned in perdition and destruction; for "the love of money is the root of all evil." When covetousness conquers a man, it wastes his time, frets his soul, binds generosity in chains; it blinds his eyes to the sight, and stops his ears to the cries of misery. Sobriety is desire regulated; a sober man can bear disappointments, his mind is delivered from anxious cares; he is preserved from a thousand evils to which covetousness naturally leads.

3. Sobriety is necessary in the *use and estimate* of the things of this world, as opposed to *excess*.

This is the opposite extreme. Some men let loose their hearts in the pursuit of this life; others deluge their souls in excess and abuse of the things of the world. Man is allowed the *use* of earthly good things; but an *abuse* of them is prohibited. "Use the world as not abusing it; for the fashion of this world passeth away." Mankind are in danger of excess; to prevent which,

sobriety is necessary. Few men properly estimate the world; they value themselves by their earthly possessions, and hence they overrate themselves. If a wise man weighs another, he puts not a mite of his earthly property into the scale; he weighs *the man*, and not *his riches*. It is the *fool's balance* that makes money of any importance in determining the value of any man. True piety alone is valuable, and that only is of importance in constituting a justly admired character.

4. Sobriety is necessary in *trials and afflictions*, as opposed to *impatience*.

Christians are taught to expect tribulation in this life; and when trials are experienced, there is great need of sobriety. Afflictions are "not joyous, but grievous." Often the reason of them is hid from our sight; and, under painful events, it is found no easy thing to endure without murmuring and impatience. Job wanted sobriety when he said, "Let the day perish wherein I was born." Jonah wanted sobriety, when he said, "I do well to be angry, even unto death." Christians, are you tried and greatly afflicted? — remember, that all your afflictions are the immediate appointment of God. You have deserved infinitely more than you suffer; and "why should a living man complain?" Be not rash to censure and condemn the conduct of the Almighty as cruel; there is a "needs-be" for all you are called to endure. Sobriety, under trials, cools and calms the mind, and leads a man to exercise his reason: it leads the Christian to exercise his faith, and prevents murmuring and impatience, which so much dishonours God.

5. Sobriety is necessary in *forming our judgment of others*, as opposed to *censoriousness*.

The judgments of most men are warped by prejudice; and hence the reputation of numbers is cruelly wounded. Sobriety will lead to form a charitable opinion of those who may differ from us; it will make every *justifiable* allowance for education, circumstance, capacity, &c. Christianity is a generous system. "Charity hopeth all things." The Christian Religion assimilates to God, and "God is love." An illiberal, censorious spirit bears no kind of analogy to the native spirit of Christianity. A snarling cur, a stinging reptile, a censorious bigot, how unlike the mind that was in Christ Jesus! "Be ye merciful, even as your Father who is in Heaven is merciful."

6. Sobriety is necessary in *speaking of one's self*, as opposed to *egotism*.

A Christian should carefully avoid whatever has the appearance of vainglorying and self-adulation. Self-flattery is the worst kind of flattery; nothing is more hateful than to hear any one sounding his own trumpet in praise of himself. There are some persons who can enjoy no conversation in which themselves are not often introduced as important characters. Sobriety corrects this evil; a sober man thinks meanly of himself, and of

his attainments: he is not forward to speak of himself; and if he happens to hear himself commended by others, he discovers the blush of modesty, and is glad when his qualities are excluded from the conversation.

How much, then, should Christians labour to cultivate sobriety! Many motives might be urged upon them to this exercise. 1. The general language of Scripture. 2. Their profession as Christians. 3. The example of Jesus Christ. What contempt of the world! what patience and resignation under trials! what candour and benevolence, what self-denial, and what unfeigned humility marked the character of Jesus! The dignity of a Christian consists in conformity to Christ. 4. The near approach of death and judgment is urged by an Apostle as a powerful motive to sobriety. "The day of the Lord is at hand; be sober."—"Yet a little while and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that *all* these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!"—"Be *sober*, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." ZAIR.

ON THE SIN AND FOLLY OF SEEKING SALVATION BY THE DEEDS OF THE LAW.

For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Rom. iv. 14.

A LATE venerable minister of the gospel hath well observed, That the substance of divine revelation is reducible to two points: 1st, What the law demands of those who would establish their own righteousness for justification before God; and, 2dly, What the gospel reveals to those who are divinely convinced that they have no merit of their own to bring before the Lord. And as it is for want of properly distinguishing those important points, that the false confidence of legal professors is too much encouraged, and the hearts of others depressed, who ought to take the comforts of the gospel, no apology can be necessary for attempting a few plain thoughts upon the subject, with a view to prove that it is equally sinful and absurd for the fallen sons of Adam to seek salvation by their imperfect obedience of that divine law, which, from the spirituality of its nature, the extent of its requirements, and its righteous inflexibility, can only condemn them in the sight of an holy God; and this will appear, if the following considerations are duly regarded.

1. To seek salvation by the deeds of the law, is, in effect, to subvert the very nature and design of salvation by the Lord Jesus Christ, and to rob God of his glory: for, it is "not by works of righteousness which we have done, but by grace that sinners

are saved; and that not of themselves, it is the gift of God; not of works, lest any man should boast." Where is boasting then? It is excluded: — by what law of works? — nay, but by the law of faith."

2. On the ground of justification by works, the whole mediatorial work of Jesus, and the agency of the Holy Ghost, would be superseded altogether; hence the Apostle says *, "I do not frustrate the grace of God; for if righteousness come by the law, *then Christ is dead in vain.*" — "The whole need not a physician, but them that are sick;" and experience proves, that Jesus is usually the last resource of a perishing sinner.

3. The doctrine of justification by works, necessarily involves this absurdity in it, That there are as many justifying righteousnesses, as there are justified persons; whereas the justifying righteousness of the church of God is one and the same. It is, as the Apostle in this chapter clearly shews, "righteousness without works" (*i. e.* a righteousness which human merit, either in whole or in part, has no share either in providing or procuring); it is like the seamless garment which the Saviour wore, "woven from the top throughout †;" nor must one single thread of human merit ever come into its composition. Attend, my dear reader, to the testimony of Scripture on this point: "In the Lord shall all the seed of Israel be justified, and shall glory." — "Surely, shall one say, in the Lord have I righteousness and strength."— "This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."— "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

4. The fallacy of legal doctrines is obvious from their tendency, which is, to flatter the pride and feed the vanity of the carnal heart; whilst, on the contrary, divine grace, flowing freely to sinners through the blood and righteousness of God our Saviour, always humbles the subject of it in the dust, and leaves him nothing to glory in but the Lord; and in proportion as the glories of Immanuel strike their eyes, they sink deeper into self-abasement. Hence, when the father of the faithful approaches the throne of his covenant God, this is his language: "Let not God be angry, I have taken upon me to speak unto the Lord, which am but dust and ashes." Such an one cries, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant." In the view of God's immaculate perfections, Job exclaims, "Behold I am vile!"— and the seraphic Isaiah, "Woe is me, for I am a man of unclean lips!" Paul, the laborious suffering witness for Jesus, in the face of bonds, imprisonments, and death, attests, "By the grace of God I am what I am;" and, in this acknowledgment, the whole of God's chosen, regenerated, sanctified, and glorified church, with one heart and

* Gal. ii. 21. † John xix. 23.

tongue, will unite, "Not unto us, O Lord, not unto us, but unto thy name give we glory."

5. Were not the salvation of sinners wholly and solely by grace, it must follow, that a believer would not have one moment's security, either for the present blessings of grace, or the future enjoyment of glory; so saith the Apostle of the Gentiles*, "Therefore it is of faith, that it might be of grace; to the end that the promise might be sure to all the seed." And further, as the text at the head of this paper manifestly shews, were not this the case, "Faith would be made void (useless and insignificant) and the promise of none effect." But, blessed be our God and Saviour, his people shall be kept by his divine power, through faith unto salvation; nor shall any be permitted to pluck them out of his hands." So runs the tenor of the everlasting covenant: "I will not turn away from them to do them good; but I will put my fear into their hearts, that they shall not depart from me†." And,

6. To suppose that human works are conditional of salvation, would rob the believer of his sweetest and strongest arguments for a constant and cheerful obedience to his divine Lord; so very far is the tendency of free-grace truths from giving encouragement to sloth, that *they alone* give energy and promptness to the Christian in the path of duty. Hence, the Apostle testifies‡, "The love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." And again, he exhorts, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord §."

On so copious a subject as that under consideration, it would be easy to enlarge; but our limits forbid it. Let the reader, if through divine grace he is delivered from the yoke of legal bondage, with a view to the exercise of holy gratitude, contemplate the infinite and eternal preciousness of *salvation by grace*. 1st, In reference to its source, whence did it originate? *In God*. It was a glorious mystery, hid in his eternal mind before the foundation of the world ‖. And the infinite Jehovah "hath commended his love to us, in that while we were yet sinners, in due time Christ died for the ungodly**." 2. View with holy wonder its perfect suitability to the miseries of the degenerate offspring of Adam: the blood of Jesus is the sovereign balm for every wound; his righteousness our deliverance from all condemnation; his fulness (to which the believer may always resort) inexhaustible; and all the blessings of his great salvation are as freely imparted as the air that we breathe. 3. Contemplate

* Rom. iv. 16. † Jer. xxxii. 40. ‡ 2 Cor. v. 14, 15.
§ 1 Cor. xv. 58. ‖ Eph. iii. 9. ** Rom. v. 8.

the blessed and infallible security of his spiritual life, as he is united to Jesus by the faith of the operation of God; for "This is the record, that God hath given us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life*."—Lastly, Let us, my dear readers, ever live with this Scripture as a frontlet before our eyes, that "the grace of God, which bringeth salvation, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

J. A. K.

* John v. 11, 12.

THE EFFICACY OF GRACE.

GRACE (the grace of God that bringeth salvation) is the most important term in language; it includes all that is supremely interesting to sinners on earth, or to saints and angels in Heaven; it glorifies all the perfections of God, gives endearing lustre to his character, assimilates the vilest of the sons of Adam to his holy image, and finally exalts them to the eternal enjoyment of his infinite blessedness. The grace of God which bringeth salvation, by the perfect righteousness of Christ, is the Alpha and Omega of the Scriptures, the essence of the gospel, the only security of improvement and happiness under the institutions of religion and the afflictions of Providence, and the sovereign medium of every degree of usefulness in the work of the ministry. The ignorant and the proud may pervert this grace; it may be abused by the licentious, and ridiculed by the prophane; but the enlightened, believing penitent will have recourse to it for aid in all his spiritual conflicts, and for safety in every storm; and as the only way of his access to God, and the only ground of his acceptance with him, grace will be all his confidence before the throne of mercy, and all his glory at the bar of Jesus. Angels and men, Heaven and earth, time and eternity, unite in celebrating the praises of its mighty conquests and immortal triumphs.

The distinction so frequently made between *common* and *special* grace, or *general* and *particular* grace, is not more inconsistent with the tenor of Scripture than it is calculated to produce mental confusion, and a fatal misunderstanding of what is essential to the import of the term *common*, or *general* grace, we are told, is that which all possess in the light of nature and reason; and that it is experienced by most men in the operations of natural conscience. But the word necessarily implies the very reverse of all such low and loose definitions. Grace must be *special*, it must be *particular*. All the creatures of God are, in various degrees, the subjects of his providential bounty; and it is true that man is distinguished

in his frame and constitution from every other species of animal being: but, with all his boasted light and reasoning powers, with all his common grace, he is naturally a child of darkness, and a slave to the basest passions and appetites. Considered physically, we cannot say too great things of his dignity; he is "fearfully and wonderfully made." But view him morally, and he is fearfully and wonderfully vile: and without a scriptural acquaintance with the efficacious grace of the gospel, he will be fearfully and wonderfully lost.

Grace is efficacious without *compulsion*. Ignorance and prejudice represent Calvinism as a compulsive system; as forcing some of our race to final misery, and others to eternal happiness. Do what they can, multitudes, it is said, upon the principles of this system must be lost for ever; and other multitudes, do what they will, shall certainly obtain salvation. Yet who that adheres to this system, or rather to the accordant tenor of revelation, who of this class can be justly charged with asserting, or even with supposing that any man is wicked or virtuous, miserable or happy by compulsion! Grace is realized in all its efficacious operations by the believers, in connexion with the most perfect freedom of the will. When he was first brought to believe the gospel, his soul was so captivated by the beauties and transcendent worth of the Saviour, that he voluntarily surrendered himself to his government, and joyfully committed all his eternal concerns into his hands. What compulsion was necessary to save Peter from sinking? What force would be required to make a man who had been blind from his birth admire the glories of the sun when his eyes are enlightened? The first act of almighty victorious grace, is to raise the dead in sin to spiritual life: and all the subsequent operations of this grace display such a sweet, conciliatory, attractive, and captivating efficacy, as leaves the understanding, the will, and the affections, in a state of the happiest liberty.

While ignorance and prejudice misrepresent the efficacy of divine grace, enthusiasm and fanaticism awfully mistake its influences. There are many, who stand high in the opinion of the religious world, whose notions upon this subject are so crude, and whose views are so dark and confused, as to make it evident that what they call their experience, may, and does, often prevail wholly unconnected with spiritual discrimination, and a scriptural faith in the doctrine of the cross. At one period they became awakened sinners; then, sometime afterwards, they were converted to God; at some period, probably still more distant, they were justified; and in a fourth happy season, distinct from each of the other seasons alluded to, they were sanctified. The reception of what is denominated the first and the second blessing, form different memorable æras in the state of their experience: and some extraordinary afflatus of the Spirit, some wonderful manifestation working up the mind to a high pitch of rapture, become the ground of their assurance, and the certain pledges of their final salvation. But what is there in all these lofty pretensions that

distinguish the essential influences of grace, or that can be considered as complete evidence of believing the gospel? The genuine Christian derives his satisfaction and comfort from what he believes, not from what he feels; as a sinner, he looks only to the righteousness of Jesus; and being justified by faith in that righteousness, he has peace with God. The truth believed, is the source of all his joy. He is, therefore, careful not to confound the fruits of faith with faith itself; and discerning the carnal workings of his own passions from the humbling operations of the Holy Spirit, he duly appreciates the sovereignty of grace, and unpresumptuously anticipates the ultimate fruition of glory.

The grace by which the guilty and lost sons of Adam are justified and saved, includes all the sufficiency of Omnipotence. The mightiest atchievements recorded in the page of history, when compared with the triumphs of grace, shrink into insignificance, and lose their very name. Grace is "wonderful in counsel, and excellent in working." The sovereign operations of it are coeval with the existence of sin, and will be carried on without interruption till the new creation shall be finished, till all the elect are raised up from the ruins of the fall. In the believing contemplation of the mighty works of grace, we realize the sublimest pleasure of which our natures are now capable. The mind is thus raised above all the beggarly elements of the world; we become superior to all legal dependencies and slavish fears; doubt and anxiety no longer prevail, and every gloomy thought gives way to admiration, gratitude, and joyful confidence.

The exceeding abundant grace of our Lord uniformly produces faith and love, not only with reference to our personal salvation, but to all the instances we behold of its efficacy in the salvation of others. When Barnabas came to Antioch and saw the grace of God (*i. e.* the wonderful change wrought by the grace of God) he was glad: and thus it will be with every one who obtains mercy, especially if, before the period of his own conversion, he was more bold in blasphemy, and more impious in conduct than others. It is the glory of the gospel, and the joy of all who scripturally know it, that the salvation it proclaims includes among its objects the meanest and the vilest of men; that it is the power of God to the salvation even of those who, like Saul of Tarsus, were exceedingly mad against the truth and the disciples of Jesus: that it subdues the most inveterate enmity, and tames the most ferocious passions: that by the gospel,

> Lions and beasts of savage name
> Put on the nature of the Lamb;
> While the wide world esteems it strange,
> Gaze, and admire, and hate the change.

To this omnipotent grace, all things must be possible and easy; to oppose its operations with success is impossible: and equally impossible will it prove to escape with impunity. Every event of Providence shall be made subservient to its eternal purposes,

and a great multitude of all nations shall unite in celebrating its widely extended conquests. Without the grace of Jesus the strongest Christian can do nothing; but, supported by it, the weakest can do all things. By grace he is sufficient for every duty to which he is called, and for every trial with which he is exercised. Here his trust is fixed for life and death: here he is more than conqueror for eternity. But the grace of God is not less the subject of the believer's joy as the security of increasing holiness, than as the source of his present and future happiness. There are many who pretend to confide in Jesus as their priest, who despise and reject him as their king. They are wonderfully passionate in their zeal for some of the doctrines of grace, while they discard with secret abhorrence the truth of its sanctifying efficacy; and, as if the grace of our Lord Jesus were honoured in proportion to their moral debasement, they "give themselves over to work all uncleanness with greediness." Such characters give great occasion of triumph to infidels, and to a certain class of professors whose malignant sneer against the doctrine of electing grace are become quite proverbial. However, holiness is an essential object of election, and the elect are regenerated and sanctified by grace now, as certainly as they shall be finally glorified. In this connexion the doctrine in question, and all the other doctrines of grace, are received and enjoyed by every genuine Christian: such Christians make their regeneration the only criterion of their interest in Christ; the degree of their conformity to him is their only measure of happiness; and to live down the antiquated, stale, and futile objections of gainsayers by abounding in holiness, is the height of their ambition.

But, finally, To the grace of God we ascribe immutable efficacy. Like its Author, it is without variableness or shadow of turning; it is the same yesterday, to-day, and for ever. In Eden the first sin was committed, and there the first revelation of grace was made to the sinner. From that period to the present, grace has abounded more secretly or visibly, as existing circumstances were calculated to promote the praise of its glory. In the earlier ages, and under the former dispensation, the waters of life were conveyed through more hidden and mysterious channels, till in the fulness of time the fountains of the great deep were broken up, and the windows of Heaven were opened; then these waters prevailed, and were increased greatly upon the earth; and in some future day the earth shall be filled with the knowledge of his salvation as the waters cover the depths of the sea: "He hath said it, he also will do it."

He that shall come will come! His counsel shall stand, and all his pleasure shall be accomplished. The immutable purposes of his grace decide every doubt; the immutable promises of his grace banish every fear. Men often promise what they cannot perform; they promise what they never seriously design to perform; and by a thousand unexpected occurrences, their most

sincere designs may be frustrated: but the Friend of sinners has an almighty arm, and an unchanging heart; therefore, of all that he hath promised, not one word can fail. The immutable attributes of grace, as they are displayed in the fulfilment of the promises, are the stability of our comforts, and the security of all our expectations. Because there is an immutable efficacy in the grace of Jesus, no believer, as such, can walk in darkness with respect to the certainty of his salvation. As a believer, he is superior to the terror of the law, the afflictive changes of the world, the temptations of hell, and the fears of death. Being confident of this very thing, that the good work of grace shall be carried on until the day of Jesus Christ, he holds on his way, rejoicing in the omnipotence of grace as his security, and in the immutability of grace as his only consolation.

The God of grace glorifies his sovereignty in our predestination, his infinite power in bringing us to believe in Christ for justification, and his faithful unchangeable love in conducting us to glory. He calls, he justifies none whom he does not predestinate, nor does he call and justify any whom he does not finally glorify. Take away this truth, the sovereign immutability of grace, and the gospel ceases to be good news; Christianity becomes a mere shadow; our confidence has no foundation; our hope no certain object; and, as a natural consequence, our joy may be all delusion. Where would be the efficacy or the immutability of grace, were it even possible, that in one period of life we might be the children of light and the heirs of eternal life, and at another period the children of wrath and the heirs of hell? Where would be the glory of grace if those who are the subjects of it this hour, might in the next hour be lifting up their eyes in torment? But this certainly would be the case did our salvation depend upon the precarious foundation of our own faithfulness to grace received. If salvation depend upon our ability to keep and improve grace, who then can be saved? And if it depend upon the unchangeable, the almighty grace of Jesus, who, that believes in him, can ever be lost? Let us then examine the foundation of our confidence: Is it sand or is it rock? In the Deluge there was no safety, no salvation but in the Ark. The sinners who despised and rejected the doctrines of Noah, when the flood came, fled to the highest hills, they ascended the loftiest trees; but all in vain: refuge failed, and their doom was fixed. Even so now there is no security, no shelter for us but in the Lord Jesus. He is our only "Hiding-place from the wind, our only covert from the storm." And let the proud and the prophane sinner remember, that the day is at hand, when he will lay judgment to the line, and righteousness to the plummet; and when the hail shall sweep away the refuge of lies, and the water shall overflow every other hiding-place.

P.

ADDRESS TO CHRISTIANS RESPECTING THE JEWS.

Two great events are rendered certain by the unerring voice of prophecy, — the conversion of the Jews, and the gathering of the fulness of the Gentiles to Jesus Christ. The means of accomplishing these, is the preaching of the gospel. To the Jews it was first sent: and myriads believed on Jesus as the promised Messiah: the mass of the nation, however, remained still in unbelief. Since that time, their situation is changed only for the worse; and it may be doubted, whether, during the last ten centuries, so many Jews have been brought to embrace Christianity, as during the first ten years after the death of Christ.

So remarkable a thing should not pass unobserved. Multitudes of the most abandoned of the human race, in every other country where the truth has been preached, have submitted to Jesus, and taken his yoke upon them: but how seldom has a Jew been prevailed on to deny himself, — to take up his cross and follow Christ? Are we to ascribe this to the wrath of Jehovah, and to the manifestation of his awful justice on the devoted nation for rejecting the true and promised Messiah, and to hold up before the eyes of every other nation the heinousness of their crime? It must be at the same time acknowledged, that in consequence of the wicked lives of men, calling themselves Christians, and their cruel treatment, age after age received from them, the Jews may be supposed to have the most inveterate prejudices against Jesus, his religion, and his disciples.

Now and then, indeed, an individual of the Jewish nation is converted to the faith of Christ, as a proof that God has not finally cast off his people; but that he will gather them in again. Of these persons, how surprizing is it that we do not read of one who ever devoted himself to the service of the Jewish people, and who spent his days in seeking their conversion!

But such a person has now been raised up: Joseph Samuel C. F. Frey of the seed of Abraham, born in Germany, having learned of the Father, and been brought to believe in the name of the Son of God, studied for some time at Berlin, and was afterwards upwards of three years in the Missionary Seminary at Gosport, receiving instruction, with a view to preach the gospel to the Jews. He has since settled in London with this view; and he has laboured not without encouragement, as "he does not despise the day of small things."

As the work is so very important, and at the same time so very arduous, it becomes every true disciple of Jesus to enquire, "What is my duty in respect to this great object?" A kind and affectionate deportment to the posterity of men, is certainly incumbent on you. The miracles wrought in the world by *love*, have been greater and more numerous than those performed by power. Prayer for them, and for the success of God's dear servant's la-

hours among them, is indispensably requisite. Too frequent has the neglect of this been, both in public, in domestic, and in secret devotions; and when it has not been forgotten, how often has it been the prayer of Custom, not of Faith! Consider the obligations which lie upon you. The divine command and the examples of the saints in Scripture, unite in enjoining you to offer your heart's desire and prayer to God for Israel, that they may be saved. Gratitude likewise pleads powerfully in their behalf! From whom did you derive that salvation through Jesus, in which you greatly rejoice? Were not Moses and the Prophets Jews? — were not the Apostles of the Lamb Jews? — was not your Saviour himself, as to his human nature, of the seed of Abraham? Surely, then, whoever is forgotten by you in prayer, it should not be the Jews. Prayer is God's appointed means of bringing the predictions of Scripture into accomplishment; and whoever has heard God say that he will give birth to some auspicious events, by the instrumentality of men, should immediately begin to pray that it may be fulfilled; and the nearer the season of the fulfilment arrives, the more frequent and fervent should his supplications be. The influence of this glorious event on others, in which we are nearly concerned, while it adds to its importance, should increase the fervency of our prayers. How many profess an earnest (and it is a laudable) desire for the conversion of the Heathen! But the calling of the Jews will, according to the unerring decision of the sacred Scriptures, contribute in the highest degree to this desired issue; and should not this consideration give additional energy to our supplications? Your own personal benefit is likewise involved in the act. Not one prayer of faith ever ascended to Heaven without bringing down a blessing! Every supplication, therefore, which you offer for the Jews, will return with a tenfold benefit into your own bosom! I may add, The Redeemer will be glorified thereby; and "though Israel be not gathered, you shall be glorious in the eyes of the Lord."

Weigh these considerations, brethren, in the balance of the sanctuary. The result, I trust, will be a spirit of more frequent and fervent prayer for God's ancient people; and for his ministering servant, who has devoted himself to them for Jesus' sake. Do you feel grief of heart that you have not attended more diligently to this important duty, and that the poor forlorn Israelites have been so often passed by in forgetfulness? Henceforth let them never be forgotten, either in the services of the sanctuary, in the devotions of the family, or in the exercises of the closet. If the hundreds of thousands of God's saints in this kingdom were to be found crying to him day and night, for the conversion of the posterity of Abraham, his friend, we might soon have the pleasure to hear that the Deliverer was come out of Zion, and had begun to turn away ungodliness from Jacob; and churches of Jewish believers in Christ, would be heard offering up their songs of praise to God, and to the Lamb, not only in Britain, but in the other countries where they are scattered abroad.

THE CASHELOT, OR WHALE,

(From which the Spermaceti is prepared)

ILLUSTRATIVE OF THE HISTORY OF JONAH.

THERE are many sorts of whales, of which, one of the most usual is the Greenland Whale; this enormous fish has a swallow not more than four inches broad: from which circumstance some people have rashly concluded that it was impossible Jonah should have been swallowed by a fish of this description. This has led some to discredit and reject the sacred history in which that event is recorded: while others justly observe, that the original word, translated *whale*, only signifies *a great fish*; and indeed is so rendered in the book of Jonah.

But I do not remember to have read in any Biblical Critic that there is another species of whale, called the Cashelot, Catodon, or Pott-fish, from the huge head of which the unctuous substance called Spermaceti is derived, whose throat is so very large, that he could swallow an ox. This fish is described in a book of unquestionable authority*, where it is affirmed, that one of these whales being struck by a harpoon, in his anguish threw up a shark whole, and four yards in length: at the same time there were found in his stomach, some fish-bones a fathom (two yards) long. The author adds, that in the year 1723, seventeen of these singular fishes were stranded near Ritzebuttel, in the mouth of the Elbe; and some have been lately stranded in Holland. A further account of them may be seen in Anderson.

This description of the whale fully justifies the Scripture account of the prophet Jonah, who was enclosed in the belly of such a fish; and it shews how extremely rash is the judgment which the enemies of revelation sometimes form of the sacred history. A fuller knowledge of nature, and of facts, would probably render the most obscure passages of the Bible plain and easy.

BIBLICUS.

* Mr. Crantz's History of Greenland, Vol. I. p. 112, &c.

THE MEDITATION OF AN INTERESTING MOMENT.

DECEMBER 31, 1805, shall I call it? or January 1, 1806? The clock strikes twelve; the bells, with sudden peal, ring out the old year and usher in the new. While the different periods of my life loudly resound, as they turn upon their hinges, I involuntarily exclaim, "Thus passes Time!—thus Eternity advances!" I feel myself at this moment as on the isthmus, where, standing between both, I contrast Eternity, on which I am entering, with Time,

when it is decreed to last no longer. Time then appears as a glass, which has poured forth its rapid stream, and now stops exhausted: Eternity presents an ocean of infinite expanse, which *knows* no shore nor ebb.

In Time I see the abode of Ephemeræ, the passing creatures of a moment. There all things are born but to die; appear only to vanish. Brass corrodes, marble crumbles, and the whole scene passes as the figures of a magic lantern: but Eternity I confess the residence of durability, the dwelling-place of Him who is, and who was, and who is to come, the "I AM." Around his throne, or crushed beneath his feet, are myriads of beings, who know no change; but feel their doom for ever sealed.

Through all the shifting scenes of Time, I contemplate crowds of probationers, some wishing, others dreading, and all expecting to change their fortunes. I see the colour of unknown ages, depending upon the moment which is now upon the wing. In one spot, I observe a few who feel the awful ground on which they stand, and anticipating the infinite consequences of this truth, bear on their countenances the serious impression: but on every other side, nothing is seen but a drunken oblivion, which swallows in the immediate draught, all thoughts of the impending future. — How different Eternity! There nothing hangs in suspense, — each knows his doom. Religion no longer trembles with anxious fears, nor guilt tastes any more delusive hopes! All are occupied in gathering what they have sowed. In Heaven they recall their former faith and hope, joys and sorrows, prayers and hymns, and now taste the sweet fruits of grace exercised in long past ages! In Hell they feel again stings which they thought blunted, and are haunted with recollections for which they hoped to have found Lethean draughts. Time, though such an evanescent drop, has dashed with gall of bitterness the cup which eternity shall not exhaust.

Time, as he flies, seems to recall the pleasure he brings; and says to the righteous, "Ye must only taste of the brook by the way: I am bearing you on my wings to that fountain whence you may drink immortal draughts!" With equal force he says to the holy sufferer, "Each pang diminishes the tale, and every throb becomes more tolerable as it announces the approach of ease." It is Eternity which makes pleasure *pleasure indeed*; for no bitter expectation of reverse harrasses the mind; but the thought that an unalterable futurity of bliss is all my own, gives the exquisite taste of Eternity to every sensation of delight. But in the stagnant lake of endless woe an unknown aggravation is thrown into each pang, from the consideration, "This must last for ever." — An eternal tooth-ache only would be a Hell!

Will Time thus deeply affect Eternity, and should not Eternity influence Time? Let me "now in the accepted time," believe in him who will freely bestow on me eternal life. Let me begin this

Obituary.

MRS. SOPHIA KITT,

of Plymouth Citadel.

Mrs. Sophia Kitt, wife of Lieutenant Kitt, and daughter of Dr. Smith, an eminent physician in Bath, exchanged time for eternity on Tuesday morning, 27th August, aged 45.

In early life she received a genteel education, and was introduced into the gay circles, and pursued, with great avidity, all the fashionable amusements. She has since that period acknowledged, that she felt a strong aversion from every thing of a religious nature, an enmity of heart against every godly character, and often spurned at the reproof of the serious and devout.

In this career, of what is styled Pleasure, she continued for many years, until, about fifteen years since, it pleased the Lord to call her by his grace. She then soon beheld those scenes in a different light, and laboured to withdraw herself from them as much as possible.

About two years since, her health began to decline; and her constitution became greatly debilitated, by frequent fits of the gout. Evident symptoms of a consumption appeared, which, at length, by steps, slow and certain as the flowing tide, removed her from earth to Heaven. She had been confined to her chamber, and chiefly to her bed, for eight or nine months; and frequently endured great pain. But in general she experienced many tokens of the love of God, and a lively hope of an interest in Christ. As she approached the confines of glory, her evidences became more clear, her confidence more stable, and her joys more abundant. Thus, while her friends beheld her gradually sinking into the arms of death, they were consoled by the wonderous expressions which dropped from her dying lips.

After she had lain a considerable time, her eyes fixed, with every symptom of a speedy dissolution, she feebly said, "Sweet Jesus, I am ready, come, come, come; his chariot is just, just arrived; I have nothing to do but to step in."

After a long pause and motionless, she cried out in eager accents, "Now it comes! but my beloved Jesus comes to display his condescending love to such a guilty, worthless, hell-deserving sinner as I am." Addressing herself to her minister, she grasped his hand, and said, "My dear friend, tell the congregation with whom I have often enjoyed sweet moments, O tell them what I now enjoy! tell them that that which I now experience, is worth going thro' a Hell of torments to possess! tell what a death-bed you have seen! what it is to die in the smiles of Jesus!" "Religion," she added with a peculiar energy, and a placid smile, "Religion is not a cunningly devised fable; no, no, 'tis a reality; I feel it. As for myself, I am now persuaded, that I could suffer ten thousand racks, tortures, and agonies unknown to mortals, to enjoy what I now do; and I should consider it a cheap purchase!" After a short pause she exclaimed, "But all this eternal weight of glory is already purchased for me by the blood of Immanuel." These efforts to express the overflowings of her joy, had nearly extinguished the quivering flame; but after a long silence, she added, "O my dear minister, preach, O preach faithfully, affectionately, ardently! ---- fear not the face of men; go on, and God bless you abundantly! Yes, I know he will: — go on to preach Christ, and Him crucified. This is my theme; it is my only refuge, it is now my only consolation, my only foundation, even now while struggling in death. Charge Christian professors especially! charge many of the members of the church; tell them that I love them! tell them that it is my dying charge that they indulge not in conformity to the world, to the gay and fashionable amusements of life!"

She then exclaimed, with tears, "Ah! my dear Sir, how guilty have I been in this instance! Often has my conscience stung me when I have

been a spectator (and she was never more than a spectator) of the insipid circle of a card-table. Ah! how unworthy an engagement for a member of a church of Christ! how dishonourable to the cause of that Jesus who shed his blood for us! O how strongly did she express her grief at her cowardly conduct (as she termed it); and then exclaimed, as powerfully as her voice, now tremulant in death, would admit, "Oh, Christian friends! O ye disciples of Jesus, burn, burn every card in your house, lest they tempt you to wound your conscience, and dishonour religion. O, blessed Redeemer, how art thou wounded in the house of thy friends! You know not, Christian friends, what bitter pangs these foolish amusements will give you in a dying hour. The theatre and the card-table are bad preparations for death! O could the gay and wicked world experience but one thousandth part of what I now do, they would soon abandon the toys of life, and contend who should die first to possess the eternal fulness."

On Saturday morning, very early, she endured a great fight of afflictions, and was sorely harrassed by the fiery darts of Satan. Frequent attempts were made to persuade her that all her former engagements were a mere delusion. "O (said she) what have I this night endured!" Soon after, however, the serene and joyful state of her mind returned, when she desired to bid a last adieu to her husband and her child. When they drew near, she clasped them to her breast, and said, "God bless you both; be ye followers of God, as dear children. Remember, and conscientiously attend to the serious admonitions of a dying parent and friend; then shall I meet you in yonder better world. Farewell!—When the physician (who had just at this instant entered the room) on feeling her pulse, observed, in reply to a question from Mr. Kitt concerning her state, "It has nearly ceased;"—she, hearing what was said, instantly replied, "Yes, blessed be God, it has: my dear Redeemer knew there was no more need of it."

While fainting, and nearly expiring, and the last feeble ray of life shot trembling through the breaches of the clay-tenement, she attempted to sing (but the sounds soon died on her tongue)

Hark! they whisper; angels say,
Sister spirit, come away.

The world recedes, it disappears!
Heav'n opens on my eyes! — my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

Thus did our friend triumph—thus did she die, and thus was "Death swallowed up in victory!" H. M.

MRS. MARTHA HAMILTON,

late of Brightheimstone.

It was the unspeakable privilege of Mrs. Hamilton to descend from eminently pious parents and ancestors: a privilege which she highly valued, not as a substitute for personal godliness, but as one of the strongest incentives to it. Her grandfather, on the mother's side, was the well-known and truly excellent Mr. Joseph Williams, of Kidderminster, extracts from whose Diary, published many years since by the Rev. Benjamin Fawcett, unfolded to the religious world the influences of divine truth on a serious mind, in different stages and circumstances of life. Her father was that judicious and faithful minister of Jesus Christ, the Rev. Richard Winter, B. D. for nearly 40 years pastor of the church in New Court, Carey Street, London.

In a very early stage of her journey, she appears to have profited by a religious education, and to have been made a subject of renewing grace. At the age of thirteen years and a half, she entered into a solemn covenant-engagement to Father, Son, and Holy Spirit, in whose name she had been baptized. Of these she has left a valuable written record, which indicates not merely a fervent devotion, but an acquaintance with divine truth, and a maturity of judgment greatly above her years. From that period, she frequently made valuable additions to the Diary, of which the engagement just mentioned formed the commencement. They exhibit such an union of firmness, perseverance, and deep humility, as has rarely been equalled. In her eighteenth

year, together with her sister, a year younger than herself, she became a member of her father's church; and through all the progressive scenes of her life was uniformly attached to the truths and the holiness of the gospel. The relative duties of each station which she filled, she was enabled habitually to perform. To her parents she was dutifully and eminently attentive; and of her father, in his advanced years, bereaved of his beloved wife, and of his other children, she was the affectionate, consoling, and devoted friend. Filial piety never appeared with more dignified gracefulness than in Mrs. Hamilton. As a wife and a mother, she was likewise what in these relations a Christian should be. Her bereaved partner, the Rev. Fred. Hamilton, of Brighton, and her five dear children, deprived of a mother's cares, when to a human eye they appeared peculiarly necessary, in the loss which they have sustained, deeply feel the high qualifications for the discharge of relative duties, with which the deceased was endowed. In civil and religious society, she acted under the commanding influence of the best of principles; as a friend, those who shared her confidence, and were edified by it, know that her worth is not easily appreciated. A mind at once vigorous and retired; clearness of perception, delicacy of taste, fervour of affection, diffidence of her own powers, stability of attachment, and an habitual sense of religious obligation, rendered her, through that grace by which she was what she was, a friend of no common worth. A person more generally, more justly beloved in every circle in which she moved, never descended to the grave.

A consumption, the fatal messenger also to her mother, her sister, and her brother, gradually fulfilled the last commission of the Almighty respecting this invaluable woman. For more than a year, though willing to try all suitable means, yet she entertained no prospect of her recovery; while her anxious friends (and she had many who dearly loved her) flattered themselves that she might yet be restored, and even in hope believed against hope, she frequently cautioned them against such expectations, and spoke with the utmost composure of her approaching departure. In a letter to a friend, dated Oct. 30, 1804, she says, — "I have great reason to be thankful on my own account, that I trust I may now say I am considerably better; yet I feel still that I carry an enemy within, which, though its strength is weakened, is lying in ambush ready for exertion on the first opportunity. But I hope my desire is, that this foe to nature may prove a friend to my most important interests." This is one among many proofs, still remaining with her correspondents, that death was both an expected, and a subdued enemy. She was therefore concerned to set not only her house, but her soul in order. It was apparent to those who were familiar with her, that she increased more and more in spirituality, and was daily getting ready for a better world. She died daily. Her conversation was in Heaven; and when, at length, her Heavenly Father said, "Come up hither," it was evident to all around her, that she was no stranger to the place, the business, or the joy.

She told Mr. Hamilton, that she was thankful that God had conducted her thus far out of life, and that she had no desire to retrace one step; that all was calm and blessed within; that she had often solemnly given herself up to God, as a covenant God, and thankfully accepted the gospel-salvation; and that, though she had not those lively joys which some experience, yet she could not entertain a doubt that he had received her graciously, and loved her freely. She spake with much pleasure of that description of the divine character, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

When that restlessness, which often precedes dissolution, came on, she seemed much afraid lest faith and patience should not hold out; and begged Mr. Hamilton to pray that these graces might be increased. The prayer was heard. She spoke of that season with pleasure; and was enabled, all the days of her appointed time, to wait till her change came. She said,

about two hours before she took her flight, "I now want my blessed Saviour to fetch me home."

She fell asleep in Jesus, Nov. 18, 1805. Her remains were deposited in the yard of the meeting-house at Brighton, Nov. 26; on which occasion Mr. Hay, the minister then supplying Lady Huntingdon's chapel, delivered an address to a crowded auditory; and on the ensuing Sabbath, Dec. 1, Mr. Robt. Winter, of the Isle of Wight, preached to an overflowing congregation, from 1 Cor. xv. 57, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." On the same words the venerable father of the deceased had preached a funeral-sermon for his youngest daughter, Mrs. Sarah Addington, Feb. 17, 1782. Mrs. Hamilton was the last surviving branch of a family, of whom it may be said, with striking propriety, "These all died in faith." May the same faith eminently prevail in the tender blossoms which yet remain! W. I. W.

MRS. GREEN.

Mrs. Ann Green, of Nuneaton, Warwickshire, was exercised with a long and painful affliction; during which it pleased God to discover his most merciful designs towards her, and effectually to bring her to himself.

She had lived without God in the world till about seven years before her death, when it pleased God to visit her with lameness, which prevented her from going out of her own house ever after.

One of her sons, a dissenting minister, came to see her in the first stage of this affliction, and preached in her house; from which time, it seems, her mind began to receive impressions of a religious nature. His frequent letters to her upon eternal things also seemed considerably useful; the pious conversation of friends was also much blessed. The Holy Spirit took of the things of Christ and shewed them unto her, till she saw him able to save to the uttermost, and a Saviour whose goodness and mercy were fully equal to all her need. This was evidenced in that patience, gentleness, and meekness, with which she bore so long and painful an affliction. The Rev. Mr. Hartnell, of Nuneaton, who visited her in the last stages of her affliction, being requested by her son to give him an account of the state of her mind in the last hours of her life, transmitted the following answers to his several questions: ---"Did she give any explicit account of the work of God in her soul?" --- 'Of the work of God in her soul, she spoke with a clearness peculiar to those instructed by the Divine Spirit.' --- "Had she any clear and comfortable manifestations of the love of God to her soul?" --- 'Of redeeming love she spoke with a pathos peculiar to those inflamed by the divine beauty.' ---"Had she any distinct views of the method of redemption by Jesus Christ?"--- 'Of the method of redemption by Jesus Christ, she spoke with accuracy and gratitude.' --- "Did she say any thing of the justice and mercy of God, in her long and painful affliction?" --- 'Of these she spoke with a resignation peculiar to those who are fully convinced of the moral rectitude of the divine government.'--- "Did she speak any thing to her children who were present at her departure?" She spoke with an earnestness becoming those who know the value of an immortal soul; and of those who do not know the Lord, she spoke like one who had been made sensible of the terrors of the Lord; and of yourself (continues Mr. H.) she spoke with an extacy of joy, and often praised the Lord for his goodness to you; frequently mentioning what God had done for her by you, and most earnestly praying that the Lord would bless and prosper your labours.'

Thus she continued till the 20th of August, when, worn out with pain and affliction, and crying "Come, Lord Jesus, come quickly," her immortal spirit took its flight to the glorious inheritance of the saints, in the 63d year of her age. Mr. H. improved the occasion, by preaching a funeral sermon from 2 Cor. v. 1.

Recent Deaths. --- The Rev. J. Crisp, of Harlestone, Norfolk, whilst riding, was suddenly taken ill, alighted from his horse, and instantly expired.

Also Js. Fry, Esq. of Bristol. --- Further particulars in our next.

REVIEW OF RELIGIOUS PUBLICATIONS.

Milner's Ecclesiastical History reviewed, and the Origin of Calvinism considered: *a Discourse preached at the Visitation of the Archdeacon of Northampton, May 30, 1805. By the Rev. T. Wilkinson, A. M. Rector of Great Houghton*, 8vo, 1s.

THE happily increasing diffusion of gospel-truth hath raised up a multitude of adversaries; and every friend to that truth as it is in Jesus, cannot but rejoice greatly to see how impotent are the attempts made to debase the Articles of the Church, by interpretations as contrary to their literal and grammatical sense, as opposite to the spirit of those venerable reformers who framed them. It is indeed a Procrustean effort to rack them from the meaning obvious to common sense, and admitted by every unbiassed examiner, foreign and domestic. Instead of one clear and uniform meaning, preventive of all diversity of opinion, we see them tortured into as many senses as there are subscribers; and we cannot but smile at the sarcastic remark of certain reviewers, that "a loop-hole is still left for tender consciences," under the supposition that every man may interpret them according to his sense of the Scriptures; which would be an admirable mode of precluding diversity of opinion, and realize Swift's Tale of a Tub. Indeed, this would be leaving so wide a hole for tender consciences, that, instead of creeping, they may drive boldly in with a coach and six.

It is confessedly of the last importance to hold only the revealed truths of God, renouncing all human impositions contrary thereunto; and those who subscribe articles of religion, designed to secure uniformity of opinion, ought surely to be fully satisfied that their sentiments who framed them were clearly according to the mind of God in the Scriptures, and their own perfectly accordant with the framers of these Articles; and whoever subscribes with different views, instead of a *tender conscience*, has evidently a very accommodating one.

That the counsel of the Lord alone should stand, we earnestly maintain; and urge every man, before he subscribes articles of human interpretation, to be fully assured that this interpretation is perfectly correspondent with the divine pattern. The opinions of men, the wisest or best of men, ought no farther to sway us than as we have the fullest conviction of their truth; and all the advantages proposed by any church to her ministers, will only prove fatal snares to the basest prevarication, when those profess to be "inwardly moved by the Holy Ghost to enter on this ministry," and subscribe Articles in order thereto, in their literal and grammatical sense, disclaiming all idea of diversity of opinion from them, yet assume a right to put upon them whatever interpretation they please. This is indeed "private interpretation" with a vengeance!

The adversaries of the Articles, in the Augustinian or Calvinistic sense, are continually endeavouring to shift the ground of dispute, and, under pretence of ascertaining what is the doctrine of Scripture, would conclude that their interpretation must have been the sentiment of the Reformers, in defiance of the plain meaning of language (such as they themselves never did, nor could use on the subject) in opposition to all the numerous writings of the men who framed the Articles, and in contradiction to all historic proof. Thus they determine to conclude, that the framers of the Articles meant the very reverse of every proposition which they have advanced.

Were our Reformers then Augustinians, Calvinists, Pelagians, Arminians, Socinians, since men will have names to characterize opinions? Assuredly, they meant to call no man Master, after the flesh, neither ancients nor moderns. They vindicated the great Protestant principle, That the revealed will of God alone must be the rule of judgment for every Christian. They have given us in the Thirty-nine Articles, their opinions in terms the most precise and explicit, avowedly to preclude all diversity of opinion. They profess their high opinion of Augustine; they maintained the most friendly correspondence with Calvin; and as they drew from the same sources with these venerable men, it is not possible but that there should be a coincidence of sentiment and similarity of expression, on the points of which they treat. This our adversaries ought to admit at least, unless they are wilfully ignorant, and determined to pervert the most evident facts.

Of late, Augustine and Calvin, how-

ever highly reverenced by the church, ancient or reformed, have sunk with our modern divines into deep disgrace, are laid by them under the most odious brands of error and heretical pravity; and as the current of the nominal Church of England, especially of her superior ministers, has run strongly in this channel, many of those who profess to espouse the evangelical doctrines, studiously endeavour to exculpate themselves from any close connection with the reputedly offensive doctrines of Augustine and Calvin, tho' our Reformers counted themselves honoured and happy in their connections with the latter, and avowed their general agreement in sentiment with the former. Oh, when will good men cease to fear reproach and shame for their open avowal of the truths of God, and not glory in them the less because they are maintained in the writings of Calvin or Augustine! We have indeed higher authority than these venerable men for what we advance. We believe the testimony of our Lord; have heard his prayers for us; have examined on our knees the epistles of Paul, of Peter, and James, and all the inspired persons bearing witness to the same truths; and we have cordially embraced, not merely on *moral suasion*, but under divine conviction, the great fundamental, "That a sinner must and can only be saved by grace, through faith, the gift of God."

Mr. Wilkinson's Visitation-Sermon and Preface have given occasion to these preliminary remarks. His Preface particularly attacks the venerable Joseph Milner and his Ecclesiastical History: a man as eminent for learning as amiable for manners, and whose holy life and zealous and useful labours have received their reward from the great Shepherd and Bishop of Souls. It will be well for those who censure or malign him, if they shall be able to give up their account as satisfactorily to the eternal Judge. Perfection is not the lot of humanity. No proficiency in knowledge or grace will admit of infallibility in our decisions: but we may venture to say, the man who stands on higher ground, and is more exempt from human infirmity than Joseph Milner, is rarely to be found; and if those who differ from him in sentiment, would more nearly imitate his example of close walking with God, in all holy conversation, in deadness to the world, and in indefatigable exertions for the salvation of mens' souls, they would be compelled to retract their censures, and to change them to commendations.

To vindicate Milner's Ecclesiastical History in general, would occupy a space inadmissible for a Review. To the chief of Mr. Wilkinson's charges, however, we hope, a short conclusive reply will be made.

To Mr. Wilkinson, the ideas of Mr. Milner respecting the influences of God's Spirit, must, no doubt, appear strange. Many have never known if there be any Holy Ghost; and never truly prayed to him with a real expectation of receiving from his divine inspiration *all* holy desires, all good counsels, and ability for all just works: yet from what other source can they proceed?

The next charge is Mr. Milner's excluding works *moral* as well as *ceremonial* from contributing any thing to a sinner's justification before a holy God. This is the *crambe repetita* of the unhumbled, wise or ignorant. But does Mr. Milner, by excluding them from any share in recommending the sinner to the divine favour, supersede the obligation to the practice of good works? Doth he not, with the Articles, continually, powerfully, urge the inseparable, the necessary connection between the faith of God's elect and every good word and work, as secured by the most effectual means, — "God having before ordained that we should walk in them, and created us anew in Christ Jesus," for that very purpose? Nay, is it not a matter of fact and well known, that this righteousness and true holiness, on which Mr. Milner and his friends insist, are more the object of censure and abhorrence with their adversaries, than every thing beside? Declamations against vice, general recommendations of piety, almsgiving, and formal devotions, fall wonderfully short of newness of life, purity of heart, deadness to the world, its gain, honours, and amusements, devotedness to the work and service of our Lord, preaching the word in season, out of season; in short, the whole tenor of life uniformly devoted to promote the glory of God our Saviour, and to seek the souls purchased by his most precious blood. It is this strictness, this preciseness, as our enemies term it, in these religionists, which is the great stone of stumbling. Mr. Milner and his followers, they say, insist on such a measure of vital Christianity as no man can live up to; at least, which they are little inclined to attempt. If Mr. Milner's principles were less holy in all

their tendencies, notwithstanding Mr. Wilkinson's bold assertions to the contrary, they would meet with less opposition. Let him lower the standard of duty, from perfect to a supposed sincere obedience, guard men against being righteous overmuch, plead for a becoming conformity to the world, and do as his brethren, he will then escape all the censures of gloomy Calvinistic severity, and his piety be no longer suspected of hypocrisy.

Mr. Milner is charged (p. 6.) with asserting early piety to be injurious; because he made an observation, that men called from a state of much sin and vanity to the knowledge of Christ, often make the most vigorous exertions afterwards for the glory of their Lord; and outstrip many who have started before them. State fairly, and abuse him and welcome. Mr. Milner, perhaps, took more pains, in his parish, in instructing youth, and was more happy in the success of his tuition than most men. Let Mr. Wilkinson deign to compare his own efforts on this behalf, with those known by the whole town of Hull, to be daily exercised by the excellent Milner, and then he shall be allowed to abuse him by every step in which he surpasses him. We appeal to facts: they are the most conclusive evidence.

Where can be the advantage to an adversary of unfair representation? Has Mr. Milner anywhere asserted, "That grace to overcome depravity, and hope of eternal reward to encourage us, were unnecessary for such as are elected, and have already received assurance of salvation?" So far from this, let Mr. Wilkinson produce one line from Mr. Milner's numerous works, in which the shadow of such a sentiment is to be found. Will not every page afford the uniform assertion, that no man has any cause to conclude himself elected, or assured of salvation; but as the faith of God's elect enables him to overcome the world, to subdue the depravity of human nature, and to walk with God in a course of humble, consistent, and uniform obedience to his will?

In the present imperfect state of the human understanding, we can by no means admit the supposed *reductio ad absurdum*, conclusive that Election includes Reprobation: that terrible spectre constantly conjured up to terrify us. The decrees of Providence, the origin of evil, the eternal punishment in consequence, leaves us in all our reasonings, obliged to cry with Paul, "O Altitudo!" Calvin and Augustine may, therefore, reasonably do the same. All the doctrines of Scripture are capable of being abused by men of corrupt minds; but every consistent Calvinist, we presume, will agree that no man's calling and election can be made sure to himself, whatever it may be in the decree of God, but by giving all diligence to make it so. The means being as much decreed as the end, and inseparable from it.

From the Preface pass we on to the Discourse itself; which will be dispatched in fewer words, as the whole argument is comprized in these preliminary observations.

The words of the text (1 Pet. i. 20.) as they respect private interpretation, seem much misunderstood by Mr. Wilkinson. Contrary to his conclusion (p. 21) every individual is bound to form his own judgment of the Scriptures; and to follow the convictions of his own mind, and not those of any man or church, farther than he is persuaded that their conclusions are agreeable to God's word. This is, among the essential differences between Protestants and Papists, between assumed authority to interpret for us, and conscientious enquiry for ourselves. But indeed the Greek words ἰδίας ἐπιλύσεως, will, we think, be more exactly rendered *from a man's own suggestion*; and thus the context will be clear. "No prophecy of Scripture is of a man's own suggestion; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Mr. Wilkinson cannot be ignorant what was the Catholic doctrine before the Reformation, which the Bishop of Lincoln candidly avows was, in the Church of Rome, Calvinistic; and King, in his account of the Greek Church, assures us this is their creed to this day: so that the Catholic church, in all ages and all nations, was with us; which would be strange indeed, if the universal current of antiquity, till the time of Augustine, was the very reverse. Mr. Milner's clear and copious extracts may be read in confutation of Mr. Wilkinson's assertions. I shall only quote a few passages from the two earliest and most respected fathers, Clemens and Ignatius. The first, in his Epistle to the Corinthians, besides the address, has the following incidental passages, which carry the stronger evidence, as not being the immediate subject: "Your care was day and night for all the brethren, that the

number of the elect might be saved."— "Through the godly conversation and labours of these men, a great multitude of the elect were gathered." — "Let us go to him, influenced by the love of our gracious and compassionate Father, who hath made us, by his election, his peculiar people." — "Since, therefore, we are elect of God, holy and beloved, let us work the works of holiness." — "God hath elected our Lord Jesus Christ, and *us* thro' him." But these are with Mr. Wilkinson, merely *Jewish phraseology* and *metaphorical*; and this is a plain solution of the matter, and will serve for Ignatius, and as many more as he pleases. Yet let Ignatius speak for himself: — "To the church in Ephesus, predestinated before the world to be perpetually permanent in glory, immoveable, united, and elected in the genuine suffering, by the will of the Father and Jesus Christ our God."

Whether "the ideas of predestination, election, and grace were purely systematic invention, and unknown to primitive Christians;" (see Milner, vol. i. p. 170.) Mr. Milner, foreseeing the suggestions of his adversaries, confutes them before they were advanced by Mr. Wilkinson.

Doth Mr. Milner anywhere suppose there is not *room* for repentance to all who are *willing* to turn to God? The question is, *Who* are *willing*? and, *How* they become so?

The Τὸ μικρὸν of Chrysostom will be no authority to the man who has subscribed the Church Articles; and respecting the freedom of the human will, on which he advances nothing new, he is not bound by Irenæus or Chrysostom, Calvin or Augustine, but by his own subscription: and till he can loose this galling chain, it must fret, and produce similar effects with those which breathe in the present discourse.

That the Articles of the Church of England may be taught, and generally taught in the sense usually called Calvinistic, without infusing Antinomianism, however inconceivable to Mr. Wilkinson, and those who have never felt the genuine constrainings of the love of Christ, is a fact pleasingly confirmed in the ministers who teach, and of the multitudes who have embraced them; and this, among the inferior ranks of life, whom he supposes so much more ready to abuse them than the learned and well educated. If to this source (p. 23.) he conceives the licentiousness of the times imputable, his researches must have been very superficial. Do the men of the world, the high or the low profligates, believe one of the principles for which we contend? Do they not equally abuse and ridicule them with Mr. Wilkinson?— Among the hundreds of thousands, ministers or people, who hold the Articles in the sense called Calvinistic, will they not, *uno ore* avow, that since they have thus believed, they have thought it their bounden duty to deny ungodliness and worldly lusts? Will they not appeal to their fellows, who are of a like mind,—and many of these glorying in the confession, that to the reception of these truths they impute the happy change in righteousness and true holiness, which they have experienced?— Among the multitudes associated in these sentiments in church communion and society, and those especially from the inferior ranks of life, is there a man who would be admitted to join them as brethren, whose outward walk and profession did not adorn the doctrine of God our Saviour? And if aught sinful or offensive occurred in their conduct, would not the rebuke of their fellows instantly follow, and separation from the impenitent?

These are facts known, avowed, and substantiated wherever the evangelical truths are preached and embraced. We know not the Rector of Great Houghton, nor its vicinity; but we intreat him to make a serious and candid examination, if there be any persons professedly Calvinistic in his parish, however low their station in life, if they are not exemplary characters, whose houses are daily sanctified with the voice of prayer and praise; and instead of Antinomian principles and practice, whether, except the reproach they probably suffer, they are not among the blameless and harmless, the sons of God without offence? Let facts speak, and prejudice yield to candid enquiry, and produce generous acknowledgments.

The doctrine which is after godliness will bear the divine stamp, and produce in every place, where it is zealously enforced, more or less its powerful effects; and Mr. Wilkinson will be a happy man, if, under his labours and ministry, he shall be able to present before the throne of God our Saviour as blessed a body of people, called by the word of truth, and sanctified by Christ Jesus, as in the great day will stand to witness the power of saving grace, received under the ministry of Joseph Milner.

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

We are always happy to hear of the successful exertions of our brethren of every denomination, in the cause of Missions; and owe a particular respect to this denomination, who had the honour of precedence in this glorious work. The present Number informs us that their labours are continued with unremitted energy in all their Missionary Stations. The first Letter from St. Kitt's informs us of the merciful protection afforded the brethren when the French landed at that place, and levied contributions on the other inhabitants; but were so pleased with the pious simplicity of the Missionaries, as to shew them favour. The second Letter from Antigua states the alarm of the brethren there, in expecting the same visitants; but they did not come. The third article is the Diary of the Mission in Greenland for thirteen months, from June 1803; and contains some pleasing instances of the power of grace upon the hearts of the poor natives. The Fourth is the Diary of the Mission among the free negroes at Bambey, in the latter half of 1804, when this little flock consisted of fifty persons, of whom only twenty were communicants. The last article contains intelligence from Bavian's Kloof up to January last; when there were 1093 Hottentots at this settlement, of whom 129 children and 245 adults had been baptized (fourteen of them in the last year) and ninety-four communicants.

"A corps of Hottentots having been formed by Government for the defence of the country, several of the inhabitants of Bavian's Kloof were among them. They distinguished themselves by their good behaviour; insomuch, that they were all appointed corporals. With a view to continue their instruction in the Christian doctrines, Government desired that a Missionary might attend them. Brother Kohrhammer was appointed to that office; and, with his wife, went to their camp, two hours journey from the Cape Town. Besides preaching to a large auditory on Sundays, he kept school, both with the children and adults, in the week-days. A report having spread, that the English would attack the Cape in the beginning of the year, a camp was formed in another part of the country, and Brother Kohrhammer dismissed, with every mark of respect and gratitude for his services."

Original Poems, *for Infant Minds. Two Vols.* 18mo, 3s.

Though these little volumes do not come strictly within the sphere of our Review, we are persuaded, that parents and guardians will be obliged to us for recommending to their notice a work so admirably calculated for the instruction and improvement of infant minds; while the young folks, for whom they are designed, will find in them a fund of rational entertainment. They are, we understand, chiefly the productions of two young ladies, daughters of a Dissenting Minister in the country, who appear to be possessed of no mean poetical talents; and while some of the pieces display a considerable degree of innocent playful humour, others are of a religious nature. The first volume has already reached a third edition. We subjoin a specimen, not on account of its peculiar merit, but as being, from its shortness, most suitable to our limits:

"My father and mother are dead,
No friend nor relation I have;
And now the cold earth is their bed,
And daisies grow over their grave.

"I cast my eyes into the tomb,
The sight made me bitterly cry!
I said, "And is this the dark room
Where my father and mother must lie?"

"I cast my eyes round me again,
In hopes some protector to see;
Alas! but the search was in vain,
For none had compassion on me!

"I cast my eyes up to the sky;
I groan'd, tho' I said not a word;
Yet God was not deaf to my cry,—
The Friend of the fatherless heard!

"O yes! and he graciously smil'd,
And bid me on him to depend:
He whisper'd, "Fear not, little child,
For I am thy Father and Friend!"

Thoughts *on the Calvinistic and Arminian Controversy. By* George Stanley Faber, B. D.

Mr. Faber, we imagine, is a young man: his talents appear respectable; but he has not yet attained that accurate knowledge of the Calvinistic and Arminian Systems which will enable a person to write on the subject with

accuracy and precision. His Calvinist chain, and his Arminian chain, which he thinks to be of adamant, and incapable of being broken, may be found to be composed of iron and clay, and easily pulled asunder.

The Church of England, he defines in an approved quotation from the Bishop of Lincoln's Elements of Theology, to be "not Lutheran, not Calvinist, not Arminian, but Scriptural." These are very pretty words, and may be admired by those who float on the surface of things, and who have not examined the subject with profound attention. But both the Bishop and the Presbyter must know, that on many questions in Science there are but two sides; and the disputant must take either the one or the other. This is the case in many topics of Theology, and especially on several of the doctrines about which Calvinists and Arminians differ. The Theologian must take either the one side or the other; and on these points, at least, must be either an Arminian or a Calvinist. This must undoubtedly be the case respecting the reasons of the divine decrees, and of the efficacy of divine grace upon the heart: that the Articles and Liturgy of the Church of England are, in some parts, evidently Calvinistical, it will be impossible for any impartial reasoner to deny. If in other things she appears to speak the language of Arminianism, or at least language which the generality of Calvinists have not used (though they are to be found in Davenant, Baxter, Amyrault, and others, who were Calvinists as to the main points of the system) it remains to be enquired, Whether she is in part of her doctrines really Arminian? or, Whether, seeing Arminianism as a professed system had then no existence among Protestants, it is not to be ascribed to a looseness of expression from which no evil was thought likely to ensue? That every controversy has produced greater accuracy of statement than before, in regard to the doctrine which is the subject of discussion, is well known to every theological student; and likewise, that before the agitation of the controversy, many excellent men, and sound in the faith, used modes of speaking which were afterwards justly accounted inaccurate and improper. At the time when the Ritual of the Church of England was composed, there had been no controversy among Protestants in relation to the Five Points, which have since distinguished the followers of Calvin and Arminian; and, therefore, the accuracy of expression in later times is not to be looked for.

To the reasoning which attempts to prove that the Church of England is not Calvinistic, because she does not go the length of some very strong and harsh expressions which are to be found in the works of Calvin, we pay no deference; for at the present day, on both sides, neither Calvinists nor Arminians choose to be saddled with all the assertions and inferences of the father of their sect; but yet adopt the name, because they believe the main doctrines held by the leader of their denomination.

In a word, while we have neither a call nor an inclination to enter into the controversy, we would observe, that they who think the Church of England is Arminian, and that, in some articles at least, she is not evidently Calvinistic, have a Herculean labour to perform in supporting their hypothesis. Additional light may be thrown on this controversy, by perusing the other works of the chief compilers of the Articles and Liturgy, and examining what sentiments they there hold and express; for as they were men of great goodness and integrity, it would be a defamation of their character to suppose that they did not convey into the standards of the church the doctrines which we find them in their other writings to have believed and maintained.

A Plan for the Establishment and Regulation of Sunday-Schools: *to which is prefixed, An Address to the Public, on their Importance and Utility; with an Appendix, containing Ruled Forms of Books for keeping a Methodical Account of the Scholars.* — *Printed for the* Sunday-School Union. *8vo, 2s. 6d.*

Whatever may contribute to the number and good management of Sunday Schools, deserves the attention of the public; and as this Plan is the result of the combined advice and experience of pious persons, who have made it the subject of their study, we think it is entitled to the careful perusal of the managers of seminaries.

Several useful hints are given concerning the Establishment of New Schools, the Place of Meeting, the Hours of Attendance, the Business of the Schools, the Teachers, the Superintendant, the Secretary, the Visitor of the Sick, Rewards and Punishments, Library, and Books to keep a regular

account of the Admission, Progress, &c. of the children.

The Appendix, which is particularly valuable, gives a specimen, very handsomely executed on a large scale, of the proper forms of the Receiving-Book, the Roll-Book, the Class Papers, the Numerical Register, &c. &c. These will be found exceedingly useful, especially to those teachers, &c. who have not been in the habit of keeping regular accounts; and a careful attention to the plans proposed, will, no doubt, contribute much to the general economy of these laudable institutions.

The Society have also published a Spelling-Book, in two parts. We forbear to give a particular account of its merits, as we have hitherto declined taking notice of similar productions.

A Sermon, *preached on Occasion of the late Naval Victory, in the Parish-Church of Wellington, Salop, Nov.* 10, 1805, *by the Rev.* John Eyton. 1s.; *fine paper*, 1s. 6d.

[*The Profits of this Sermon are devoted to the Fund at Lloyd's.*]

This seasonable discourse is founded on a well-chosen text (Ps. ii. 11.) "Rejoice with trembling." After a retrospect of the late victory, and the honourable acknowledgement of Divine Providence made by the commander, the author states several reasons why our joy should be tempered with religious fear and reverence, viz. That the dispensations of God's favour are connected with the most momentous consequences, — the increasing power of our enemies by land, — and that our conquest, glorious as it is, has been dearly purchased. Some serious thoughts are added concerning the domestic trials of those who have lost their dear relations in the conflict.

Victory mourning: *a Sermon preached at Southampton, Nov.* 10. *By* Wm. Kingsbury, M. A. 8vo, 1s.

While in this discourse the author judiciously improves our late naval victory, he deplores, in a Christian spirit, the painful losses which attended it; particularly that of the gallant Nelson, to whom he pays a proper token of respect.

The above, we believe, are the two first sermons published on the occasion. We would gladly pay the same respect to others; but they multiply so fast upon us, that we are obliged to refer the others to our List of Publications.

LITERARY NOTICES.

Mr. Fuller has in the press Lectures on the Book of Genesis, in one vol. 8vo; which may be expected in about a month.

A New *Life* of Dr. *Watts* is in the press, intended to be prefixed to the first vol. of Watts's Practical Works, just completed, in three vols. 8vo.

A capital edition of Henry's Bible, in Quarto, is in the press, to be accompanied with elegant plates. The copy to be revised by Mr. Hughes and Mr. Burder.

A new edition of Mr. Burder's Village Sermons may be expected in the course of this month.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A Seventh Vol. of Saurin's Sermons, translated by Joseph Sutcliffe, 8vo, 6s.

Watts's Practical Works, Vol. III, Demy 8vo, 10s. 6d. boards; Royal 8vo, fine, extra boards, 13s.

Actual Sin and Future Misery traced to their real Causes, or an Attempt to prove that nothing prevents Sinners coming to Jesus Christ but their own unwillingness. By Wm. Moseley. 12mo, 1s.

The Age of Frivolity, addressed to the Fashionable, the Busy, and the Religious World. By Tim. Touch'em. 2s. 6d.

Doddridge's Works, Vol. X and last, 8s. 6d.

THANKSGIVING SERMONS, 1s. each.

Reflections on Victory, preached at Argyle Chapel, Bath, by W. Jay.

A Tribute to the Memory of Nelson, preached at West Cowes, by John Styles, from 2 Sam. iii. 38.

The God of Salvation, preached in the Parish-Church of St. Andrew by the Wardrobe, and St. Ann, Blackfriars, by W. Goode, A. M.

RELIGIOUS INTELLIGENCE.

INDIA.

Extracts of Letters from Mr. Carey to a Friend in Edinburgh.

Sept. 27, 1804.

THE means afforded of spreading gospel-light, by dispersing the word of God and pamphlets, have been great, and the exertions of our friends very generous; and tho' the light struck up be but as a spark, it has glanced upon very many. Yet, from a calculation made a few days ago, it appears that it will require the expenditure of a sum not less than 250,000*l.* sterling, to furnish every *twelfth* person in Bengal with a New Testament, at the cheapest rate that we can print them: What then must we say of the whole of Hindoostan and the surrounding countries? The prospect on one side almost sinks our hopes; but the promise and faithfulness of God encourages us to go on. "The earth must be filled with the knowledge of the Lord." This knowledge must be conveyed by the word of his grace, published and preached. Compared with the greatness of the work, the means are but small; and, perhaps, *three-fourths* of those means which God has committed to his church are withheld, by the influence of custom, preconceived opinions of church-government, timidity, conformity to the world, luxury, covetousness, or other evils; perhaps few feel, as they ought, the sin of not devoting ALL their talents, influence, and substance to the Lord.

8th Feb. 1805.

THE second edition of the New Testament is getting forward. We skipped over Luke, Acts, and Romans, intending to print 10,000 copies of these three books to give away, where a whole New Testament might be improper. We are now in the first epistle to the Thessalonians; and of the 10,000, Luke is nearly finished. The ten first chapters of Matthew are printed in Mahratta, at Dr. Hunter's press; Matthew, and part of Mark, in Hindostanee; and the third volume of the Old Testament, Job, and the second edition of the Psalms to Psalm 136, are printed. The New Testament is nearly all translated into Mahratta and Oareea; and a gentleman is translating the New Testament into Malay.

Extract of a Letter from Mrs. Marshman, Wife of one of the Missionaries.

"As it is the desire of our brethren to spread the gospel as widely as possible, they mean, as often as any brother can be spared from home, to place him out, after he has learned the language, at the distance of fifty or 100 miles; putting him at the same time into a little way of business, whereby he may employ a number of the natives, and at the same time make known to them something of the blessed way of life. Thus brother Chamberlain is stationed at Cutwa, about 100 miles up the river. We bought him a piece of ground, built him a bungalow, and put him into the cloth way. He employs a number of weavers, gives them a little money in hand; they find every thing, and make the cloth at their own houses; when done, they bring it home, and receive the rest of the money; with which we supply him from Serampore.

"My first business in the morning is to see that the children (forty or forty-five in number) are bathed and dressed fit for the day. At seven, the writing-school commences; at eight, worship and breakfast; at nine, school begins again, and continues till the bell rings for dinner, at half past one; at three, school again, which ends at half past five; and by the time every thing is put in order, tea is ready; and after tea, worship immediately. By the time all is over, and the children are in bed, it is generally nine o'clock; after which time is my holyday, to read, write, or work. But I am often so overcome with fatigue, and the scorching heat of the day, that I feel neither will nor power to do any thing at all; and when I sit down to converse with you, it is with a weary body, a stupid soul, and dim eyes. But I am sure of having all my faults lightly passed over, and all covered with love."

AMERICA.

Extract of a Letter from the Rev. F. Dick, a Minister from Scotland, who is gone to preach the Gospel in Quebec.

Quebec, Aug. 24, 1805.

I take this early opportunity, after my arrival here, of writing you a few

lines by a ship which will sail for Greenock in a few days.

We sailed from Greenock the 20th of June, and after a tedious passage of eight weeks and four days we reached Quebec. The passage was by no means a pleasant one. We had a contrary wind almost all the way.

My company on board was as good as I expected, although not what I could have wished. There was only one other passenger on board, who was a very agreeable young man. The captain and mate, who were my company in the cabin, were very kind to me; and, after I recovered from my sickness, permitted me to preach on the Lord's Day when the weather would allow. On such occasions all hands attended. I had frequent opportunities of speaking to some of them in private; I also distributed some Tracts amongst them, but I saw very little effect from my instructions.

Various were the exercises of my own mind during the passage, while removed from my near relations, separated from my dear Christian friends, deprived in a great measure of public ordinances, often obliged to spend the Sabbath in silence, without a fellow-creature to whom I could unbosom myself, and the winds and waves seeming to fight against me. These things often lay heavy on my mind; but, blessed be the God of all grace, he did not leave me altogether without comfort. The reading of his word I found to be very precious to me. Access to his throne of grace was peculiarly refreshing to my weary soul.

On my arrival here I called on some of the persons whose names were in the letter. I found that Mr. B—— had sailed for England only two weeks before, and that we had passed one another in the river. They had not got any word from London of any one coming out to them. They all appeared to be glad of my arrival. It was on Monday the 19th ere I arrived, and I preached in their place of meeting on Wednesday night, when about an hundred attended. The place will contain about two hundred.

This place, as far as I can learn, is in a most deplorable state in respect to religion. The great body of the people are drowned in wickedness and superstition; and those in general who make some profession of religion, appear to have received it, not from the Scriptures of truth, but, as it were, by tradition from their fathers; and here they can mould it according to the customs of the world. I trust, however, there are a few here who have received the love of the truth, but stand in need of being instructed in the way of the Lord more perfectly.

Extract of a Letter from a Member of the Committee of Missions of the Presbyterian Church in the United States of America, dated Philadelphia, 11 June, 1805.

"We have received answers to our Circular Letters from various societies both in Europe and America; and are happy to find, that tho' the cause of missions in all places meets with those discouragements which, perhaps, are necessary, and intended to try the faith and patience of God's people, to make them feel more sensibly their entire dependence on the divine protection and blessing, and to engage them to cry earnestly and constantly to the Lord of the harvest; yet, on the whole, the cause is prospering, and affords a comfortable hope that the missions of the present day are to be made instrumental in greatly extending the Redeemer's kingdom. (Our answer to the letter of the London Missionary Society will be forwarded to you before long.)

"In Asia and Africa, your societies have indeed an ample field for their labours, and one which seems to promise them an ample harvest. The accounts from South Africa delighted my very soul. It would gratify me, and I am sure I can say the same for my brethren, if our societies could co-operate with yours in sending missions both to Africa and India: but this is utterly impracticable at present. We have so large a region on our own frontier, which is as necessitous as any can be, and to which we have easy access, that it appears to me we should not be justifiable in leaving a large part of it unsupplied, and unattempted (for such at present is the case) that we might carry on operations in places more distant, and which would require more than double the expense. But our means are annually increasing; and I hope the time may come when we shall look beyond ourselves, and unite with our brethren in sending the glad tidings of salvation to the most distant parts of the earth. In the mean time, we shall not only wish them well, and pray for their success, but gladly afford them all the collateral assistance in our power. If we can help you by getting a passage for your missionaries, by forwarding to them letters or supplies of any kind, or by shewing them any countenance or kindness on

the way to the place of their destination, we shall not only be willing but thankful to be employed."

DENMARK.

Extract of a Letter from two Missionaries sent out from Edinburgh.

Copenhagen, Sept. 17, 1805.

Dear Brother,—Through the lovingkindness of the Lord, who hath watched over us to do us good, we can say, that since the time we left you we have lacked nothing, except it be the society of our Christian brethren; and even this hath been amply supplied by our kind and Almighty Friend, "who sticketh closer than a brother." Here we are surrounded with thousands; but where to find a friend of Jesus we know not. Satan has his seat here. The Lord's Day is profaned in the most open manner; the greater part of the people attend to their work; the shops in general are open, and traffic is carried on, even in the streets. What of their religion we saw, seemed to us to be altogether foreign to the simplicity which is in Christ Jesus. These things taken together, made us deeply concerned for the lamentable state of the people in this place: nevertheless, we hope the Lord has a remnant here, according to the election of grace. We earnestly wish to have an opportunity of being useful during the short time we are to be here; but what means to use, in order to attain this, we are quite uncertain. We understand there is no English preacher here, though there are a considerable number who understand nothing but the English language. We are not without hope that this circumstance may be the means of opening a door of usefulness for us, at least among our countrymen. We have already given away a few Tracts, and have the prospect of distributing a number more. We have been making enquiry about the probable expense of having a Tract published in the Danish language; and we hope this will be obtained at a moderate expense, which we have no doubt our friends at home will cheerfully defray. Thus, though our hearts be as much as ever fixed on preaching the gospel to the poor Hindoos in India, we conceive it our duty to be missionaries wherever the Lord is pleased to cast our lot, however short our stay in that particular place may be. In this way it was that the gospel was introduced at Ephesus by Paul, while he tarried there a few days in his way from Corinth to Jerusalem (Acts xviii. 18.—23). In like manner it was introduced at Athens, while Paul tarried there a few days for his brethren (chapter xvii. 16—34). May the Lord make our stay here productive of like good to the souls of men! His hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. Let us give him no rest till He make Jerusalem a praise in the whole earth.

JOHN PATERSON.
EBEN. HENDERSON.

DISTRESS IN GERMANY.

No sooner was the distress of the Germans, as represented in our last Number, known, than the liberality of the public was instantly afforded. Their sympathy was testified at once, in a manner highly honourable to their character, whereby the Committee were not only indemnified for the amount of the sum guaranteed by them, but enabled to give directions to their friends abroad to administer relief in a more extensive degree.

In order to prevent the benevolence of the public from being intercepted, and falling into improper hands, much deliberation has been employed; and the precautionary instructions which have been given, are such as to leave no material cause for apprehension on this subject.

It was our intention to present to our readers a List of the Subscriptions and Collections already made for the distressed Germans, which amount to 3766*l.* 9*s.* 9*d.* and two full pages were actually composed; but when the following intelligence came to hand, we immediately determined to insert it, as being far more interesting to the public.

London, Dec. 23, 1805.

At the late meetings of the Committee, the following intelligence was received, which, agreeably to the intimation before given, they now communicate to the public. The first information is derived from the Rev. C. E. A. Schwabe, Minister of the German St. Georges Church, Goodman's Fields.

Aylifle Street, Dec. 17, 1805.

"During my stay on the Continent, in the months of July, August, and September, I witnessed, particularly in Saxony, affecting scenes of distress. Bread had risen to three times the price at which it had been a twelvemonth before; and in several places scarcely could be obtained. The Governments were obliged to have the houses searched, and to force those who had a little store left, to bring it to market. An article of food, to which

nothing but the danger of being starved could induce men to have recourse, was given to the poor for bread. The country people cut down the corn before it was ripe; and braved the prohibition of the Government with the exclamation, 'Give us bread for our families!" Distress led great numbers to commit depredations. In one small town (Sonderhausen) not less than 60 persons were, at the time when I passed through it, confined in dungeons for setting fire, in a state of despair, to several houses and villages. Contagious diseases were apprehended; and must I fear be the final issue of these terrible calamities. Late accounts describe the present situation of the inhabitants of that country as infinitely worse than it was during the summer. A friend of mine wrote a few weeks ago from *Erfurt* as follows:

'We flattered ourselves, that our situation would be a little more tolerable after the harvest; but, alas! the scarcity is far greater than it was; and an army of 50,000 men is collecting in our neighbourhood. Sometimes, distress would tempt us to doubt of a Divine Providence. Yet it is our comfort, God still lives; and extraordinary evils lead often to extraordinary means of relief.'

"Another friend, of the same neighbourhood, writes: 'I assure you, we are in a dreadful embarrassment; and I do not know what we are to do. The people are in despair. If things do not soon change, we shall have a general revolution: for the greater part have nothing to live on, and the little that is left must be given to the military."

C. E. A. SCHWABE.
Minister of the German Church, Goodman's Fields, London."

The Committee felt great interest in the above communication, and ordered some relief without delay.

The following is translated from a printed paper, published and circulated by the Mercantile Body at Ulm, dated Nov. 19, 1805, some copies of which have been sent over to their Correspondents in London:

"Since the end of September our country has been overrun with soldiers: indeed, with whole armies, unprovided with any stores. Ulm itself was, in the course of five weeks, compelled to maintain 15,877 officers, 347,415 privates, and 41,739 horses. More than 20,000 men were quartered at a time in the city, which of itself contains only 13,000 inhabitants, and less than 1600 houses. The distress, occasioned by it is indescribable: the town seemed to be nothing but barracks and stables. Ladies in childbed and sick people were obliged to give up their warm rooms to the soldiers.

"By day and night watch-fires were kept burning, both within and without the walls of the city. Thus not only all fuel in the city was consumed; but the soldiers also took all the pailings, benches, and summer-houses in the gardens, and also, in many parts of the town, the doors, window-shutters, and even the very furniture of the houses to use as fire-wood. By repeated cannonading, the houses, gardens, and plantations were, in many parts of the town, completely destroyed, not to mention the anxiety, want, and famine itself, which many endured; the horror excited by the sight of the filthy, loathsome appearance of the streets; and the personal ill-treatment those received who did not immediately comply with requests that were utterly out of their power to grant.

"Melancholy as is the picture that the city presented, yet Misery seems in still more wretched form to have visited the surrounding villages; for there the inhabitants were still more exposed to the outrages and pillaging of the soldiers, who were exasperated by the severity of the weather and the want of regular supplies of provisions. Clothes, beds, furniture, cattle of every description, corn, wood, money of the poor inhabitants were destroyed, consumed, or taken away. Provisions are in some places so entirely consumed, that there is not even corn left for sowing, nor horses or implements of husbandry to till the ground. These unfortunate sufferers must remain the prey of misery, unless some noble-minded generous Christians, who have not experienced the horrible disasters of war, should hasten to their assistance."

The Committee think it suitable here to observe, that although it may be proper to insert letters from different parts of Germany, in order that an adequate idea may be formed of the greatness and extent of the sufferings; and although, as Christians, they commiserate the distresses of all men, and more particularly sympathize with such, as against their inclinations are forced into subjection by the French; yet they will not cease to recollect

that it is their especial duty to afford relief to those who are in alliance with this country.

The following intelligence has been received from the Rev. W. Kueper, German Chaplain to his Majesty at St. James's, in a letter addressed to the Rev. Mr. Steinkopff.

"*Stafford-Place, Dec.* 19, 1805.

"My dear Friend,

"To make you sensible of the calamities sustained by his Majesty's subjects in Hanover, I need not have recourse to minute details. It is notorious, that ever since the month of June, 1803, when Hanover was invaded by a French army, that country has been ruined, and the well-being of most of its loyal inhabitants destroyed systematically. Exorbitant contributions were raised; and every month new taxes invented, that fell most heavily even on the lowest class of the subjugated; while thousands of French conscripts, who wanted every thing, successively poured in, and were quartered in great numbers on every housekeeper and *lodger*; and, when clothed and fed, were called away, to give room to others, that were to be provided for in the same manner. Soon the most industrious men throughout the country became unable to bear these expenses; all commerce and business being nearly stopped; the levied money being sent to France in large sums; the harvests proving scanty, and the prices of every thing rising in proportion as more was wanted, made the sad effects of this public calamity woefully felt, especially in such communities and families as had formerly supported themselves by their industry. In every town, every village, many honest, respectable people were reduced to *beggary*, and almost to despair, for want of the absolute necessaries of life. After having sold and pawned whatever they had to part with, numbers of them I know to have been obliged to leave their homes, their starving wives and children; and some to have fled over to England, to enrol themselves as privates in his Majesty's army, amongst whom were clergymen's sons, and several other respectable persons, who had followed mercantile or literary professions. It was not before things were come to this extremity that part of the French invaders, by the movements of Prussia, were obliged to withdraw, clearing away most of the cattle that were left to the unhappy peasantry. But yet several thousands of the enemy occupy the fortress of Hameln, plaguing its inhabitants, destroying and pillaging the country around: and a large army of English, Russian, Prussian, and Swedish troops is now assembling. To provide for these, all the grain of the exhausted country has already been threshed out by order of government; and although they are no longer exposed to the points of French bayonets, yet such is now the situation of many thousands of my poor countrymen, that I can assure you, on authentic intelligence, they are *in the greatest want* of relief; and are most sorely distressed to get bread for themselves and for their children, and to be sheltered from the cold. My worthy friend,

yours entirely, W. KUEPER.

This affecting communication made a strong impression on the Committee; and in consideration of the length and severity of the sufferings of the Hanoverians, and their common relation with us to the government of his Majesty, a considerable sum was appropriated to their immediate relief.

The Committee have received a letter from a confidential friend on the Continent, which affords them ground to believe, that before this time, the first fruits of British Liberality have reached some of the sufferers in Germany; and, no doubt, excited suitable sentiments of gratitude to God for this seasonable interposition.

Subscriptions will be received at the following Bankers in London:

Messrs. Hankey and Co. Fenchurch Street;
Messrs. Hoare, Fleet Street;
Messrs. Smith and Holt, Old Broad Street;
Messrs. Jones, Lloyd, Hulme and Co. Lothbury;
And Messrs. Jones, Fox, and Co. *Manchester*;

Messrs. HARDCASTLE and REYNER, *Treasurers.*

NEW YORK.

We are glad to find that the malignant fever, which prevailed in New York, during the months of September and part of October, had, at the beginning of November, wholly disappeared. During its prevalence, 607 persons had been visited with the fever; of whom 254 had died, viz. 166 males and eighty-eight females.

HOME INTELLIGENCE.

CHEAP ENTERTAINING TRACTS.

Circular Letter addressed to Religious Societies.

Dear Brethren,

The vast importance of the object to which the Committee of the *Religious Tract Society* now intreat your attention, will, I trust, be a sufficient apology for the present Address.

The religious part of the community have long observed and lamented the baneful influence of the profane and profligate Tracts so generally circulated by the hawkers and other venders of small publications. No adequate means, however, have hitherto been adopted for counteracting them, by supplying Tracts on terms sufficiently alluring, and, at the same time, on a plan involving combined and persevering exertions.

The Committee of the Religious Tract Society have therefore commenced the publication of a series of cheap Tracts, designed to be both entertaining and instructive, having cuts, and printed in the same form with those at present sold by the hawkers. The Society's Tracts are sold in London, and by their agents in the country, on such terms to as yield to the hawker a profit far superior to any Tracts hitherto published. *(See the advertisement on the cover of this Magazine.)*

The Committee, therefore, not doubting that the importance of such a measure will be obvious to every one, intreat the co-operation of your Society, and beg leave to suggest, that it may be afforded in a manner very beneficial to the object, by your embracing every opportunity of recommending to the hawkers to avail themselves of the superior advantages yielded by the Society's prices, and by inducing shopkeepers to sell the Tracts at a moderate profit to the hawkers, and also by retail.

Should such persons be engaged by your Society, it should be recommended to them to make it known at such places as are frequented by the hawkers; the result of which would doubtless prove of material advantage.

Submitting the above to the serious consideration of your Society,

I remain, dear brethren, yours,
in the bonds of Christian affection,

JOSEPH HUGHES, *Secretary.*

Battersea, near London,
December, 1805.

MISSIONARY DONATION.	*L.*	*s.*	*d.*
A Lady, by Eboracensis — —	4	0	0

Bristol Monthly-Lectures, 1806.

Time.	*Place.*	*Subjects.*	*Preachers.*
Jan. 15, W.	Tabernacle.	On the Sanctification of the Lord's Day.	Mr. Lowell.
Feb. 11, Tu.	Bridge Str.	The Doctrine of Atonement consistent with Reason.	Mr. Thorp.
Mar. 11, Tu.	Broadmead.	Special Presence of God with his People.	Tab. Minister
Apr. 17, Th.	Pithay.	The Importance of Compassion to the Souls of Men.	Dr. Ryland.
May 13, Tu.	Castle Gr.	The State of the Disciples Minds during our Lord's Abode on Earth,	Mr. Page.
June 11, W.	Tabernacle.	On Heavenly-Mindedness.	Pithay Minis
July 15, Tu.	Broadmead.	The Reciprocal Duties of Parents and Children.	Mr. Thorp.
Aug. 12, Tu.	Pithay.	The almost Christian.	Tab. Minister.
Sept. 28, Th.	Castle Green.	On the Doctrine of the Resurrection.	Mr. Lowell.
Oct. 14, Tu.	Bridge Str.	On Christian Fortitude.	Mr. Page.
Nov. 12, W.	Tabernacle.	The Awful Tendency of Unbelief.	Dr. Ryland.
Dec. 16, Tu.	Broadmead.	On the Improvement of Time.	Pithay Minis.

United Meeting of Prayer, for the Success of the Gospel at Home and Abroad, to be held in Bristol, for the Year 1806.

Time.	*Place.*	*Time.*	*Place.*
Jan. 1,	Ebenezer.	July 7,	Bridge Street.
Feb. 3,	Broadmead.	Aug. 4,	Broadmead.
March 3,	Lady Huntingdon's.	Sept. 1.	Portland Chapel.
April 7,	Castle Green.	Oct. 6,	Lady Huntingdon's.
May 5,	Tabernacle.	Nov. 3,	Castle Green.
June 2,	Pithay.	Dec. 1,	Tabernacle

List of Lectures in and near London for January.

1. *Wed. Ev.* Prayer-Meeting for the Nation, New Court, Carey Str.
2. *Th. Ev.* Fetter Lane, Mr. Burder. The Witness, &c. of the Spirit.

5. LORD'S DAY Ev. Broad Street, Mr. ; Hare Court, Dr. Young; Dean Street, Mr. T. Thomas; Chapel Str. Mr. Gold; Crown Court, Mr. Knight; Palace Street, Mr. Atkinson; Peter Street, Mr. Spilsbury.
6. *Mon. Ev.* Missionary Prayer-Meeting, Fetter Lane, at Mr. Burder's.
7. *Tu. M.* Broad Street, Mr. Ford.
8. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Booth's.
9. *Th.* Monthly Meeting (Independ.) postponed to January the 16th. *Ev.* Fetter Lane, Mr. Ford.—The Fear of Death.

12. LORD'S DAY Ev. Broad Str. Mr. Hughes; Hare Court, Mr. Burder; Crown Court, Mr. Webb; Orange Str. Mr. Townsend; Palace Str. Mr. Buck; Dean Str. Mr. Stollery; Peter Street, Mr. Greig.
13. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
14. *Tu. M.* Broad Str. Mr. Humphreys.
15. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Rippon's.
16. *Th. M.* Monthly Meeting (Indep.) at Mr. Brooksbank's, Mr. Burder to preach. — The Scripture-Doctrine of Justification. *Ev.* Fetter Lane, Mr. Clayton. The Sin of Profane Swearing.

19. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Crown Court, Mr. Collyer; Palace Str. Dr. Duncan; Orange Street, Mr. Burder; Dean Street, Mr. Powel.
21. *Tu. M.* Broad Street, Mr. Ford.
22. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Clayton's. *Ev.* At Mr. Wall's, Mr. Collyer to preach. — The Journey of Israel in the Wilderness, &c.
23. *Th. Ev.* Fetter Lane, Mr. Hughes. — Spiritual Declension.

26. LORD'S DAY Ev. Broad Str. Mr. Dore; Hare Court, Mr. Lyndal; Crown Court, Mr. Stollery; Palace Street, Mr. J. Thomas; Dean Street, Mr. Booth; Chapel Street, Mr. Atkinson; Peter Street, Dr. Hamilton
28. *Tu. M.* Broad Str. Mr. Humphreys.
29. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Brooksbank's.
30. *Th. Ev.* Fetter Lane, Mr. Townsend. — Hell.

(Several of the New Lists of Lectures not being sent to the Publishers, this List is unavoidably incomplete.)

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Moody, of Warwick.
Surry Chapel, Rev. Rowland Hill.
Spa Fields, Mr. Wilkins.
Sion, Mr. Brown.
Hoxton, Mr. Mark, of Weathersfield.]

List of the Monthly Lectures at Manchester, for 1806.

Time.	*Subjects.*	*Places.*	*Preachers.*
Jan. 1.	The Divinity of Christ.	Lloyd Str.	Rev. Mr. Roby.
Feb. 5.	On halting between Two Opinions.	Moseley Str.	Jack.
Mar. 5.	On the Assurance of Salvation.	Canon Str.	Bradley.
April 2.	On making void the Law.	Moseley Str.	Roby.
May 7.	On walking by Faith.	Lloyd Str.	Jack.
June 4.	On the Improvement of Time.	Canon Str.	Bradley.
July 2.	On Concern for the Souls of Men.	Lloyd Str.	Roby.
Aug. 6.	On the Forgiveness of Injuries.	Canon Str.	Jack.
Sept. 3.	On Humility.	Moseley Str.	Bradley.
Oct. 1.	On Covetousness.	Canon Str.	Roby.
Nov. 5.	On Spiritual-Mindedness.	Moseley Str.	Jack.
Dec. 3.	On the Encouragements which the Gospel affords against disquieting Fears.	Lloyd Str.	Bradley.

POETRY.

ODE ON THE NEW YEAR.

THE PRESENT.

Time flying on the wings of Fate,
Swift round his annual course doth move,
And brings us, with another date,
Another season to improve.

'Tis well to meditate the past,
And think how many years have fled;
To learn how life is wasting fast,
And urging downward to the dead!

Ah, what is life! — a vapour light,
That twinkles with fallacious ray:
A meteor gleaming thro' the night,
Then sudden vanishes away!

'Tis wise to catch the fleeting now,
Nor the uncertain future trust;
For man and all his works shall bow
To mingled ruin in the dust!

Oh, happy he, who void of fear,
Perceives his mortal date decrease!
Who joys to find his Heav'n so near,
And lays him down to die in peace!

THE PAST.

Author of being, great First Cause,
Whose fiat bade all worlds arise,
Fast binding in almighty laws,
The restless earth, and seas, and skies!
Thou dost this pond'rous globe sustain,
Suspended in the liquid air,
With all the planetary train
That run their mystic circles there!

Thy watchful providence appears
O'erruling checquer'd ages past;
We trace it thro' six thousand years,
And felt it bounteous thro' the last!
In blooming Spring, in Summer's heat,
And Autumn's stores, thy care was found:
With herbage green and golden wheat,
Thou hast the year in goodness crown'd!

Our future sons with joy shall tell
How thou hast guarded Britain's isle;
Bid Peace within our bulwarks dwell,
And round us cheerful Plenty smile!
Great was our guilt, and great our dread;
But thou art better than our fears:
The gloomy cloud that o'er us spread,
Before thy mercy disappears!
The foe had threaten'd to devour,
And flatter'd greedy hope with gain;
But thou hast baffled lawless pow'r,
And render'd boasted conquest vain.
Oh save us from the foes within,
Our private guilt and public crimes,
That the New Year may usher in
More holy days and happy times!

THE FUTURE.

Wrapt in impenetrable shades,
Futurity the search evades
Of busy prying man:
No anxious mind can comprehend
The movements that on Time depend,
Or grasp th' eternal plan!

One certain hope the soul sustains,
That He who high in glory reigns,
Supreme o'er earth presides:
That all the incidents of Time,
Thro' every age and every clime,
His hand unerring guides!

'Midst wint'ry frost and misty gloom,
As sprung from Nature's icy tomb,
The Year begins its way:
Yet soon its march shall bring again
Sweet Spring, with all its flow'ry train,
And all its blossoms gay!

The cry of blood, the trump of death,
As issuing from the pit beneath,
The dawning Year attend:
Yet he who rides upon the storm
Can its foreboding horrors form,
To calm a peaceful end!

The mirth of Madness, light and vain,
The wanton song, the oath profane,
Salute the opening Year:
Yet ere its close, Affliction's stroke
May bend the proud beneath the yoke
Of chastisement severe!

O'erwhelm'd with sorrow, bow'd with pain,
The suff'ring saint may dread again
Another Year below:
Yet Time is hast'ning him apace
To better days, or better place,
Beyond the reach of woe.

Eternal God, in thee we trust!
That thou art holy, good, and just,
The rolling Years proclaim:
Amidst convulsions, new and strange,
Thou canst not err, and will not change!
Thy love is still the same!

ALIQUIS.

Printed by G. AULD, *Greville Street, London.*



Rev.d G. Ewing.

Glasgow.

THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1806.

CONVERSION OF MR. LAPIDOTH, AND FAMILY.

(Concluded from our last.)

After living for some months, in a retired manner, at Vianen, Mrs. Lapidoth was delivered, in March 1802, of her twelfth child; by which not only the burden of a family, before very large, was increased, but the minds of the parents were also deeply affected by the necessity of permitting this child, contrary to the conviction of their own minds, to be circumcised. This grief continuing to afflict them in the most painful manner, they communicated the same (being asked the reason of their visible sadness) to a pious lady who lodged in the same house, and to whom they from time to time confided, in some measure, their religious sentiments. She encouraged them to speak privately with the ministers of that place, and to disclose to them sincerely and truly the state of their minds. This happened in August 1804, and Mr. Lapidoth was received by them with kindness, but at the same time with the necessary cautions; and it was now conceived that the occurrence, together with the sentiments disclosed by these people, were of sufficient importance to occasion suitable enquiries to be made respecting their persons, circumstances, and behaviour.

The result proving in all respects agreeable to their own statement, the ministers judged the affair to be of such a nature, that they were not at liberty to withhold themselves from furthering the happiness of these people; but that it would be Christian charity, independent of the situation they held, which made it their bounden duty to assist them as much as possible in attaining, according to their desire, the true knowledge and real profession of Christianity. It was evident that their outward affairs were such as not to afford any encouragement thereto: this, however, did not hinder Mr. Wintgens, according to the friendly arrangement of the two ministers, and upon the request of these people, to undertake, in dependence on the Divine Providence, giving them such instructions as were suited to strengthen them in the knowledge they had already acquired, and to make them more fully acquainted with the true spirit of the gospel.

This instruction was now continued weekly, with much plea-

sure and encouragement on the part of the minister, whose heart, through the aptness, as well as the sentiments of the learners, became more attached to them; and who, in the mean time, took all possible pains to find out something or other for the maintenance of this numerous family, which, on their eventually professing Christianity, and being then probably deserted by their relations, might preserve them from poverty, and afford them the means of an honest livelihood.

In the mean time, two whole years had passed away, without any favourable prospect appearing; the endeavours of Mr. Wintgens, and the exertions of others had miscarried; and several plans were suggested for the attainment of the same, or preparatively to relieve the family.

The eldest daughter and son had more than once offered immediately to recite before the elders of the church their confession of faith, and to be baptized, if only some way of maintenance could be procured for them, or if they could be employed in any business; hoping thereby not only to relieve their parents, but likewise to hasten their conversion. But all these attempts proved abortive. On the other hand, their necessities, by their sentiments becoming more and more known, and their relations growing more suspicious, became the more pressing. Frequently they were put to great straits, from which alone the ready help of the friends of humanity could relieve them; and, upon the whole, they suffered very great want, which was not known till afterwards; in which they found themselves strengthened by their hope in Him for whose sake they endured this affliction.

The perplexity in which every thing was now involved, naturally gave occasion to consult with several neighbouring professors and ministers; and, in order to judge the better of the affair, Mr. Lapidoth was sent to them. It was found, under such circumstances, very difficult to give good advice, and it was judged that the important difficulties which existed were not to be diminished by a hasty opinion; it appeared particularly necessary to convince him, that if he would, in spite of all the difficulties attached to his situation, go over to the real profession of Christianity, the mere conviction of the truth was not sufficient; but, on the contrary, that a hearty confidence in the love of our Lord and Saviour Jesus Christ, would alone be sufficient to afford any real advantage to his soul, and strengthen him, if it should come to that, to bear with resignation and fortitude all humiliation, sacrifices, and wants.

He seemed to feel the importance of this in the liveliest manner, and frequently made such declarations as would at once have been deemed satisfactory, and have obliged any teacher of the gospel to judge the immediate confession of faith in Jesus Christ as necessary; and, with respect to the parents and elder children, fully to accept of the same. At the same time, it was easily con-

ceived, that as nine young children, of whom the eldest was an unfortunate object, received their necessary subsistence from the relations, though with a more sparing hand than before, it would, in entirely depriving them thereof, and obliging them, in professing Christianity, to enter on a state of complete poverty, and bring upon the parents a burden, which could not easily be removed.

In this perplexing state of uncertainty, Mrs. Lapidoth was, in the month of December 1804, delivered of her thirteenth child, which, to the great grief of the parents, being a son, increased the sorrows of their hearts, and obliged them to come to an immediate decision, whether they would, by circumcising the new born infant, act contrary to their convictions; or, by neglecting the circumcision, take that important step on which depended, on the one hand, the peace of their minds; and which on the other hand, might occasion the immediate and complete distress of their already necessitous family; the latter was the more confirmed by a formal question put to them by their relations, the purport of which was to satisfy them respecting the circumcision of the child.

Several ministers and professors were again applied to on this perplexing occasion, of whom some were reluctant to give any positive advice; but others who, on account of their years, experience, and situation in the church, were particularly looked up to, conceived unanimously, that, as servants of Jesus Christ, they were obliged to answer, "If you suffer your child to be circum-" cised, Christ is become of no avail to you;" and assured them further, in the name of Christ, that the Lord would not suffer them, for their profession of the Christian faith, to be deprived of that which was necessary to the support of their existence.

Mr. Lapidoth declared his lively joy at this advice, which agreed so well with the desire of his heart, and with the wish of his wife and eldest children; and declared that, with an eye to that Lord in whom he placed the happiness of his soul, he would quietly expect what his sovereign will had appointed for him.

Having returned to his family, the account of this occurrence occasioned universal joy; and it was unanimously resolved, with good courage, and under the expectation of God's blessing, to go over to Christianity.

In consequence of this, Mr. Lapidoth wrote, in the most moderate terms, to his Amsterdam relations, that, respecting the circumcision of their child, they had their difficulties; and that their ideas and sentiments were of such a nature, as to induce them to cause the child to undergo a sacred ceremony of another kind. On this, further and more explicit information being required, not only the parents but likewise the three eldest children sent letters, in which, in the most respectful but open manner, they explained their intentions of being baptized, and, by confession of the faith, to go over to the reformed Christian church; declaring further, that each of them, on the most ma-

ture consideration, had resolved to take this step, on which, they thought, their peace of mind depended, and at the same time heartily praying that this their intention might make the least alteration in the dear bonds of consanguinity, as they, on their side, always hoped to shew, that however they might consider the affair, the Christian religion taught them always to perform, with the greatest faithfulness, their duty as children; and they prayed further to the Lord, that he would make them as happy as their children and children's children then felt themselves.

Every thing was now arranged, with courage and gladness, to hasten their going over to Christianity, and the attainment of that object which they had so long desired in vain. The affair now became quite public, and excited a very general interest, and induced many hearts to provide for this family, now quite forsaken. The necessary instruction being finished, the two parents and the three eldest children were examined by Mr. Wintgens on March 25, 1805, in the presence of two members of the Consistory; and they gave such a satisfactory account of the grounds of their conviction, and of their knowledge of the Christian faith that, without difficulty, they were admitted to a public confession of the Christian belief, which they made on Sunday, March 28, 1805, in the midst of the congregation, in the Church of Vianen, and thereupon, together with the ten younger children, were, by baptism, solemnly incorporated into the Church of the Lord.

The Consistory of the Netherland reformed congregation at Vianen, have not only, according to the rites of the church given their assent thereto, but have likewise not hesitated, in this extraordinary case, to give the following certificate, to serve the converts in case of need:

"We the ministers, elders, and deacons forming the Consistory of the Netherland reformed congregation at Vianen, have no difficulty, on the request of Mr. C. N. Lapidoth, to declare the following on his behalf, as well as of those belonging to him.

"Since the autumn of 1801, when he and his family came to live here, we have known this family, of Jewish origin, as decent people, of a very orderly and irreprehensible conduct, and particularly in their numerous children, we have observed the visible good effects of an intelligent domestic education. Their refraining from many Jewish customs, and the attendance of the father and the eldest son on the public worship of the Christians, excited, gradually, suspicion of their inclination to Christianity, and attracted our attention the more to their persons and behaviour.

"What they revealed to the ministers of their thoughts on religion, was obliged to be kept secret for a considerable time, by reason of their pecuniary and family concerns, till that they, a few weeks since, applied to us with the request of being admitted to the confession of the Christian faith. We acquiesced

therein, and after having, in presence of some of us, been examined respecting the articles of the Christian faith, and having given very satisfactory answers, they have, on March 28, 1805, made a public confession of faith, and received baptism.

"What is known to us of their character, their course of life, and their present circumstances, gives us all reason to consider the step they have taken as the consequence of an honest conviction and hearty participation, and thus affords us occasion to rejoice at their conversion to the kingdom of our Lord, whilst we recommend them, and all who may read this, to the mercy of our Lord.

"By reason of the extraordinary case of these people, we have not refused to give them, beside the customary certificate of being members of the church, this extraordinary certificate also, to send when and where may be necessary.

Done in Vianen the 29th April, 1805,

(signed) G. CREMER, Scribe.

A particular Account of the Baptism of Mr. Lapidoth, the converted Jew, and his numerous Family, according to the Rites of the Dutch Church.

It being publicly known that Mr. Lapidoth and his family had embraced the Christian religion, and were all to be baptized on Sunday, March 28, 1805, a great number of persons, not only of Vianen but of the surrounding villages, attended to witness this solemn ceremony; upon which occasion the Rev. E. P. A. Wintgens addressed them in the following manner:

"You are gathered together in this place in great numbers; and undoubtedly that which you will now see and hear merits your attendance, but it requires also a silent respect, and that you should feel yourselves interested therein. If you deem the honour of your heavenly Father and his glorified Son of importance,—if you often utter from your heart that wish, which we have just been singing, namely, the increase of God's kingdom, you will certainly feel yourselves interested whenever children are by baptism incorporated in the church, or adult persons, through their confession of faith, unite themselves to the congregation of the Lord; and whenever the power of the gospel is manifest in the conversion of sinners, you will then not be indifferent as to the means employed for spreading the gospel among heathen nations, but you will hear every account of their success with thanksgiving to God.

"And should you not be sensibly affected at this time, when a numerous family from among that people who once crucified the Messiah, now comes forward openly for the honour of the crucified Nazarite, will now openly attach itself to the service of God's glorified Son, and will openly unite itself with us, in order to adore that Lord who alone can save?

"Yes, Christians! if we set any honour upon that name

which we bear, if we be accustomed to participate in the dearest interests of our fellow-creatures, then this hour must be an hour of joy to us; then shall we conceive with thankfulness the high value of our so long enjoyed, but alas! so little improved advantages; and thus will this solemn work produce a blessed effect on our own minds. With this desire let us pray the Lord to give us grace, and let us pay him the adoration of our hearts." — Upon this a devout prayer was offered up, to obtain a blessing upon this solemn occasion; after which the minister said,

" Let us sing part of the song of Zecharias, verse 1.

" We have now brought to your recollection, by the words of Zecharias, the promises which God, by his holy prophets, had made from the beginning of the world; promises respecting the great salvation, which was to be accomplished by a glorious person, in whom all the generations of the earth should be blessed. We placed ourselves in the situation of that pious priest, who, with some other sincere Israelites, being instructed respecting the approaching appearance of the promised and eagerly expected King of Salvation, did then rejoice, praising God for the day of salvation which dawned on their people.

" But was this joy general when Jesus of Nazareth, as the Messiah, publicly appeared? Did they see in him the fulfiller of the divine promise, the bringer of salvation to the world? Did they accept of him as their King, appointed of God? Alas! the contrary is well known to you, my dear hearers, — and how little the conduct of the Jews, upon the whole, answered the end of his coming and their own true interest, — how much they differed in their minds concerning him, is shewn by the Evangelist St. John in those words, to which I shall on this occasion draw your attention; they are to be found in St. John, 1st Chapter, verses 10—13. " He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to those that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." — On these words the minister made an appropriate discourse, in which, in a concise manner, he explained the text, and spoke briefly of the excellencies of Jesus Christ, and of the everlasting happiness of those who believe in him. This exhortation being finished and a hymn sung, namely, the 12 articles of the Creed in verse, the minister addressed Mr. Lapidoth and his family in the following manner:

" Dear friends, you, who together with us, are creatures of one and the same God; descendants of that people who, in times of old, were favoured by God with his peculiar revelations and privileges, from among whom the Saviour of the world came forth, who by rejecting him made themselves miserable, but yet are not cast off

by God. With pleasure we saw, for some time past, that you frequented our devotions in this house of prayer, and united in the adoration which we pay to Jesus the crucified.

" With longing desire we looked forward to that period, when we should hear you openly declare that Jesus of Nazareth is the Messiah and Son of God, and that you should be solemnly taken into our congregation. Are you now ready to fulfill this our desire? — declare, then, openly what you believe; make your conviction manifest, and bind yourselves to fulfill all those duties which this conviction lays upon you. Do this in the presence of God with an upright heart, of your own free will, and with thankfulness for the great mercy which he has shewn you.

" And, in order that it may appear that you do not intend merely to profess the Christian religion, in which you have been privately instructed by us, but that you intend, by the grace of God, to regulate your lives accordingly, I request you, before God and this congregation, to answer the following questions sincerely: —

" 1st, Do you believe in the only true God, the Father, Son, and Holy Ghost, Creator of Heaven and earth, and all that therein is?

" 2dly, Do you believe that you were conceived and born in sin? — and have you a hearty sorrow on this account?

" 3dly, Do you believe that Jesus of Nazareth, whom your forefathers put to death on the cross, is truly the Messiah and Redeemer, promised and expected of old, in whom the predictions of the prophets have been fulfilled? that he is the true and eternal God, who has taken upon him human nature from the flesh and blood of the Virgin Mary, and that he is given to us by God for a Saviour?

" 4th, Do you agree to all the Articles of the Christian faith, as they are taught in the Christian church from the word of God? — and are you resolved to persist stedfastly in this doctrine till the end of your lives? — and will you, in consequence thereof, shun all errors and heresies that deviate from this doctrine?

" 5th, Do you resolve, from your hearts, to lead a Christian life, — to shun the world and its evil desires, as it becomes the members of Christ and his church to do? — and will you submit yourselves to all Christian admonitions?"

Each of these questions was answered, with an audible voice, in the affirmative.

" May the merciful and great God take pleasure in these your declarations and promises! — and may he, of his infinite mercy, give you grace to persevere in your resolutions, through Jesus Christ! Amen.

" As you have now, my worthy friends, acknowledged Jesus before men, you will not refuse to follow that command, which, before his departure from the earth, he left to the promulgators

of his doctrine: — He commanded them to baptize with water all Jews and Heathens who would acknowledge him as the Son of God, and who would join themselves to his followers."— Upon this the form of Baptism for adults was read to them; and the minister continued thus:

"Seeing, my friends, that you likewise desire to be baptized with the holy baptism, in order that it may be to you a seal of admission into God's church, and having now publicly made your confession of faith, we cannot refuse the water, and that you should not be baptized. Receive, therefore, in that water which shall be poured upon your heads, the pledge of God's forgiving and cleansing mercy, through the blood of Jesus Christ and his Holy Spirit." — The minister, having descended from the pulpit, baptized the five converts; and returning again to it, he further addressed himself to the baptized thus:

"In the name of Jesus Christ our Lord, and in the name of all who worship him in all places, I, as a minister of his gospel, admit you into the holy universal Christian church. We all, who are gathered here together, acknowledge you from henceforward, to be members of Jesus's body, and to be our beloved brethren and sisters in the Lord. We offer you our hearts, full of sincere inclination towards you; and invite you to unite constantly with us in communion at the table of the Lord. We rejoice with you in the great privilege which you have this day obtained; and wish you all grace and happiness from him with whom you will henceforward stand in the closest relation.

"He who was once in the world, but whom the world did not know,—he, who eighteen centuries since, came to his people, your forefathers, according to the flesh, but whom they rejected, — he is the promised Messiah, whom you have, years since, learnt to know, and now openly acknowledge as the Son of God, by whom the world was made, him you have accepted as your Almighty Saviour: — to him you have, in baptism, solemnly dedicated yourselves; and he, in this baptism, has given you the assurance that he will make you his dear children and inheritors of salvation.

"Your descent from Abraham has no longer been deemed sufficient by you. The imaginary claim of recovering privileges long since forfeited, you have changed for hope in Christ; you have overcome your national aversion to a crucified Messiah; you have forsaken father, mother, and relations for that Jesus who is more to you than all these; you have sacrificed to the peace of your mind, interest and the friendship of man. This the grace of our Lord has enabled you to do.

"You have only to thank his divine direction and his Holy Spirit for it. On all occasions, praise his care for you, and his having brought you in the right way; but honour him likewise in future by an unlimited confidence in his grace and omnipotence. You will find in his mercy a recompence for all losses

and trials. Remain faithful to him, he will not forsake you: he who has all power in Heaven and on earth, who gave his life up for you, will cause every thing to go well with you. Put, with confidence, your earthly concerns in the hands of him who has been so careful for your eternal welfare. Expect joyfully every good from that God who, by baptism, has taken you into union with himself: he will provide for you as for his dear children, and will sanctify you through communion with him!

"Strive then to be his dutiful children, as those who are born of God; seriously considering how much renovation after God's image,—how much cleansing from offences,—how much forgiveness of sins, — how much power for performing duties, you will still find needful! Let Jesus Christ be always dear and precious to you; for through him only you can be what, according to your confession and promises, you ought to be. Unite more and more with the conviction of his divine mission, and the awfulness of his doctrine, the consciousness of his being indispensably necessary to you. Strengthen your confidence in his mediation and promises, your relation to him, and your zeal for his service, by a repeated participation in the sacrament instituted in remembrance of his death. Let faith in him cleanse your hearts, and continually unite you more closely with him. View this as the principal thing in Christianity, and as the only mean to derive from Jesus advantage for your peace of mind, sanctification, and hope.

"Have you, together with Jewish unbelief, forsworn your vain confidence in external things, and false ideas of morality and virtue? Have you, in baptism, declared that you would cast off all those sins that till now have rendered you unclean?—then begin from henceforward, being now converted to the Christian faith, to lead a holy life. Let all your words and deeds bear witness of a Christian disposition, and reverence for God and Jesus. Put to shame, by your Christian behaviour, the unchristian conduct with which, alas, so many professors shamefully treat their Lord! Do not copy their example. Content not yourselves with being better than them, nor palliate your faults by their defection; but always take the perfect Saviour as your model: and take all possible pains to display his image among your fellow-Christians!

"Convince us by this, more and more, that Jesus and his salvation are truly of importance to you: that you have not foolishly, for some particular notions, made so great a sacrifice; but that the gospel was with you a business of the heart, — your most pressing necessity and dearest treasure! Refute thereby the evil reports of your relations after the flesh; convince them, by a conduct not to be censured, that the gospel of Jesus does truly amend and make happy; and do not discontinue to pray with true Christian love for their conversion, that hereafter they may with you and us adore Jesus the crucified!

My dear fellow-Christians, receive these converts from Judaism into your Christian community with hearts inclined towards them: receive them from the hand of your Lord, as a welcome addition to that body of which you are members. Let your eyes be from henceforward fixed on them with particular attention, yet observe them with indulgent love, and without suspicion. Do not require of them more than you require of yourselves. Should you perceive any thing wrong in their moral conduct, consider that the faith of Jesus Christ, which they have now professed, is the mean appointed gradually to improve them: and assist them, with brotherly kindness, to proceed in the important, but never-finished work of becoming holy.

"Endeavour yourselves to be examples, exciting them thereto, and take heed that they do not, by their conduct, put you to shame. Learn from them, to sacrifice every thing for Jesus and his gospel, when needful, and to find in him your chief good. Pray much for the prosperity of them all, and be zealous with the co-operation of our Lord, to make up to them the sacrifices they have made. Let us now pray with and for them, and with love towards them, recommend them to the grace of God."—Prayer for that purpose was offered; and the minister then said,

"Let us sing from the Lord's prayer, the 10th verse."—After this verse was sung, the ten younger children were brought to the font, and now the minister addressed the parents thus:

"Dear Brother and Sister in the Lord, if you desire that these your young children should, by baptism, be received into the church of Jesus Christ, we cannot refuse it. They are now children of true believers; and, by your incorporation into Christianity, are already hallowed to the Lord. And though it is true that young children do not understand the meaning of baptism, yet we must not, on that account, exclude them from it.

"Dearly beloved in the Lord Jesus Christ, you revere baptism as an ordinance of God, to seal his promises to us and to our seed: answer me then, sincerely, the following questions:

"1st, Though our children are born in sin, and are therefore subject to all misery and condemnation, yet do you not believe that they are sanctified in Christ, and therefore ought to be baptized as members of his church?

"2dly, Do you promise to instruct, or cause to be instructed, these children, according as they shall come to proper understanding (of whom you are father, mother, and likewise witnesses*) in the doctrine which is contained in the Old and New Testament, and in the Articles of the Christian faith, taught in the Christian church here as the true and perfect doctrine of salvation?

"What is your answer and your promise?"—To each of these questions the parents and witnesses answered with a loud voice, 'Yes, we will.'

* The already baptized elder sisters and brother stood as witnesses, or God-father and Godmothers.

"God give you his grace to fulfil this your promise! May he accept these children at your hands, be always with them, and make them partake of that happiness which, by baptism, shall be promised them on the part of God. And you, dear children, so far as you have acquired some knowledge of God your Creator, and of Jesus the great benefactor of mankind, see, in your baptism, that God and Jesus love you, and that you must, in return, love and obey them. From henceforth be instructed gladly; often reflect upon your baptism, and depend upon it, that in the service of God you may expect every blessing from his hands."

Hereupon the ten children were baptized by the minister's colleague, the Rev. G. Cremer; after which followed, from the Form of Baptism for Little Children, the Evening Hymn; thanksgiving was then sung, and the benediction concluded the solemn service.

ON PREACHING THE GOSPEL.

As preaching the gospel is the principal mean which God has appointed for the conversion of sinners and edification of saints, I hardly need remark that it is one of the most important things in the world. If a preacher properly considers that he must be either a "savour of life unto life, or a savour of death unto death" to his hearers, he will feel himself placed in a situation interesting and awful beyond description. The General, upon whose military skill and valour the lives of thousands depend, occupies a station comparatively insignificant to that of a minister, whose errors affect the souls and immortal interests of his congregation. It is true, he cannot command a blessing on his people: God bestows it when and where he pleases, yet, as God addresses men as reasonable creatures, it is a minister's duty to bestow as much pains on his sermons, as if the success of them depended entirely on himself.

I may lay it down as an indisputable position, that the design of preaching is to display the glory of God, through his Son Jesus Christ, thereby to convert sinners to him: ministers, therefore, are not to preach themselves, but Christ Jesus the Lord; that is, they are not to preach in such a strain as shall attract the notice and admiration of the congregation to themselves; but endeavour so thoroughly to engage the hearts of their hearers with God, that, if possible, they shall absolutely overlook the person who speaks to them, and think of nothing but the grand subject of redemption. They should hold the picture which God has painted of himself in the Gospel, in such a position, as shall shew it to the greatest advantage, and entirely conceal themselves from view behind it.

Permit me to offer a few remarks on this momentous subject.

I have heard of ministers who were fond of preaching from odd

texts; such as "Put on the great pot," or "Two legs and a piece of an ear." This is a paltry bait for popularity. Indeed, the people may listen attentively to hear what can be said from such unmeaning words; yet they cannot listen with that holy reverence which a religious exercise demands; the bare reading of the text discomposes their gravity; and banishes seriousness from their minds.

A few others, of a worse stamp, endeavour to make themselves of importance, by trying to fetch out of a text what never was in it. They twist and distort their text, till not a vestige of the word of God remains. One of this description preached from these words, "An instrument of ten strings;" on which he played for an hour and three quarters. He insisted that the instrument was a man, and the ten strings were the five senses of his body, and the five faculties of his soul; and entertained his auditory for some time with a dissertation on smelling and tasting. About two years ago an old woman, on whose face sat the vacant stare of ignorant amazement, told me she had heard such a nice man! She did not believe there was such another in the whole world! he had opened the Scripture in such a wonderful manner! he had shewn her things she never saw before! I asked her what they were? She said he had told her the meaning of Leah's sore eyes: — That they typified the blindness of the Jews, who could not see clearly, and therefore rejected Christ!!! Really, I cannot form my mouth to call these men preachers of the gospel; I am rather inclined to term them *Spiritual Mountebanks!**

There is in many people a restless curiosity, which is always hankering after the marvellous: they listen with cold indifference to truths which are plain and intelligible; and greedily swallow the most preposterous absurdities. Hence the numerous advocates of Brothers, Joanna Southcott, and the Kingsland Doctress: and hence the popularity of these empty mystical declaimers. It is

* One of these fanciful abusers of Scripture was, some time since, discoursing on Isa. xl. 20. "He that is so impoverished that he hath no oblation, chooseth a tree that will not rot," &c. from which he took occasion to point out the character of a convinced sinner as a man so impoverished, that he had nothing to offer; and the tree that would not rot, as the Lord Jesus Christ, before whom he falleth down, and saith, "Deliver me, for thou art my God."

Another of those *wise-acres* who are fond of *launching out into the deep*, as they call it, having one day discovered, as he thought, what no one before him ever did, that the *nine-and-twenty knives*, mentioned Ezra i. 9, were typical of the *four-and-twenty Elders* in the Revelations, was so transported with the invention, that he determined to make it the subject of his next sermon; nor did he recollect the disparity of the numbers till he had read his text. Being then aware of the impropriety, he told his audience that he perceived he must drop *five of them*, that the type might better tally with the antitype. The audience were confounded; and one of the deacons, not so fond of allegory as his pastor, stepped up the pulpit stairs, and told him it would be better to drop the *whole*; and thus ended *Mr. Wise-acre's* preachment!

beneath the dignity of the minister of Jesus Christ to season his discourses to the vitiated palates of ignorant and unstable, not to say suspicious, professors. It is the easiest thing in the world thus to spiritualize (as they call it) a passage of scripture, or to wire-draw a metaphor. But little ingenuity is required; and as for profound thought and extensive learning, they are quite unnecessary.

There is another mischievous consequence of this mode of preaching: it goes a great way towards destroying holiness, by reducing Christianity to a mere theory and speculation. When they take up a moral precept, instead of considering its design to regulate the life, they disdainfully overlook its obvious and natural meaning, as being legal; and hunt about for a spiritual one, which is far fetched and worth nothing.

Turn we from this unpleasant subject, sincerely lamenting that any preachers should thus pervert the word of God; or, doing so, should obtain a patient hearing.

A minister should chuse for his text a passage of scripture containing some important truth; and give the meaning of it faithfully. In so doing he opens the Scriptures, and declares the mind of God to his congregation. He may ascertain the meaning of his text, 1st, By examining it separately from the context; 2dly, In connexion with the context; and, 3dly, By comparing it with parallel passages, and the general tenor of holy writ. His divisions should be natural, perspicuous, and few. The grand idea of the text should be preserved whole and entire, not split into fractions. The sun gives more light than a thousand twinkling stars. He should address himself both to the understanding and passions of his hearers. I have heard sermons which resemble lead; solid and weighty, yet, lifeless, cold, and dull. I have heard others like the gorgeous cloud which surround the setting sun on a summer's evening; adorned with the most brilliant and finely diversified tints, yet empty and unsubstantial; they glittered for a moment, and then vanished; or, changing the metaphor, the former may be compared to a large joint of excellent meat spoilt in the cooking; the latter to a dish of trifle, which the dainty overcharged epicure may relish; but on which a hungry man will starve.

Neither long chains of argument, nor lofty flights of eloquence become the pulpit. The generality of hearers have not a capacity to understand the one, nor taste to admire the other. There may be a few literary persons in a congregation, but the bulk of congregations is always of a different description. They are used to labour, not to think; and their minds are feeble, because inactive. Short sentences and familiar expressions suit them best: and they are greatly pleased and edified by metaphors drawn from their trades, or things with which they are conversant. By familiar expressions, I do not mean vulgar ones; they are perfectly distinct,

though often confounded. Vulgarity is disgusting everywhere; but in the pulpit it is detestable. I recommend for a model the sermons of "Him who spake as never man spake;" who at once convinced the understanding, and touched the finest feelings of the heart. We cannot keep pace with him; yet it is noble to follow him, though afar off. I would suggest to young ministers the superior advantages that will result from copying after the great Head of the church, rather than the popular preacher of the day. Every man ought to be an original. An original may soar; copyists generally creep. Originality does not require a man to follow his own fancies, in defiance of all rule and decorum, it only directs him to call no man master, excepting Christ; and forbids him to be the servile imitator of a fellow-worm.

A minister should select the most stupid, illiterate person in his congregation, and preach particularly to him. If that person understands him, every body else will.

The proper style for the pulpit is very different from that which becomes the Senate or the Bar. The sublime and beautiful orations of a Burke, and the elegant and ingenious harangues of an Erskine, adorn the places where they are delivered. The senator addresses a classic auditory, and may embellish his thoughts with all the copiousness of language and imagery of rhetoric; the counsellor endeavours to persuade the jury that his cause is a good one, and therefore pleads in a style calculated to elucidate or perplex the subject, to lead them to or from the point in debate, as shall best serve his purpose. The plain, yet energetic style of a Whitfield, better becomes the pulpit.

To combine plainness with elegant neatness is extremely difficult, much more so than to use lofty and flowery language; yet it is highly desireable that the illiterate may understand, and the refined not be offended. When a preacher has attained it, he has reached the *ne plus ultra* of his art, and is formed for the most extensive usefulness.

But there is another consideration of more importance than any of the foregoing; viz. That if the style and delivery of a sermon be displeasing to God, though the matter it contains may be unexceptionable, nay excellent, God may withhold the blessing, and thereby defeat the end of the preacher's labours; and, in fact, we find that pulpit-orators are seldom very useful to saints or sinners. Their auditories are numerous and genteel, yet not the most pious. God pours contempt on literary pride. St. Paul did not attack the Corinthians with the heavy artillery of logic and rhetoric, though no man was better qualified, especially for the former. He addressed them neither as a philosopher nor an orator. He told them a plain, unadorned tale, in language sublimely simple, that Christ died for sinners; and exhorted them to believe and repent; and God owned him for his ambassador, for he preached to them "in demonstration of the

spirit and of power; that their faith should not stand in the wisdom of men, but in the power of God."

If a minister feels as he ought, he will be extremely mortified and grieved at the encomiums which are passed on his sermons. People who receive considerable benefit under a sermon, are too much engaged with God to think about the preacher. If they are deeply bemoaning their sinfulness, or contemplating the glory and grace of the Redeemer with holy gratitude and amazement, they cannot find time to pay compliments to a man like themselves.

A preacher's usefulness is to be measured by the benefit which people reap from his ministry; and, if his heart is in his work, I firmly believe that God will give him souls for his hire.

W.

ON KNOWLEDGE AND PIETY.

Every man, in his intercourse with his Christian acquaintance, must have often remarked a great diversity of gift and attainment. None can be found who are in all respects alike; and there are few so similar, but some discriminating difference will easily be discerned. God hath so tempered the body together, that every member possesses those powers necessary for the part it has to act. "If all were an eye, where were the hearing? "and if all were hearing, where were the smelling?" Though all enjoy one and the self-same Spirit, it is not consistent with God's gracious designs, and the present imperfect state of the church, that all should possess the same gifts, or reach the same measure of improvement. "There are diversities of gifts, but the same "Spirit; for to one is given by the Spirit the word of wisdom, "to another the word of knowledge by the same Spirit, to ano- "ther faith by the same Spirit, &c.; but all these worketh that "one and the self-same Spirit, dividing to every man severally "as he will."

It has often been remarked, that there are many eminently pious, whose knowledge is very limited, and whose attainments are but few. I have often considered this opinion injudicious and incorrect. It cannot be denied, but that piety may consist with very little knowledge; but it will require conclusive reasoning, and scripture-evidence beside, to shew that any can have more piety than what naturally arises from the knowledge they have acquired, or corresponds with it. It is certainly saying too much, to say any can have much godliness, if they have acquired little knowledge of those subjects about which godliness is conversant. It is difficult to give such an accurate definition of godliness as shall meet the views of every one; it is sufficient to our present purpose to observe, that it includes likeness to God, or conformity to his image; and, considered as the duty of the Christian, includes such an exercise of heart, and such practice

in the life, particularly in those duties we owe more immediately to God, as are well-pleasing in his sight. If godliness, then, as has now been stated, includes in it the proper exercise of heart and life in those duties we immediately owe to God, it is necessary to enquire, Whether the heart can be properly exercised, or duties in life properly performed, without a proper knowledge of those subjects to which the Christian's attention is directed? and if not, we shall be unavoidably led into this conclusion, which appears to be just, — that piety must be in proportion to knowledge.

As true godliness includes the proper exercise of the heart, the love of God must form one essential part of it. To the exercise of this love, a knowledge of God's excellence, as also of his love and goodness to us, is necessary: consequently our love will be in proportion to our knowledge of him. Any thing beyond this must be blind attachment, or loving we know not what; for we cannot love what we do not know. Besides, a desire to be like God, is an exercise of heart inseparable from true godliness. Now, it cannot be supposed that our desire to be like him can exceed our views of the beauties of his holiness, or our ideas of that happiness to be enjoyed in conformity to him. Any blessing is desireable to us in proportion as we esteem it; and our esteem of it is in proportion to our views of its excellence or utility. Reason will not admit that a higher esteem of any thing than what corresponds with our knowledge of its value, can be well founded; so neither can desire for the enjoyment of it be reasonable and just, so far as it exceeds our well founded esteem of it; consequently, a desire to be like God, or to enjoy him, will be limited by our knowledge of his excellence and goodness.

A devout regard to the authority of God, and a desire to please him, are essential to the being and practice of piety, and form a very considerable part of any character that is distinguished for religion. But this regard to the divine authority must correspond with the views we have received of his law, and the impressions we have of his divine character, as having an indisputed claim on our obedience. No principle of reason or scripture can warrant us to suppose, that our reverence of his high authority can exceed our knowledge of it, or the sense we entertain of the many obligations we are under to regard it. If so, then any seeming respect which exceeds this, must be blind superstition, and the offering of ignorance. In this manner I might illustrate other affections and exercises of the heart proper to genuine piety, and shew how they depend on our knowledge of the objects to which they are directed; but a few reflections on the outward practice shall conclude this essay.

That obedience cannot be called a reasonable or spiritual service that is performed without knowing its nature, its importance, and the authority which commands it; for if the heart is

not well informed of its duty, it cannot perform it in a proper manner. We esteem the man who is punctual in all the duties of religion; but we lament his weakness, when we discover that he cannot give a reason for his conduct, and is ignorant of the obligations which bind him to his duty. If his external observance of the duties of religion exceeds his acquaintance with the rule of duty, that part of his practice cannot be called religion, for which he can render no reason, or with obligations to which his mind is not properly impressed. God, in many cases, may accept the will for the deed: "It was good it was in thine heart to build an house unto the Lord;" but where the soul or practice is guided by no rule, nor under the proper influence of any religious principle, it would require an uncommon stretch of charity to admit that such is worthy of the name of piety. Every part of the Christian practice, then, must be excluded, and that justly, from forming any part of genuine religion, which flows not from knowledge, and a proper acquaintance with the rule of duty.

In a word, our understanding or judgment must be of very little use, if religious attainments can be acquired, or progress made in holiness, without them. It must be admitted, that a man is godly or holy, only in proportion as his attainments, of whatever kind, are sanctified. Now, it cannot be said that he has sanctified to him what he does not possess; and, if between sanctification and godliness there is a necessary relation, or if they may be considered nearly synonimous terms, he can have no more knowledge sanctified to him than what he has attained; and, of consequence, with this knowledge his godliness, both as to the exercise of the heart and the practice of the life, must correspond. It would be a reflection on the wise dispensations of Heaven, to admit that much godliness may be found where there is little knowledge; for it would go to maintain that the exercise of our understanding is not necessary to religion; if without it, holiness, one grand object of religious institutions, can be attained, it would render religious ordinances for instruction of little importance, and supersede the necessity of those divine rules which teach us to grow in knowledge.

ADJUTOR.

THE INSUFFICIENCY OF NATURAL RELIGION.

A TRAVELLER in a dangerous country, unaided by the friendly office of a guide, is an object of pity. The sun having withdrawn his light from the earth, and the shades of evening obscured his path, he wanders in uncertain mazes, till, arriving at a precipice, he falls suddenly, and is dashed in pieces. Such is the condition of depraved man, destitute of a revelation from God.

He is travelling to eternity, but has no light to direct his way. The dim rays which nature throws across his path, rather confuse than aid him; nor does he perceive the invisible and spiritual realities in which he is interested, till the shadows of evening flee away, and the morning of immortality arises.

Are we called upon for proof of this? We solicit the attention of our readers to the following observations:

Reason admits promptly that there is a God, and that he ought to be adored. The earth and the Heavens exhibit abundant proofs that they are the workmanship of some invisible hand. But the infinite perfections of this invisible being, and the nature of the worship he requires, are subjects not to be learnt in the school of natural philosophy. In the temples of the heathen, the Deity was represented by images of beasts, of filthy reptiles, and of more disgusting men; their altars were covered with the blood of human victims, and sensuality the most base and degrading, was blended with their holiest rites. The wretched mothers of Carthage deemed it honourable to burn their offspring, in order to appease the anger of the gods of their country. Nor does the history of our own times afford us better examples amongst those nations who are left to the light of nature. The inhabitants of Otaheite, the Cannibals of New Zealand, and the remorseless savages of America, exhibit striking proofs of the necessity of a divine revelation.

It is acknowledged that some individuals amongst the heathen obtained tolerable ideas of the Deity, and were better acquainted with morals than the rest of their countrymen. They were not, however, indebted to reason and the light of nature only for those ideas, but to the traditional lights of revelation. It is well known that many of their most eminent lawgivers and philosophers travelled into other countries, and gathered up the fragments of truth which they found in various parts of the world. From Egypt, Chaldea, and Palestine they transplanted into their own country many primary truths of revealed religion.

Unbiassed reason will admit that the Deity must insist on some satisfaction for sin. Every reflecting Heathen must be convinced that a wise governor will not be influenced in his administration by unwise and indiscriminate pity. The universal welfare of his subjects, his own sense of equity, and the honour of his government, demand the punishment of the guilty. The universal custom of the Heathen, in offering sacrifices to placate their imaginary deities, proves that this conviction is planted deep in the human mind. But reason could never discover the true nature of sin, its infinite malignity, or that satisfaction which a just God would require as the term of a sinner's acceptance. If it be said that reason is sufficient to teach us that a good God stands ready to forgive sinners on their hearty repentance, we ask, If it be consistent with reason that the Supreme Governor should exercise his goodness at the expence of all his other per-

fections? or, If reason could ever have determined that it was proper for God to accept of repentance as a satisfaction for an offence, to the heinousness of which it is infinitely disproportionate?

If we acknowledge all the discoveries which the Heathens are supposed to have made, what has Infidelity gained? The noblest surmises of Anaxagoras, of Socrates, or of Cicero, were but surmises and conjectures, destitute of that authority and evidence which could bring them home to the consciences and the lives of men. That the Heathens had no clear principles on which to found their systems of philosophy, Mr. Wollaston himself confesses; and that their sentiments on the most important points were wavering and doubtful, the whole world acknowledges. There is not one spiritual truth which they could explain or prove; which shews the small degree of knowledge they possessed on such subjects, could not be gained merely by the operations of their reason. The religions of the world were as various and opposite as the nations who professed them; and what was esteemed sacred in one country, was reckoned impious in another. Nor is there a tolerable system of natural religion to be collected out of any or all of their writings or examples; therefore no universal and clear principles of religious truth could subsist in the minds of unenlightened men.

It may add some degree of weight to what has been said, that the antients seem to have been sensible, that reason alone was not sufficient to enforce doctrines and laws upon mankind without a divine revelation. Lord Bolingbroke himself acknowledges, that "The most celebrated philosophers and lawgivers did enforce their doctrines and laws by a divine authority, and call in a higher principle to the assistance of philosophy and bare reason." He mentions the most eminent of them, who in founding religious observances and national constitutions, ascribed to their laws a divine sanction.

Britons! we call upon you by every principle of gratitude, of interest, of reason, and of religion, to acknowledge and improve the advantages with which you are indulged. Surely, "your lines have fallen in pleasant places; you have a goodly heritage." Beware of such of your countrymen as would substitute in your affections the pretended systems of nature for the word of God. They are your worst enemies; they would deprive you of every powerful incentive to virtue; they would rob you of all those endear and endearing relations in which no small portion of your present happiness consists; they would destroy your firm hopes of immortality, and despoil you of all those mild and silent virtues which are the ornaments of your nature, and which an experimental acquaintance with the doctrines of Jesus alone can teach.

And while you are careful to make a personal improvement of your advantages, we beseech you to remember those nations who are destitute of the light of life. Once your own country

was the seat of horrid Paganism. Human sacrifices stained her murderous altars; and her sons, lawless and savage, broke thro' every bond of humanity, of chastity, and of justice. Some kind stranger heard of your condition; his heart was moved with pity, and his hand liberally distributed the bread of Heaven. We only solicit you to do for others what was done for you. Let it no longer be said, that "Britons possessed the bread of life in abundance; but they differed to send their crumbs to the perishing Heathen." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest!"

Homerton. J. B.

THE SCHOOL-BOY AND HIS FATHER.

A FRAGMENT.

Mr. Editor, ——

While spending a few days at Christmas with a pious and respectable Friend, a Schoolmaster called with his half-yearly account, for the education of my friend's son, George. Having received the amount, and withdrawn, the contents of the bill gave rise to a conversation between the father and son; which, if you think worthy of notice, is at your service.

—— NEMO.

(The father looks for some time over the various items of the bill, then turns to his son)

Father. Mr. George, you ought to be a very good boy, and make great progress in your learning. Here (*shewing him the bill*) I have paid all this for your board and education the last half-year. How long have you been at school?

George. Three years and a half, Sir.

F. Then I have already paid seven times as much as this! — What a sum!

Geo. Why, Sir, you must be very rich.

F. I think I ought to be rich, to be able to support such an expensive boy. Then this is but a part of the business. What did you cost before you went to school! —and now there is your clothing besides. What a deal more will you cost before you are settled in life! I can't apprentice you without a considerable premium. I must support you all the time; and then set you up in business.

Geo. But, Sir, I don't cost you so much as Maria. I don't learn music, nor dancing. What a sum you paid for her *piano forte* and books! No; nor do my clothes cost so much in the winter. She has a muff, tippet, and umbrella; and, in the summer, a parasol: but I have none. Nor do you pay so much for me as for James. He learned Latin and Greek, because he

was to be a Doctor: he has boots and shoes: and I have only shoes: and you know, Sir, you paid twelve shillings this morning to the shoe-black, for cleaning his boots and shoes the last quarter; because, while he walks the hospital, you wished him to appear genteel: and, besides all this, ——

F. Prithee, boy, stop: you quite frighten me. I don't know what I must do with you all!

Geo. I am sure you must be very rich!—for all this is to take care of our bodies only; but the chapter Maria read at family-prayer this morning, said, "What shall it profit a man to gain the whole world, and lose his own soul?" — and as that soul is worth so much, what must you pay for our *souls?*

F. Ah! my dear boy, your souls cost a vast price indeed!— Jesus Christ purchased the souls of his people with his own most precious blood; and that is an incalculable price. You have learned Arithmetic, George; but if you practise it all your life, you will not be able to calculate the value of that price which he paid for our souls!

Geo. And did not Jesus Christ purchase our *bodies* too?

F. Yes, certainly. Our minister spoke upon that subject some time ago, from this text, "Ye are bought with a price, therefore glorify God in your body and spirit, which are his." "Our bodies," he said, "were bought as well as our souls; and that is the reason why we should glorify God with them."

Geo. I remember it was at Midsummer vacation. But will my schoolmaster make any abatement in his charge, because Jesus Christ paid to redeem our bodies?

F. Silly boy! How can you suppose that?

Geo. And why should not the minister be paid for taking care of our souls? I think he is a very good man.

F. My dear child, I do pay him very handsomely. I am glad that you respect him, for he is a deserving gentleman. You know I have the best seat at chapel, and pay five guineas a year; which is as much as any family gives. You know the seat will hold only your mother, myself, and you four children.

Geo. Why, Sir, that is only 17*s.* 3*d.* a year for each of our souls; which is not so much as you pay the shoe-black for cleaning brother James's boots; and yet he takes a great deal of pains to preach to us: and I shall never forget, when my poor sister Sophia was ill, how often he came and talked with her, and prayed: and when she died, how he wept! and spoke so kindly to us all when he buried her!

F. He did so, George; but he had a hat-band and gloves.

Geo. Yes, Sir; and you gave both the servants mourning, which was more still. And do you give no more than this yearly for us all?

F. Yes, child, there are collections; and I never pass the plate without giving.

Geo. Yes: I remember, Mamma told me never to go by without giving; because, if other people observed we did not give, they would not; and besides, she said, it was very good to be charitable, and to get a habit of doing good; for then we should feel as uneasy if we did not give, as before if we did give.

F. I hope our minister is comfortable: he never complains.

Geo. I think I should, if I were he. I hope, Sir, you will not make me a minister, except I am to be paid better than he is; for you don't give him so much as Maria's music-master, who has a guinea a quarter to teach her how to move her fingers, or even James's shoe-black. I fear that people don't think their souls are worth much, seeing they pay so much for the care of their bodies, and so little for the care of their souls! . . . .

ON THE NECESSITY OF ESTABLISHING GRAMMAR-SCHOOLS *FOR THE CHILDREN OF DISSENTERS.*

In unwearied and successful efforts to spread the gospel, none have been more eminently distinguished than British Christians. Their labours, liberality, and zeal, especially for the last ten years, have been abundant; and their energies still continue to encrease with exertion. The faithful followers of Jesus, of all denominations, are united and active in the great work. Party spirit has happily abated; and the zeal, the time, and the talent, which were formerly too often employed in idle or intemperate controversy, have at length been directed to their right object. In the present highly favoured æra, difference of opinion in less important things produces the effects it was intended to produce: men thereby find themselves enabled, with much greater effect, "to provoke one another to love and to good works."

The many institutions that have been wisely formed, and vigorously supported, tell the surrounding nations, that the love of Jesus has not yet waxed cold in our flourishing churches: and the divine sanction that has been already given to these institutions, says to us, "Go forward." Among other plans that may yet be suggested for the furtherance of real religion, there is one which seems to deserve especial attention. In a nation where literature is so diligently cultivated, and where it is so often prostituted to the basest purposes, surely the friends of the truth as it is in Jesus, ought not to neglect it. The literary advantages that may be obtained in our universities, we wish not to depreciate; but, allowing these advantages to be great and desirable, the members of the establishment alone are admissible; and serious parents, were there no other obstacle in the way, are prevented, by a regard to the best interests of their sons from placing them where a neglect of

religious principle and pure morality so much prevails. Against our public grammar-schools, in which the foundation of a solid and liberal education is generally well laid, the more important of the above objections is with just reason made: there, even by boys, principles are often embraced, and vices practised, with which sinners of more mature years are but seldom chargeable. What then is to be done? Shall the friends of the gospel who dissent from the Establishment, still have to lament that they cannot obtain a liberal education for their sons, without exposing their morals and their principles? It is admitted on all hands that the evangelical dissenters, of various denominations, form a part of the religious public, encreasingly prominent and respectable: and could their youth enjoy the advantages which are obtained in our public grammar-schools, united with the still superior advantages of pious instruction and proper discipline, what happy consequences might not be expected! Might we not expect, that in due time our higher seminaries, where candidates for the ministry are instructed, would receive a large proportion of their students from amongst those who had been educated in such a school, and who had afterwards been called by divine grace. Might we not also expect that, from among youths thus well trained, many would be raised up to undertake the glorious work of missionaries? Let a deep and solid foundation be laid between the years of 7 and 15, and the superstructure may, with ease, be raised to any extent. Academical studies would be entered upon with delight, and prosecuted with advantage, by those who in early youth had been inured to close application. Their spirits would not be broken, and their time consumed, as is now very often the case, at the very threshold of learning.

But even if few ministers or missionaries should be raised up from among those who had been thus educated,—do we not want men of enlarged minds and respectable education in our churches and committees? Is it not universally allowed, that they whose early education has been much superior to that of others, generally act a more distinguished and useful part in religious societies, when brought to the knowledge of the Saviour?

To prevent then the cause of Jesus, especially among dissenters, from falling into the hands of an illiterate ministry and an illiterate people, let an effort be made to establish a school that shall equal the first school in the kingdom. Let men of the first classical attainments and genuine religion be chosen as masters. Let it be superintended in its rise and progress by a respectable and active committee. Let every stimulus be used to promote ardour among the boys in the pursuit of learning. Let the importance of the doctrines of the gospel, and of personal religion, be studiously inculcated by regular catechizing, and by fatherly and faithful admonition: and from such a seminary

may we not indulge the hope, that young men would go forth who should become intelligent and warm supporters of our different interests, and build up the walls of Zion from age to age?

Were such a school wisely established, and well superintended in the metropolis, our large towns in the provinces might soon be induced to copy the example.

Hoxton. T. A.

ANECDOTES.

Disinterestedness was a leading feature in the character of M. Luther: superior to all selfish considerations, he left the honours and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which millions sacrifice every enjoyment in this life, and every hope of happiness in the next! — The Reformer says, "Lord God, I give thee thanks, that thou hast willed me to be poor upon the earth, and a beggar. I have neither house, land, money, nor possessions of any kind, which I can leave. Thou hast given me a wife and children; I commend them to thee; nourish them, teach them, preserve them as thou hast hitherto preserved me, O Father of the Fatherless, and Judge of the Widow*!" — The poverty of this great man did not arise from his wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Sneberg; but he nobly refused it. "Lest," said he, "I should tempt the Devil, who is lord of these subterraneous treasures, to tempt me." — The enemies of Luther were no strangers to his contempt for gold. When one of the Popes asked a certain Cardinal, Why they did not stop that man's mouth with silver and gold? —his Eminence replied, "That *German beast* regards not money!" — It may easily be supposed, that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired Mrs. Luther to give him a sum of money; and when she informed him they had none left, he immediately seized a metal cup of some value, which accidentally stood within his reach, and giving it to the poor man, bid him go and sell it, and keep the money to supply his wants†. — In one of his Epistles, Luther says, "I have received 100 guilders from Taubereim; and Schartts has given me fifty: so that I begin to fear, lest God should reward me in *this* life. But I declare I will not be satisfied with it. What have I to do with *so much* money! I gave half of it to P. Priorus, and made the man glad‡."

T. P. B.

* Vita Lutheri, p. 134. † Ib. p. 167. ‡ Tom. ii. Epist. Luther, p. 333.

RESPECT FOR THE AGED.

The present season, by a natural transition, leads the mind to the contemplation of that period when a few years and infirmities introduce the winter of age. I fear it is too common, even amongst professors of religion, to withhold that tenderness and attention which the weakness of age solicits, and that our children are sometimes educated without encouraging those gentle charities, and that respectful deference which the Bible professedly teaches, and which the Christian should diligently practise and inculcate. I was charmed with a delicate and tender admonition which I read in Leviticus a few evenings since: — "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." Alas! how differently our youth in these days flaunt by the aged, or gaze with vacant indifference upon infirmities fraught with moral lessons, and which seem to say, "Pity me oh, ye my friends; such as I am, Time will cause you to be!" In our zeal to establish the doctrines of religion, the preceptive parts of the divine word are sometimes unhappily omitted; and I scarcely remember to have read or heard a sermon which defined the duties to be exercised towards the aged, although the Bible connects the command with one of the first principles of revealed religion in the passage already quoted. The consideration of this kingdom towards every species of suffering, the asylums, hospitals, and public charities, declare in language too energetic to be mistaken. Yet some claims upon benevolence remain unnoticed; and in our places of public worship, I confess, my heart has often ached to see our aged poor exposed to sit upon uneasy seats, liable to be jostled and molested by the healthy and robust; sometimes placed with palsied and rheumatic limbs between the doors; and often in the aisles of our large churches, where the damp stones are particularly injurious to complaints in the limbs and lungs.

Whilst the aged and infirm suffer these inconveniences, our healthy charity-children have snug seats allotted them, and are warmly clad by the hand of Benevolence. Far be it from my design to undervalue any attempt to protect and instruct the rising generation; but I should esteem it a peculiar honour if, through the medium of your useful publication, I could invite my fellow Christians to make religion the nursing-mother to our aged members; and I cannot but think it would ornament our places of worship if every congregation fitted up a warm pew for the infirm and decent poor, particularly those who engage in church-communion; and also, if they subscribed, according to their ability, to establish a fund to purchase warm great coats and cloaks to comfort them whilst they attend the ordinances of divine worship. If we take delight in beholding decent rows of our youth clothed and taught (and surely it is a pleasant sight)

would not the heart be doubly gratified to see the retiring multitude warmly clothed and comfortably accommodated, whilst they would perhaps be more frequently induced to listen to those sounds which alone revive the winter of the breast and breathe resignation to the desponding soul? Hope stimulates us to protect our youth; gratitude impels us to soothe our aged. Not a poor man breathes but he must have urged his strength to improve the common benefits of society; his hands have planted our trees or guided our sickles, or worked in our looms: in the sweat of his brow he has eaten bread. Our aged women too have nursed our sons; and our daughters have been dandled upon their knees. From youth we expect much; from age we have already reaped our harvest; and if, in our respect and attention to the aged, we more closely imitated the Chinese, — from an heathen soil we should transplant a Christian grace.

I conclude with an anecdote: — A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and, leaning upon his spade, replied, 'Some one planted trees for me before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone!'— Let us honour the face of the old man and fear God. M. G.

BENEVOLENCE IN THE POOR.

Mr. Editor, ——

It is impossible fully to express the great good which God has made the Evangelical Magazine instrumental in producing, especially among all classes of religious characters; yea, it records events which make their appeal to minds not generally accustomed to reflect. Benevolence is commendable in all; but when exercised by the abject poor, it becomes peculiarly impressive.

The paper inserted in your Magazine concerning the sufferings of the Germans, was read by the teachers of a Sunday School in Spital-fields. The account so affected the minds of the dear little children, that on Lord's Day last they made a collection amongst themselves, amounting to 1*l.* 7*s.* 9¼*d.* One child brought a new shilling, probably a hoard; some presented a sixpence, some a penny, some a farthing, and all with a cheerfulness that deeply affected their teachers,—and doubtless will affect you, especially as you know the inhabitants of the spot where this contribution was made, may be ranked among the most abject poor in the environs of the city. W.

*** In the country also, we hear that little children, who could hardly reach the plate, put in their mite for the relief of suffering humanity!

Obituary.

JOHN OLDING, Esq.

On Saturday, the 23d of November last, died, at his house in Freeman's Court, Cornhill, John Olding, Esq. banker, aged 60. The death of this excellent man was the peaceful termination of an arduous struggle with almost habitual disease, for many of his last years, and the close of a life of uncommon usefulness and virtue. His character, though shaded by his habits of retirement, and in itself not marked by those qualities which lead to general fame and distinction, was yet pre-eminent in the circle of his connexions for every thing which renders a man estimable in his family and in society. In the one, he was the centre of domestic order, affection, and happiness; in the other, his memory will be cherished with high respect and pleasure by the few who enjoyed his acquaintance, and with grateful recollection by the many who partook of his extensive beneficence.

It has been observed by one who knew him intimately, and who is very capable of appreciating his example, that it is peculiarly worthy of being exhibited to survivors; because it is not, like many which are held up to the admiration of mankind, too far removed from the common sphere to admit of imitation. Whatever, indeed, is worthy of emulation in a sound understanding, early and assiduously cultivated by judicious reading and select society; in a mind deeply imbued with the principles, and habitually regulated by the influence of evangelical religion, evincing its undeviating uprightness and integrity by a uniform consistency of conduct, and by the most engaging frankness of demeanour; in a heart warmed with all the benevolence of genuine Christian charity, both in principle and in sentiment, and delighting in the exercise of personal and social virtues; in a word, whatever claims our esteem or imitation in the character of an honest and amiable man, diligent, punctual, conscientious, and liberal in his commercial engagements; a tender husband, a wise and affectionate parent and brother, a kind master, a generous friend, and a sincere Christian, — was really exemplified in the subject of this account.

The appellation of *Christian* he considered "the highest style of man;" and it would be unjust, equally to him, to the religion which he loved, and the profession of which he studiously and diligently adorned by his exemplary conduct, not to acknowledge that his character was formed upon the model of the gospel. The holy Scriptures were the subject of his daily and delightful contemplation. With all humility and gratitude he received and embraced them as revealing the rule of his life, the object of his faith, and the ground of those consolations and hopes which supported him under the pressure of affliction, and in the prospect of death and eternity. That habitual reverence for his Bible which he had imbibed from the instructions of his parents, he afterwards maintained on the issue of personal and serious enquiry, and inculcated on all proper occasions in his intercourse with his children and friends. He possessed considerable powers of conversation, and, according to the observation of the judicious friend before alluded to, excelled in the art of giving to it a profitable direction, without violating the feelings, or awakening the prejudices of those who were not prepared for such a bias.

Mr. Olding was the son of the late Rev. John Olding, of Deptford, and was born in the city of Gloucester on the 18th of Nov. (o. s.) 1745. His early education, both at school and in business, he received under the late well-known Mr. Fuller, once a schoolmaster, and afterwards a banker in Lombard Street. Into his office he was introduced when a very young man, and afterwards, viz.

in the year 1771, went into that of the late Mr. Welch, upon his separating from Mr. Fuller and establishing the house in Cornhill, into which Mr. Olding was sometime after received as a partner, and continued so till his death. His remains were interred in the family burying-place under the Dissenters' Meeting-house in Butt-Lane, Deptford; on which occasion an appropriate funeral-service was given with much affection by his long-esteemed friend the Rev. Samuel Palmer, of Hackney. He was three times married, and has left a widow; also four surviving children by his second wife. Whilst they cherish their father's memory with filial reverence and affection, may they copy his example, and enjoy an equal portion of the esteem in which he was held by the wise and good of every denomination!

MARY PLENTY

Died, at Southampton, Feb. 25, 1804, aged 77. Forty-three years of her life were spent in ignorance and unbelief. She was married when young, and carried on a profitable trade in smuggled goods; and was much addicted to common swearing, Sabbath-breaking, &c. Occasionally, however, she attended divine service at her parish church; and thought herself a good Christian and a sound believer.

Having been confined many weeks by domestic affliction, she intended to revisit her church, and return to her duty; but finding an article in her dress out of repair, she was ashamed to make her appearance; but, as she had not been to any place of worship for a long time, she was induced to attend evening lecture at the meeting, hoping that her dress would not be observed. While hearing the minister, she found her prejudices against Dissenters, strong and violent as they had always been, give way: she approved, but knew not why. She attended again, and again. At length, however, a sentence, concerning unbelief, as the greatest of all sins, made such an impression on her mind, as never to be forgotten. She began immediately to pray in secret; and a total alteration in her character and conduct became evident from that day. Her fierce and daring temper was tamed, and her hard heart was melted with the love of God. Seldom, perhaps, has that passage, Jer. xxiii. 9, been more signally verified, "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" By reading the Scripture, she was soon convinced of the unlawfulness of her dealing in smuggled goods; and, though it was a lucrative trade, without any hesitation she laid it aside, and took up the laborious business of washing, in which she continued, indefatigable, amidst increasing infirmities, to the conclusion of her life.

Her husband, though no friend to religious people, was constrained to acknowledge, that she was certainly much better than ever she was before; and the minister of the parish, who was an open-hearted man, also declared, that "Mr. —— had done "more, in reforming that woman in "a little time, than he had been able "to do in many years."

She imbibed the great truths of the gospel with surprizing facility and delight; she was very soon enabled clearly to discriminate the doctrines of free and sovereign grace from those cloudy mixtures of error with which some serious persons obscure them; and though she most sincerely loved all serious people, yet she bore her testimony against every sentiment that tended to exalt the pride of man, and to degrade the riches of divine mercy; at the same time she was a strong advocate for genuine and universal holiness, as the natural fruit and evidence of a living faith.

Though naturally of a very high, stubborn spirit, she was made humble, gentle, compassionate; and endured distressing family afflictions, and most bitter persecutions, with wonderful serenity. While she feared not the face of any person in the cause of truth and righteousness, superiors were always treated with suitable respect:—but she flattered no one; she spoke her mind with simplicity and freedom; and rebuked what she thought amiss, with such plain fidelity and such evident kind-

ness, as seldom or never to give any one the least offence.

Her attendance on public worship was remarkably constant and serious; and whoever was absent from private meetings for prayer, &c. she, who had her living to get by hard labour, was sure to be present, unless bodily indisposition, or some work of kindness to her neighbours, kept her away; for, indeed, she was willing to be the servant of the afflicted. How affectionately she attended the bed of sickness and death, many can gratefully testify.

Mrs. Plenty was much respected by her superiors, and looked up to by her equals as a mother in Israel. She took great pains to bring her children up in "the nurture and admonition of the Lord." Her eldest daughter greatly profited by her tuition, and became in early life a member of the church. She died in the Lord, many years ago.

When Mrs. Plenty was seized with her last illness, she expressed her fears lest she should again recover; though, with humble resignation to the will of God, she used every means for the restoration of her health. During her confinement for three months, she constantly expressed her assured hope in Christ; and though enduring severe pains, increasing debility, and wearisome nights, yet never uttered a murmuring word, but generally maintained her wonted vivacity of spirit.

For many years she had been harrassed by a very peculiar domestic trouble, which of late prevented her enjoyment of meetings for prayer, and visiting her friends. This also, for a long season, she bore with signal fortitude. At length, however, her enfeebled frame sunk under the weight, and she fell under the dreadful influence of a nervous fever, which occasioned sleepless nights, and those terrifying feelings, which some have justly called "the Horrors." She, who before was longing for the arrival of Death, now trembled at the thoughts of his approach. In the midst of all this distress, and still enduring, in a degree more aggravated than ever, the domestic trouble before alluded to, she told her minister, she doubted not that all these things were intended for the thorough bringing down of her high spirit and self-will; and, indeed, her soul became quiet and submissive as a weaned child. Her confidence in Christ was never permitted to fail; she still clave to the Lord with purpose of heart, and assuredly believed, that "him that cometh unto Christ, he will in nowise cast out." This emboldened her to say to her minister, in his last visit, "Sir, it is against the whole scope of "divine revelation, that my soul "should be lost."

Many of her dying sayings might be recorded; but let it suffice to say, they were all tinctured with the humility, patience, resignation, and confidence of the ripened Christian, ready to be gathered into the Lord's garner.

A friend, who visited her, said, 'You still know in whom you have believed.' "Yes," she answered; "I can say, Come, Lord Jesus." This was one of the last sentences she uttered; soon after which she fell into a state of extreme debility, but was observed by her daughter to be engaged in secret acts of fervent prayer and praise. After taking the last potion, she fell into gentle slumber, and continued in it for several hours; till, at length, notwithstanding all her former distressing fears about the agonies of dying, her spirit was dismissed in peace, and "received the "end of her faith, the salvation of "her soul;" which was the subject of her funeral sermon.

RECENT DEATH.

In the course of November last departed this life, the Rev. John Crisp, Independent Minister of Harlston, in Norfolk, whose amiable temper and gentleness of manners justly endeared him to all. On the morning of his death, he set out on horseback to pay a visit to some relatives: having proceeded about eight miles on the road, he was observed by a peasant to alight from his horse, recline his head on a bank, and instantly expire. The greatest consolation to his friends under this awful bereavement is, that "sudden death was, to him, sudden glory."

REVIEW OF RELIGIOUS PUBLICATIONS.

A Charge *at the Primary Visitation of the Rev. Archdeacon of Sarum, July* 1805. *By the Rev.* C. Daubeny. 8vo, 1s.

We review with pleasure the Charge of Mr. Archdeacon Daubeny; and should rejoice if every clergyman in his deanry were roused up by it to the diligence and fidelity which he recommends: and by their life, labours, and evangelical teaching, prevent the *blue-aproned men* from making inroads on their congregations. He may rest assured, that it is not by bitterness and abuse against Methodists and Calvinists that the awful defections he complains of can be prevented; but, contrariwise, they will be greatly promoted. Common people have as good common sense as their betters. All ranks of life, the inferior as well as superior, have much advanced in intellectual improvement, — have been led to read the Scriptures with greater diligence, and to examine the appeals made to the established system of doctrines. Till these are changed, it is impossible, in manifold instances, but they must decide who preach the Articles in their literal and obvious sense; and it will be still more evident to the most superficial observer, whose lives appear most holy and heavenly,—their own pastors, or the preachers whom they abuse; and whose labours display the greatest zeal and diligence for the good of mens' souls.

What is the doctrine of all the reformed churches, as well as our own, the delegates of the Clarendon press have shewn in the *Sylloge Confessionum*, just published; and well worthy of the attention of such clergymen, and of the Archdeacon himself. He will find that Mr. Overton, the presbyter, and their fellows are not singular. The Helvetic, the Augsburgh, the Saxon, the Belgic Confession, the Heidelbergh Catechism, the Canons of Dort, thus brought into observation, as the genuine interpreters of the doctrine of the reformed churches, will furnish Mr. Daubeny, Dr. Kipling, and the Bishop of Lincoln, &c. with fresh testimonies to refute, and high authorities to reject.

But, assuming the pleasing task of commendation, let Mr. Daubeny have deserved praise for what he hath said (p. 24, 25): — If the clergy expect to "receive credit for nothing but the real intrinsic value" of their discourses, considered in an evangelical sense, according to the Articles, Homilies, and Liturgy, with due combination of doctrine and practice, considered as essentially connected with each other, "in order" to raise the character of the Christian professor to that standard which constitutes the perfection of the gospel system," assuredly they will be heard with reverence and attention, and the dangers apprehended be averted; for (p. 18) the "candlestick of the Lord, we may rest assured, will never be removed from any country, whilst it continues to furnish its proper degree of light."

"The present growing separation from the communion of the Church of England will cease, when (p. 26.) the savour of true piety and spiritual mindedness, a zeal for God, and for the good of souls," are (as they ought to be) the distinguishing characteristics of an evangelical ministry." *Euge!* Live them down, and preach them down; there will soon be fewer Separatists, and need for fewer new places of public worship to be erected.

Wherever we may differ from the Archdeacon, so far happily we are agreed; and, if in love and the spirit of meekness we meet in points most essential, less stress may be laid on external modes and forms. That "our venerable church exhibits the most perfect specimen of primitive discipline in reformed Christendom," seems a somewhat hasty assertion, when our reformers, in the Commination Service, lament the inability to exercise primitive discipline. The very multiplied instances everywhere existing, of open and notorious immorality, unchecked and unpunished in ministers as well as their people, is truly lamentable, and manifests that we have really *no discipline* at all. The most avowed profligate or infidel, even he who comes to the table of the Lord only to qualify for an office, can neither be censured nor refused without inconvenience, such as few dare expose themselves to; and the presentations made, or rather *never made*, by the appointed wardens of the church, shew the hopeless state of the correction of immorality, and the general abhorrence of spiritual courts. However, take the church as it is, whilst her Articles, Homilies, and Li-

turgy are truly enforced in their genuine sense, we may look far without finding a better.

If the perilous times were to be apprehended as come "when the number of Christians without the walls of the church shall exceed, in any degree, that of those assembled within them," the Archdeacon is certainly fallen into those unhappy days. We do not know the extent of his information; but ours is fully conclusive on the subject. We presume, by *Christians*, at least he means those who constantly attend divine worship, and conscientiously assemble at the Lord's Table. All the magnificent churches in London, we fear, contain not, habitually, a number equal to those who assemble in Methodistic or Dissenting chapels and meeting-houses; and in the number and frequency of communicants, the disproportion is still greater; and it is the same in all the populous and manufacturing towns in the kingdom; and we are assured, through all the principality of Wales the disproportion is immense. There must be some deep radical cause; and he will deserve highly of the Church of England, who shall candidly, and with as little prejudice as possible, investigate the evil, and prescribe the most lenient and effectual methods of cure. As things at present seem proceeding, we have every reason to apprehend the defection will increase, through the ill-applied severities and discouragements shown to some of the most active in the church, who labour in the word and doctrine, and maintain a numerous congregation in their churches, which is often imputed to them as a crime; and, in a multitude of well-known instances, they have been driven from their cures; and their congregations irritated to forsake the walls where *Ichabod* is written. Would to God our Church-rulers would deeply and seriously consider this matter before the consequences follow which the Archdeacon apprehends. They would, no doubt, ere this have begun, if a generous toleration, which no wise ruler will infringe, had not afforded a peaceful asylum.

A World without Souls. *Price 2s. 6d.*

This is the production of no ordinary pen. The title, intentionally enigmatical, at first suggested the idea of an attack upon the system of Materialism; but we were soon undeceived. The public will here find a keen pointed satyr upon the conduct of the great majority of mankind, who live as if they were without souls; or, in the quaint language of an old divine, "As if they had no souls to mind, or no mind to save their souls." M. a Christian veteran, observing that his young ward, Gustavus, is astonished at the assertion of a Spanish writer, "that the Americans have no souls," proposes to leave their residence of St. Foy, in Switzerland, and travel to see the great city of O, which is said to be inhabited by men without souls. Our English readers will suspect this city to be not very far off, when they see the account of their voyage. "They had no sooner lost sight of the fat and lazy plains, on the one shore, than the giant cliffs of the other met their eye." As a Sabbath in a World without Souls must be a curiosity, we shall indulge our readers with a Sunday's excursion (p. 19—24.)

"It was on the morning of Sunday, that Gustavus first opened his eyes in O. He had some difficulty in convincing himself that the elements were not convulsed. The darkness to him, who had never quitted Switzerland, was almost supernatural; and the sound of coaches seemed like subterraneous thunder. The footsteps around him were loud and incessant. "This people seem to *have bodies*," he said.

"It was some consolation to him to hear the note of a distant bell, which hailed the dawning of the Sabbath. I know not whether sounds move in lines or circles; but those who would know the way to the heart would do well to follow them. Gustavus was transported in a moment to St. Foy, and in a moment forgot O. its noises and its bells, in her rocks, in that small and single bell to which they echoed, and in her whom his memory ever summoned when he thought of any thing he loved. He saw her with her circle of little mountaineers around her, teaching them how praise might be perfected, even from lips such as theirs. It was a moment favourable to the sex; — in such a mood there is even a prodigality in our good humour. "They have souls," said he, "though he of Mecca might not know it."

"In the course of the morning their inclinations and habits forced them into a church, whose door stood open to allure the unwary passenger. The person which occupied the pulpit was a shadow: the voice was delicate, the articulation acute.

"This is Nature's doing," said Gustavus.

'Perhaps his own,' replied M.

"Fashion would have dressed herself in this mirror, that is, if Taste had not taught her to abhor excess. He preached languidly for eleven minutes, prayed more languidly for two, and then dismissed his audience with a cold eye, and whispered benediction.

"The sermons of St. Foy," said Gustavus, "are longer."

'Eleven minutes,' answered M. 'would ill satisfy ears greedy of intelligence from Heaven. Such sermons are a kind of spiritual apparition: they do not touch the heart, but glide thro' the chambers of it. Such galloping divinity would not be endured at St. Foy. But then its inhabitants have souls: the preacher of to-day knows his audience have none. He treats them like creatures who have nothing more than instincts; who can perch, but cannot settle upon a subject. He wounds them flying, as he does his game.'

"Did he intend then, do you imagine, to *wound* at all?"

'Why, that is true. Nothing was farther from his thoughts. To be idle himself, he must keep them unawakened.'

"His gown," said G. "possibly *conceals his tail.*"

'But,' said M. as they paced the street, 'the sermon is worthy of examination, in order to ascertain the point for which we travel. But we must lower our tones in conversing on this subject; for this people have the same superstitious foible with some of the most renowned Greeks, — that of conceiving all grave discourse to be ominous. The philosophy of Athens banished even the word *Sleep* from polite society, because they conceived sleep to be an image of *Death.*'

"But the Greeks had souls."

'They thought they had none; and the reality and the supposition render men equally absurd. The Greeks ostracised the word *sleep* from their territory: this people draw a circle between themselves and the whole vocabulary of religion; and for the same reason, it seems to hint at palls and coffins.'

"Are these people then afraid of death?"

'Even those who think it, as some do (grafting upon the Grecian stock) an *eternal sleep*, have still their fears of awaking.

"These *tailed* philosophers," said G. "have strange conceits. A machine for *rubbing* would scarce reduce such shapes to manhood."

'But to return,' continued M.: 'If either the preacher or his audience *had souls*, these consequences would follow: The soul is more important than the body; we should, therefore, hear more of it. The soul is eternal; he would have spoken of eternity. For the soul's eye there has been lighted a star in the east; — Would he not have pointed to it? Write the history of such a people, my Gustavus; — What could you say of them?'

"I must copy the Spaniard."

"As, in the course of conversation, they had returned to the door of the church they had quitted, accident threw in their way the late tenant of the pulpit. G. expressed a strong desire to converse with the first of this race, whom he had seen in canonicals; and M. was equally desirous of gratifying it. They accordingly joined him. — And here let me pause to do him justice. He was not the contemptible creature my reader may have figured to himself. If weighed in the balance, by most of the casuists in O. he would not, in their eyes, have been found wanting. G. indeed, from his singular education, measured ecclesiastical qualifications by a very high standard. "They are the ambassadors," he said, "from Heaven to Earth; and must not disgrace the God whom they represent." Our divine, however, had passed the university with credit; in other words, he had never been expelled: and, *jam demissa rude*, he had obtained, and could produce the Bishop's own testimony, printed, signed, and sealed, that he could translate the first verse of the chapter beginning "Βιβλος γενεσεως." He had, moreover (such are the colossal steps of a Christian divine of these latter centuries) laid up in his memory all the texts with which the world are usually acquainted; and the exact manner in which they never fail to apply them. Such a personage could not but wear the laurel, and be pronounced worthy of the high preferment he enjoyed.

"He received the address of our travellers with a bow and a smile, which concealed much astonishment. The *nil admirari* is the property of a great man: the appearance of it, that of a polite one. M. conducted him insensibly to the point on which they wished to converse; and it was then that the hoarded texts of which we spoke, and which had long struggled for birth, were produced.

'Your principal object then,' said M. 'in your discourse, is to restrain

the ardour of religion, which, as you justly say, seems to be the besetting sin of your city?'

"Undoubtedly, Sir; and are we not cautioned in the book you so loudly praise, against being *righteous overmuch?*" Victory enthroned herself upon the pent-house of his brow. As he took the stride of triumph, and at the same time gave the eye a glass which did not materially interrupt his sight, M. whispered, "Parrots are taught to repeat words to which they assign no meaning: the inhabitants of O. are taught other words, to which they assign a perverted one.'

"Some philosopher," answered G. "defined man to be '*bipes implumis.*' Then (said Diogenes) '*man is a bird stripped of his feathers.*' May we not conclude, according to this classification, that our preacher is a *parrot* in his deshabille?"

A duel is related as an incontrovertible proof that these people know they have no souls. In the midst of the work is introduced an episode of a woman of sensibility, seduced by a titled infidel, but at length rescued by that voice which said, "Neither do I condemn thee; go, sin no more."—Here the pencil of a master lays on, with exquisite skill, colours borrowed from the bow of Heaven; and sketches, with rapid powers, a living picture, which we wish to present to every sentimental female. Throughout the book, genius and taste coruscate, rather than shine. Various reading, sportive imagination, and active wit fascinate the mind, and sometimes seem scarcely in unison with the ardent piety which evidently struggles to arrest the heart. What Christian has not sighed over a world which lives as if it had no soul? This book may, with hopes of advantage, be put into the hands of these slaves of body. We hope the pen which could produce these pages will not dare to lie idle.

Pious Meditations, *designed to excite Mankind to make such an Improvement of Time as will tend to prepare them for a blessed Immortality; partly original, and partly selected. By the Rev.* W. Kirkpatrick, *Minister of the Scotch Kirk, Liverpool.*

The author "Having frequently perused, with much pleasure, a small volume in the form of Meditations, entitled, "Divine Breathings, or a pious Soul thirsting after Christ," and never having met with it in any other hand, he says, I concluded it was scarce, and resolved to re-publish it for the benefit of others; but, on a more minute inspection, I judged many of the numbers not so lively and instructive as to merit re-publication, and have therefore omitted such numbers entirely. Besides many alterations of obsolete, and sometimes inaccurate, language, I have made large additions to those which I have retained. These additions, which are chiefly devotional, are partly my own, and partly selected In place of those that are omitted, I have substituted a few of my own; and to render this work more complete, as a Manual of Practical and Devotional Meditations, I have added some appropriate, and, what I conceive to be superior, extracts or selections, both from late and from living eminent divines."

The compiler is mistaken in supposing the little book called "Divine Breathings," to be scarce; it having been many times reprinted, and is still held in just estimation by serious persons: however, he has by this publication much improved, as well as added to its contents, and rendered it much better calculated for usefulness. The reader, on a comparison, will find the first eighteen numbers to be new and excellent, besides several others interspersed throughout the work. The whole is accurate, evangelical, and spiritual, and can be safely recommended to the intelligent and devout reader.

Sacred Dramas; *intended chiefly for Young Persons: to which is added an Elegy, in four Parts. By* John Collet, *Master of the Academy, Evesham, Worcestershire.*

It is a matter of doubt with many serious Christians, whether it be lawful to make the sacred text the basis of a work of imagination, or to interweave human fictions with historical facts recorded in the Bible. On this subject much may be said on both sides. That, in this way, the inspired volume is likely to be perverted and abused, we can have no doubt; and especially in the hands of unskilful and ungodly men. We have not this complaint, however, to make on perusing the volume before us; we have observed nothing contrary to the analogy of faith, nor exceeding the bounds of probability.

The subjects dramatized are, ELIUD, NABOTH, and ESTHER; and the poetry is far from contemptible.

A Few Thoughts *on the Creation, Generation Growth, and Evolution of the Human Soul, Body,* &c

When authors promise more than they perform, we are not always grievously disappointed; for as we revere the sacred writings, not only for what they say, but also for what they do not say, so we have often wished both preachers and authors to imitate this instructive silence. If good intention were enough to secure praise to an author, and success to his work, we should have no doubt but this anonymous writer would succeed to the utmost of his wishes. He possesses a laudable zeal for truth, and reverence for the authority of revelation; but, in attempting the arduous path of metaphysical theology, he appears to us to have mistaken his talent. He endeavours to prove that the body of man was at first created along with the beasts of the field; that Eve was taken out of his side, and both were living creatures before their souls were added. This he supposes necessary to maintain the inspiration of the soul, as distinct from the animal life. To the appearance of the soul of Moses on the mount, he again and again recurs, as the grand proof of the separate existence of the soul, independent of the organization of the body; and, from what is said of the hands, eyes, and other parts of separate spirits, he very curiously infers the shape of souls, and their residence all over the body. P. 169.

Whatever credit or importance we may attach to these things, the soul may say,

Non tali auxilio, nec defensoribus istis Opus esset.

The Mysteries of Providence. *A Sermon occasioned by the Death of Mrs. Brooksbank (Wife of the Rev. Joseph Brooksbank) delivered at Haberdashers' Hall, June* 30, 1805, *by* W. B. Collyer.

The affecting providence which occasioned this discourse is well improved in this sermon, which is founded on John xiii. 7. "What I do thou knowest not now; but thou shalt know hereafter." This text, the preacher observes, assigns three reasons for resignation. The first respects the *Agent*; the second, our *Ignorance*; and the third, *Futurity*. The agent is Jesus, the great Disposer of life and of death. "What *I* do." Whatever he doth, must be done "from the kindest motives, with the most affectionate heart, with the most tender hand." His claims to do what he pleaseth with his own, and our obligations to him, are here considered.

Our ignorance is the next ground of resignation. This ignorance is universal. Redemption presents mysteries which we can never fathom; and as to Providence, in vain we attempt to comprehend its extensive scheme, whether in the great concerns of empires, or the more contracted, yet not less impressive, exercises of domestic life. Here the author enlarges on the painful bereavements made by death.

The last reason for resignation arises from the promise of future elucidation. The season of trial is short; the season of rest hastens: then the conflict shall be ended, and the mysteries of Providence be developed.

The sermon closes with a short address, suited to the solemn providence, and a hymn on Consolation. The whole is worthy of the occasion, and of the author, who modestly apologizes "for appearing in print before the world as a preacher, three times in little more than as many months." His apology, we doubt not, will be fully admitted by every reader of candour and taste.

A Warning to Professors; *containing Aphoristic Observations on the Nature and Tendency of Public Amusements; with Remarks on some late Anonymous Publications, in Two Letters to the Rev. Geo. Burder, by the Rev.* Rowland Hill, A.M. *Third Edition,* 8vo.

SOME months ago, we noticed with approbation, the first edition of this work. We took the liberty, however, to express our regret, that, in the latter part of it, the author had made some remarks, as we thought, needlessly, on the Order of some Dissenting Churches. We are sorry to find that our observations, though expressed, as we conceived, in a friendly manner, gave Mr. Hill offence; and occasioned the Letters here addressed to the Editor. It is not our wish to enter into controversy with any one, much less with a minister whom we so much respect and love; and, therefore, shall merely quote a few sentences, which are intended to explain his meaning, and to disavow any de-

sign to "make an attack upon Dissenters."

In the Appendix, he says, "Soon after the first edition of this pamphlet began to circulate, I found that some had conceived that I meant an attack upon Dissenters. However remote this accusation was from every feeling of my mind, a second edition being immediately called for, I subjoined the following note to page 71: —

"Not the least reflection is designed by some following observations against any Dissenters, whose openness and liberality in things not essential, united with holy correctness of manners, render them the salt and praise of the earth."

Mr. Hill then complains of this *unfair omission*, as obliging him to publish a Correspondence, &c. If Mr Hill means that the Editor omitted this note in the review, he must inform him, that the Review related to the *first edition*; the second not being, as he believes, then published; consequently the omission is out of the question.

Mr. Hill, however, declares that, by "the church-books" referred to, he did not mean "such as are made use of for the sake of regularity and discipline:" it was rather against "those abominable *church-laws* and *rules* whereby Christians are separated from each other, by not allowing even occasional communion."

Taking some notice of the two pamphlets published against his Warning, viz. "The Dissenters' Appeal," and "A Second Warning to Christian Professors," he says, "Against no one body of Dissenters did I cast the most distant reflection, whether Independent, Presbyterian, Baptist, or any other, but as their restrictive rules shut (*out*) even from occasional communion with any body of Christians but their own; nor against any of their church-rules or church-books, did I mean to urge the least objection, only as the principles of brotherly love and unity were violated thereby."

Forbearing to make any further remarks on these Letters, we content ourselves with giving Mr. Hill an opportunity, by these quotations, to speak for himself, and thus explain what he designed by the passages which he says were so "grossly misrepresented."

We hear that Mr. Hill is about to publish a new edition of his Village Dialogues, in Weekly Numbers, with the addition of some new Dialogues.

LITERARY NOTICE.

Mr. Editor,

It gives the religious world much satisfaction, that so many manuscripts of the excellent Bishop Leighton are now brought forward after lying undiscovered for a whole century. There is another author, whose writings are truly excellent, the Rev. *Robert Trail*, of London, of whose manuscript sermons many are lying in private libraries. The two volumes published since his death, are as judicious and full as those published by himself; and, no doubt, were others printed, they would be equally well received. As your Magazine has a wide circulation, it is probable some of your readers may know where these manuscripts are, and use such means as may bring them forth for the good of the public.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Sermons on various Subjects. By T. Blundell, Luton. 8vo, 6s. boards

Paraphrase on the Eleven First Chapters to the Romans. By the Rev. T. Adam, late Rector of Wintringham. 3s. 6d. boards.

Hall's Works, Vol. III, 8vo, 8s.; Royal 8vo, 12s.

Pirie's Works, Vol. IV, 4s.

Doddridge's Works, Vol. X, 8s. 6d.

Victory and Mourning: a Thanksgiving Sermon, preached at Barking. By J. K. Parker. 8vo, 1s.

England's Greatness the Effects of Divine Power and Goodness. By J. Dawson, Sheffield.

Bibliotheca Sacra, Part I, Price 2s.

The Churchman's Confessions, or an Appeal to the Liturgy. By the Rev. C. Simeon, A. M. 8vo, 1s.

The Important Period and long-wished-for Revolution shewn to be at Hand. Second Edition, 8vo, 1s.

Buck's Theological Dictionary. New Edition, No. I and II, each 1s.

The Moral Law the Rule of Conduct to Believers. By Gaius. 12mo, Price 2d. or 14s. per 100.

The Greenwich Pensioner, with an Extract from the Sailor's Pilgrim. By the Author of Zion's Pilgrim. 2d. or 7s. per 100.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

AFRICA.

Letters are just come to hand from Dr. Vanderkemp and Mr. Read, dated Cape Town, Oct. 7, 1805. They were both well. The work of God was in a prosperous state at Bethelsdorp, when they left that place in May last. Among others, to whom the word had been blessed, was a native of the name of Kruisman, who seemed likely to become an instrument of much good to his countrymen. The brethren Albricht and Tromp had reached Bethelsdorp before Dr. Vanderkemp and Mr. Read left it.

Mr. Editor,

It gives me a high degree of pleasure to be assured, that the London Missionary Society are now using exertions to accomplish, if possible, a Translation of the Holy Scriptures into the Chinese Language. I could scarcely believe that the Roman Catholic Missionaries had been so long in China, without putting the Bible into the hands of some of their converts.

However, after examining with care the extensive catalogue given by Fourcrout, of religious books written by the Jesuits in China, I cannot find that they ever made a translation of the whole or any separate part of the book of God, except, indeed, that of the Lord's Prayer and the Ten Commandments.

The same appears also from a paragraph in the Memoirs of Le Compte. Speaking of the translation of the Missal, he says, "It was finished and presented to the Pope. However, after duly examining the matter, it was not thought convenient to make use of it; but they continued to say mass in the Latin tongue, as in other places. As for the complete version of the Bible, there are such weighty reasons why it should not forthwith be published, that it would seem a *rash piece of impudence to do it!*" I make no comment. I noticed, Sir, a Paper in the Christian Observer, for October, in which the writer, with a becoming spirit, enquires, "If nothing can be done for the Chinese?" Yes; I hope that, with the Lord's blessing, much will be done for them: that every Christian will feel as he did, much interested in the work; and that they will not esteem it a rash piece of impudence to convey to their fellow-men in China the revelation of Jesus Christ; but a *duty* they owe to God and to their neighbour; and a sense of duty will produce steady and persevering exertions. Yours, &c. H.

Mr. Morrison (formerly of Hoxton) and Mr. Brown (youngest son of the late Mr. Brown, of Haddington) are diligently engaged in learning the Chinese language, under the direction of a native of China, now in London; and, with him, are constantly employed in making a correct copy of a Chinese manuscript in the British Museum, containing a Harmony of the Gospel, the Acts of the Apostles, &c. These Missionaries are intended to go to the Prince of Wales's Island, or to China; and there to perfect their knowledge of the language: after which, it is hoped they will be enabled to make a correct translation of the sacred Scriptures into the Chinese tongue. If it please God to enable these Missionaries to execute the proposed plan, it will be the greatest and most promising work ever accomplished.

AMERICA.

Some friends of the Massachusets Missionary Society, have adopted a mode of encouraging that institution, which, though very simple, and at first sight "small and inconsiderable," promises to be very productive. It is called *The Cent. Institution.* The Americans consider their dollar as divided into an hundred parts; consequently, little more than one halfpenny each. A Mrs. Simpkins has proposed to the female friends of religion in that part of America, to devote that mite weekly (*one cent. a week!*) to the cause of God among unenlightened countries; and she takes the trouble of receiving all such donations quarterly, or as is most agreeable to the contributors, and paying them to the Treasurer. By this method *eight hundred dollars* had been collected in about two years. The

Massachusetts Missionary Society have earnestly recommended this plan in their Magazine.

Were such a method adopted in England, among the female members of all religious congregations, and devoted by a Committee of each society to the Missionary Cause, or to any other institutions intended to promote the good of souls, what a vast sum might be accumulated without inconvenience to individuals!

At a late Meeting of the above Society, it was voted, "That this Society will use their united influence to promote contributions for Missionary purposes, in the several congregations within their connection, on the First Sabbath in May annually."

By a private Letter from a Correspondent in Philadelphia, we have received the following information: — Mr. Hey's Church in this city increases: the Lord has evidently owned his labours. A new meeting-house is building for him, more than ninety feet by sixty. He left the city in June last, and was expected to return in August. Dr. Rogers mostly supplied his pulpit in his absence. Our Correspondent adds, "Great revivals of religion continue in Boston, and various places in New England. In New York a powerful one has commenced under Mr. Parkinson, formerly a Chaplain to the Congress. He preaches four times on the Sabbath, and every evening in the Week, but Saturday. — I hope, that while the Spirit of God is among that people, they will be preserved from every vain extravagance, and worship the Lord in the beauty of holiness!"

TRAFALGAR.

After the signal victory off Trafalgar, one of the Spanish ships was taken possession of by the British; on board of which the Spanish Captain addressed the Priest as follows: "Father, there has been a serious loss on our part: it appears that God fights for the Protestants!" To whom the Priest gravely replied, 'Yes; he has fought for them indeed! and by this battle, it should seem that God himself is a Protestant!'.

DENMARK.

Letter from Mr. J. Paterson, Missionary from Edinburgh, on his way to India, to J. C. at Kingsland.

Copenhagen, Dec. 6, 1805.

You will, no doubt, have heard from our friends in Scotland, that we are detained in this country during the winter: all the places in the packet being bespoke before we got forward.

The man of the world would impute this to bad fortune; but the Christian knows that it is of the Lord: as he is convinced, that not so much as a hair of his head can fall to the ground without his Father's knowledge. The hand of the Lord appears evidently in our detention here. There are many English both in this city and at Elsineur (about twenty-eight miles distant) who were entirely destitute of the means of salvation. The Lord, in a most remarkable way, has opened a door for us to preach the gospel in both places.

Here we have a considerable congregation, composed wholly of the genteel class of people, who hear with great attention; and we expect to have a good meeting at Elsineur also. At both places, some of the natives, who understand the English language, attend. How wonderful are the ways of God! It would seem that he had intentions of mercy towards these people; probably, some of his ransomed people to bring in; and however urgent we were to get to India, we must stop and do something for the glory of his great name in this country. Surely, it becomes us to say, "Thy will be done!"

What a blessing is it, that since, in his providence, we are detained, we are not to be idle! nothing could have been a greater hardship to us than this. We hope, our preaching in this place will be the means of opening a door for some to succeed us; and may ultimately lead to the formation of a church of Christ here and at Elsineur, which would be an unspeakable blessing to this country at large, as it might lead to the diffusion of the gospel among the natives, who are awfully indifferent about religion!

We have got two Tracts translated into the Danish language. We have printed 2000 copies of "The One Thing needful," a small tract of eight pages; and 1000 of "Fuller's Great Question answered." The people receive them readily; and so far as we can learn, read them with attention.— May the Lord attend the dispersion of these tracts with a blessing to the souls of many!

The effects produced by such means are not likely to be known till that day when every secret thing shall be brought to light. How will we then be astonished and overjoyed to find some on the right hand of the Judge, who were brought to Jesus by an occasional sermon preached by us in this or that

place! — others, whose attention was first led to divine things by a conversation we had with them when travelling in company on such a road! — and others, who were awakened by some small tract we put into their hands! Blessed prospect! Ought it not to make us more diligent, and prevent us from thinking that our labours are in vain, because we do not see the effects of them at present?

We heard that there was an appearance of good being done among the Jews in London. This filled us with joy, as it must do every child of God. To hear of the conversion of any sinner is pleasant; but to hear of the conversion of a Jew is peculiarly so! The time, I hope, is fast approaching, when the Lord, according to his promise, will gather the dispersed of Israel, and the outcasts of Judah, to himself, from the ends of the earth. There are some thousands of Jews in this city. We have wished much to be useful to them while in this place, but did not know how to obtain our desire. The Lord, I hope, has begun to open a door of usefulness to them also; as, to our surprize, we find that some of them had been hearing us the two last Sabbaths. I trust this also is of the Lord. It is easy with him to make them attend to the preaching of the gospel, and make them receive the truth in the love thereof. We are too apt to despair of the conversion of the Jews; but we ought to remember, that the gospel is the same now as in the days of our Lord and his apostles; and we know what wonders it effected among them at that period. We often complain of their unbelief; but it deserves consideration, how far their infidelity is owing to the want of faith in the Lord's own people. "Only believe, and ye shall see the salvation of God." Let us be no more faithless then, but believing.

In another Letter to a Friend in Scotland, Mr. P. says,

"We have given away a vast number of Tracts to the country-people, when going to and returning from market; some of which will, no doubt, find their way into every part of the island; and some, probably, to Norway. It frequently happens, that when we offer them to the country-people, they draw back their hands, crying, "*Nay, nay;*" but on saying '*Coester naething*,' they receive them with a smile, saying, "*So!*" We are much in want of English Tracts. We could give away some thousands, if we had them; particularly to the English seamen at Elsineur."

The attention of the public at Copenhagen has been much engaged to these Missionaries, particularly by an article concerning them in one of their public newspapers. It excited the people's curiosity to come and hear them; and, in general, they brought a number of their friends with them the next time. Thus also they satisfied themselves as to what the Missionaries were; which had been much disputed before; — for some said they were Englishmen; but others replied, that Englishmen knew better than to give away their money for such purposes. Others maintained that they were in connection with a certain Norwegian, who, they say, is lying in jail for turning away the people from their own priests; but who that prisoner is the Missionaries could not learn.

HOME INTELLIGENCE.

IRELAND.

A CLERGYMAN in Ireland assures us, that there is a very great desire among many of the poor Catholics in that country to read the Scriptures; and that a Popish Bishop of a large district in the south, has informed the priests of his diocese, that it is his particular desire that the New Testament should be used in the schools by the children as a school-book. This allowance or direction, it is hoped, may have a very good effect; and it certainly affords an additional argument to use every effort in our power to furnish them with the Scriptures.—This gentleman having procured a quantity of Testaments from a religious Society in London, at Nine-pence each, got several little shopkeepers to vend them at Sixpence or Eightpence each to the poor: at this rate, 150 of them were sold in a fortnight. Probably, many thousands would be eagerly purchased in the same way, if they could be procured.

OLD BIBLES, &c.

A few months ago, we solicited, in behalf of the Irish Poor, the gift of some Old Bibles and Testaments; and appointed several houses in London for their reception. We have the satisfaction to say, that many hundreds were received in consequence of that application. Several new ones were also included; and though the notice had respect only to the metropolis, the zeal of many Christians in the country contributed to swell the number. We have not room to insert the names of the contributors; but we most thankfully acknowledge the receipt of 5l. 14s. from the Rev. Mr. Trivett, of Langham; and 9l. 6s. 6d. from the Rev. Walter Brown, for the same benevolent purpose.

As a far greater number of Bibles and Testaments may be procured from the large cities and towns of the country, we now beg leave to solicit such donations from those whom it may suit; and we have liberty to insert the following names of persons who have generously offered to receive them. From the sea-ports they may probably be forwarded immediately to Dublin; from other places, to Mess. Hardcastle and Reyner's, Old Swan Stairs, near London Bridge.

Receiving-Houses for Old Bibles and Testaments.

BRISTOL, Mr. John Evans, Hatter, 28, Wine Street.

BIRMINGHAM, Mr. R. Peart, Bookseller, 38, Bull Street.

LEEDS, Rev. Mr. Parsons, and at his Vestry.

PLYMOUTH, Mr. Rogers, Stationer.

OUR readers have, no doubt, noticed, with pleasure, the steps which have been taken, for several months past, in order to the formation of a Society, whose sole object shall be the promotion of Evangelical Religion in Ireland.

In consequence of such serious considerations as have been presented to the Public in a printed "Address, on the Moral and Religious State of that Country," a large extract of which appeared in some Numbers of this Magazine, several Gentlemen met together, by appointment, at the New London Tavern, Cheapside, June 11, 1805, when the following Proposition was unanimously approved:

It appears desirable to this Meeting, that a Society be formed for the more general Diffusion of Religious Knowledge in Ireland.

To promote this good design, a temporary Committee was appointed, by whose request the Address before mentioned was prepared; and who, after several unavoidable delays, solicited a General Meeting on January 15, 1806.

Hibernian Society.

At a numerous and respectable Meeting, held at the New London Tavern, Cheapside, on January 15, 1806, in order to carry into effect the Resolution of a former Meeting, respecting the Formation of a Society for the purpose of diffusing Religious Knowledge in Ireland,

Mr. Alderman LEA in the Chair,

The following Plan of the Institution was presented, approved, and unanimously adopted:

PLAN.

1. That a Society be now formed with this Designation, THE HIBERNIAN SOCIETY, for the Diffusion of Religious Knowledge in Ireland.

2. In pursuit of this object, the Society will endeavour to extend divine knowledge in Ireland, by the ministry of the gospel, by the dispersion of the Holy Scriptures and Religious Tracts, by the formation and support of schools, and by every other lawful and prudent measure calculated to promote pure Religion, Morality, and Loyalty.

3. Each Subscriber of One Guinea annually, shall be a Member.

4. Each Subscriber of Ten Guineas shall be a Member for life.

5. Each Subscriber of Five Guineas annually, or of Twenty Guineas at one time, shall be entitled to attend and vote at all the Meetings of the Committee.

6. An Executor paying a Bequest of Fifty Pounds, shall be a Member for Life.

7. A Minister, or other representative of a congregation, subscribing or collecting Five Pounds annually, shall be a Member.

8. A Committee shall be annually appointed, consisting of Twenty-four Members, Nine of whom shall be Ministers and Fifteen Laymen, resident in or near London: three-fourths of those who have most frequently attended shall be eligible for re-election the ensuing year.

The Committee shall conduct the business of the Society; and appoint all officers, except the Treasurer.

9. The Annual Meeting of the Society shall be held on the Tuesday in

Easter Week; when the Treasurer and Committee shall be chosen, the Accounts presented, and the Proceedings of the foregoing year reported.

10. The Committee shall meet for business once in every Month, or oftener if necessary.

Names of Gentlemen nominated for the Committee.

Rev. Messrs. Burder, Clayton, sen. Hill, Hughes, Nicol, Smith, Townsend, Waugh, Wilks. — Mr. Alderman Lea, Messrs. Alers, Benwell, Brett, Butterworth, Cowie, Dobbs, Hardcastle, Harding, Hollingsworth, Lane, Meyer, Maitland, Shrubsole, Steven.

Nearly 200*l.* was subscribed at the Meeting.

COLLECTIONS
FOR THE GERMANS.

So very numerous are the Names of those benevolent persons who have subscribed to the Relief of the distressed Germans, that we find it impossible to allow room for their insertion. We are therefore obliged, though very reluctantly, to omit them; and can only insert the following List of the Public Collections made at Places of Worship for that purpose.

*** Those who wish to see Lists of all the Subscribers, may obtain them by applying to the Treasurer, or any of the Committee.

Collections in and near London.

	L.	*s.*	*d.*
Walworth, Rev. G. Clayton	40	0	0
Ditto, Dr. Jenkins	11	4	0
Kingsland, J. Campbell	24	3	9
Collier's Rents, J. Knight	38	1	6
Founders' Hall, J. Thomas	36	2	6
Homerton and Hackney, J. P. Smith and G. Collison	50	0	0
Palace Street, Mr. Dunn	19	7	0
Islington and Silver Street, Mr. Jones — —	96	12	9
Holywell Mount, F. Platt	30	0	0
Tetter Lane, G. Burder	64	8	6
Rose Lane, Mr. Williams	10	10	0
Camberwell, Mr. Berry	30	4	9
Church Lane, Dan. Taylor	120	15	0
Hammersmith, Mr. Uppadine	10	0	0
St. George's, East, S. Lyndall	13	0	0
Weighouse, J. Clayton	151	6	8
Haberdashers' Hall, Joseph Brookshank —	20	0	0
Queen Street Chapel, John Bowden — —	41	1	0
Spa Fields, Mr. Wilkins	116	17	2
Weigh-house (additional) Mr. Clayton — —	1	11	6
Flim Chapel, Mr. Austin	20	17	6
Bedfinck Chapel, Mr. Wood	41	17	0
Moorfields, Mr. Wall —	50	0	0
Chapel Street, Mr. Stollery	36	10	1

In the Country.

	L.	*s.*	*d.*
Hebden Bridge, Mr. Fawcett	7	17	0
Liverpool, Mr. Ralph	140	1	9
Ditto, Mr. Davis	112	14	0
Ditto, Mr. Bruce	31	10	3
Evesham, Mr. Butterworth	6	10	9
Penrhyn, Mr. Wildbore	10	0	0
Kingston, Mr. Harris —	28	0	6
Devizes, Mr. Sloper —	30	0	0
Farnham, Mr. Prattman	17	15	0
Town Sutton, S. Beasley	8	10	0
Burwash, R. Leggett —	4	1	0
Banbury, J. Cobbin —	20	0	6
Harwich, Mr. Hordle	16	3	0
Blandford St. Mr. Keeble	24	11	6
Ongar, Mr. Churchill —	2	2	0
Olney, Friends at, by Rev. C. Stevenson —	13	0	6
Bedford, J. Hillyard	12	6	7
Darwen, Mr. Bewden, jun.	25	0	0
Chichester, J. Findley	22	10	0
Methodist Cong. Derby, Mr. Lessey — —	7	13	3
Ditto, Brompton —	13	0	0
Shrewsbury, St. Alkmond's, by Rev. H. Campbell	16	4	3
Ditto, Meeting, Mr. Weaver	27	1	0
Drayton, a few Friends by J. Wilson — —	8	8	6
Sheffield, Mr. Dawson	11	14	0
Huddersfield, W. Moorhouse	32	16	8
Paisley, Relief Congregation	40	1	0
Peterborough, J. Harris	2	0	0
Yeovill, Tabernacle —	5	5	0
Somerton, Mr. Prankard	3	5	0
Durham, Lewis Jones	13	13	6
Petersfield, Mr. West	8	0	0
Sutton Viney, Mr. Vardy	3	3	0
Rogston, Mr. Pendried —	16	0	0
High Wycomb, Coendon Lane	30	9	4
Ditto, Curate and Friends	9	12	9
Villages adjacent —	7	3	0
Melksham, J. Honeywell	16	5	0
Dorchester, Mr. Higgs	13	12	6
Wilton, Friends by J. Edwards	6	14	0
Macclesfield, Methodist, Mr. Bradford —	6	0	0
Basingbourn, S. Bull —	6	13	0
Loudwater Chapel, Mr. Price	24	9	0
Southampton, Mess. Kingsbury and Lacey —	124	11	6
Charham, Mr. Slatterie	80	0	0
Hanley, Mr. Moseley	10	0	0
Ditto, Small Donations	8	0	0
Colchester, Mr. Hobbs	70	0	0
Reading Chapel, Mr. Gauntlett	58	10	6
Ditto, Indep. Mr. Douglas	47	9	4
Ditto, Bapt. Mr. Holloway	22	0	0
Peppard, Mr. Walker	4	15	4
Rotherham, Dr. Williams	53	8	0

	L.	s.	d.
West Bromwick, Mr. Hudson	14	15	0
Lenham, Mr. Goodwin	7	0	0
Kettering, A. Fuller	17	13	2
Welch Calvinist Methodists, Liverpool, by D. Jones	20	0	0
Attercliffe Chapel, Mr. Phillips	4	15	6
Tooting, J. Bowden & Friends	28	0	0
Stockton and Norton, Durham	56	0	0
Stretton, near Coventry, Chipperfield — —	8	0	0
Postern Chapel, Newcastle upon Tyne, R. Spry	16	12	8
Nottingham, J. Alliott	39	5	0
Cottingham, A. Kidd —	6	0	0
Howden, J. Wilkinson	5	0	0
King's Street Ch. Birmingham, J. Bennett —	16	4	0
Welford, C. Bicknell	15	0	0
Henley, Mr. Scholfield	13	8	6
Uxbridge, R. Freer	10	12	6
Chishill, near Royston	7	6	0
Old Barn, Potten, Bedfordsh.	8	2	0
Gamlingay, ditto	10	8	0
Maidenhead, J. Cooke	34	9	6
Debenham, Mr. Owen	8	0	3
Potter's Street, J. Bain	6	14	6
Biddeford, Mr. Lavington	12	12	0
Tunbridge, J. F. Hopkins	17	6	0
Warminster, Mr. Berry	10	5	0
Tring, Mr. Seymour	8	10	8
Leicester, J. Mitchell	11	0	0
Manchester, W. Roby	30	0	0
Wellingborough, Mr. Renals	14	8	0
Ashbourn, Derbys. Mr. Hodson	10	0	0
Dublin (Moravian Chapel)	35	15	11
Poole, Mr. Durant	117	8	0
Lymington (Bap.) Mr. Mursell	4	10	8
Glasgow, Gr. Ewing	104	18	10
Birmingham (Union Meet.) J. Brewer —	53	0	0
Tewkesbury, D. Trotman	45	11	0
Birmingham, Mr. Reece	12	12	8
Upton, T. Edmonds —	8	11	6
Staines, J. Yockney —	13	1	6
Ditto, S. Yockney —	6	18	6
Sandwich, Mr. Chapman	10	0	0
Bristol Tabernacle —	18	18	0
Kingswood Tabernacle	1	2	0
Winchmore Hill —	10	0	0
Newberry, J. Winter	7	7	0
Ditto, Mrs. Friend	5	0	0
Rest of Mr. Winter's Cong.	31	12	6
Newberry (Methodist)	11	10	6
Usk, Mr. Jones —	9	1	0
Bridport, J. Saltern —	27	0	0
Gravesend, Mr. Kent	6	10	6
Manchester, Mr. Bradley	85	12	11
Wellington Church, J. Eyton	40	0	0
Fakenham, E. T. Johnston	18	11	0
Liverpool, Lime Street	15	3	0
Hammersmith, Mr. Humphreys —	42	5	0
Christ Church, Hants, W. Hopkins —	12	0	0
Bungay, R. Shufflebottom	13	10	3
Walford (Bap.) Mr. Grocer	30	4	1

(*The remainder in our next.*)

When this sheet went to press, the amount of the Contributions towards the Relief of the distressed Germans, amounted to about 8,000l.

ASSOCIATE CONGREGATIONS.

"In the churches of Christ the truth of Solomon's axiom, that "Two are better than one," has been more generally recognized in principle than adopted in practice. As the success of an army greatly depends on a combination of its energies, — so the prosperity of religion is best promoted by the united efforts of its friends. Christians ought not to be satisfied with individual exertions: they should coalesce, — they should concert measures, — and with one mind strive together for the faith of the gospel. But, instead of this co-operation, Christian societies, even of the same denomination, have been a mere rope of sand; isolated from each other, — without any associate capacity, — without any bond of union. The general application of this remark is but too obvious. It is not, however, our wish to interfere with the order established in other churches; we pretend not to dictate to our brethren of different sentiments; and we trust they will have no reason to complain of our want of candour and Christian charity.

"The above remark is designed, at present, as peculiarly descriptive of those numerous congregations which have obtained the name of Calvinistic Methodists. It is intended to unite in the common cause of the Redeemer these and other congregations that may enter into the same view;. By some it may be thought, that the mass of materials, out of which this union is to be formed, is too heterogeneous to give any hope of success. We readily confess the observation would have weight, if our intention were to establish an exact and rigid uniformity in worship and discipline. This, however, is not our design. We love religious liberty; we know how to venerate the rights of conscience; we are not ignorant that acts of *uniformity* have been a principal source of *non-conformity*. Some of the members of this union use the Liturgy of the Church of England in their public worship, others decline it; they both act on the same principle. But we beg leave to say,

that, while each congregation is left to its own discretion in the choice of the form, we are most decidedly of opinion, that church order and discipline ought to be established in all; and especially with regard to the terms of admission to the Lord's Table, and expulsion from the benefit of Christian communion.

An union on these liberal principles, and grounded on so broad a basis, may indeed, at first sight, bear the aspect of novelty; but we are greatly mistaken if it be not countenanced by the Apostles, and the usage of the churches in the first ages of Christianity. It appears from the fifteenth chapter of the Acts, that the church at Antioch considered itself connected with the general body of Apostles, and Elders, and Brethren meeting at Jerusalem; and therefore agreed to refer to their decision a point, which had been much disputed, and which they could not amicably settle among themselves; choosing Paul and Barnabas, and some others, to be their representatives in the council. From the apostolic age, till the time when a corrupt Christianity usurped the civil authority of the state, individual churches of the same district, or province, seem to have formed a general association among themselves; their Pastors or Bishops meeting in periodical assemblies, and discussing those subjects which related to the common good of the union; while every particular congregation (as Cyprian and others inform us) was deemed competent to the government of its own internal affairs. But though on this subject revelation were entirely silent, and ecclesiastical history afforded no example of the practice, we should feel ourselves justified in using all expedient means in the accomplishment of this or any other object calculated to promote the glory of Christ.

Dr. Watts remarks that, "Though Scripture hath determined many particulars in a perfect conformity to right reason, yet it must be confessed there are other things which relate to Christian worship and order which are passed over in silence, or at least are not mentioned and prescribed with such plainness and evidence in the word of God as is sufficient to direct every single punctilio of our practice."—The same excellent writer, "whose praise is deservedly in all the churches," expresses the following sentiments, to which we most cordially subscribe: "The light of nature may sometimes direct and lead many Christian congregations, even all that are in a county or in a nation, who agree in the necessary articles of Christianity, to combine together, and agree to assist each other many ways, by counsel, encouragement, and support, in the maintenance of their sacred religion, always in a consistency with due allegiance preserved to their civil governors. The churches in a county, or any particular district, may agree to send their ministers to consult together about their common welfare: they may choose one person to transact matters of public and common concern for all the congregations in a county, and may bestow on him the name of an Overseer, a Superintendant, or a Bishop; and so all the churches in a nation may desire their own ministers, or they may desire these their representatives or overseers to join themselves in a common assembly or council for the public care of their liberty, or security of their peace, or advice in matters of consequence relating to their particular churches." —— "But still," adds the Doctor, "I think it must be maintained, that though all the churches in a nation should be united and combined in this manner by their representatives, and call themselves one national church, they could acquire no divine right or authority hereby to impose any new doctrines or practices in religion, any creed, or articles, or canons, or rules of worship, of their own making, on any particular church or person whatsoever, without their own consent. Neither the light of nature, nor the New Testament, so far as I can find, has given them any such power *."

What has been said is sufficient to illustrate the nature of the Union which we are desirous of forming; and our 4th and 5th articles contain the necessary qualifications *for*, and mode of admission *to*, our association. We now proceed to state some of the advantages which, we hope, the cause of religion will derive from this undertaking. It is intended that a general fund shall be raised, in a way as easy as possible to the different branches of the Union; which fund shall be appropriated to the following purposes: First, To assist in defraying the expences occasioned by the education of gifted and pious young men for the gospel ministry. Though we heartily approve of, and wish success to, every seminary of learning, the design of which is to provide a succession of faithful labourers for the supply of destitute churches, yet we conceive, that a more extensive ob-

* Watts's Christian Church, sec. v. 3.

ject would be productive of greater advantages. We are peculiarly desirous of having, in all the dark villages of our country, a well-informed and respectable Itinerant Ministry, that shall labour to break up new ground, plant new churches, and thus enlarge the borders of our Lord's Empire. — Another object, to which the fund is to be applied, is the relief of our aged, afflicted, and destitute ministers, and occasionally of their widows and orphan children. Almost every other denomination of Christians has made provision for a like purpose; and the spirit and generosity of our own people are too well known to allow us to believe for a moment, that they will be backward in supporting this benevolent design. No! they cannot endure the thought that those who have for their sake relinquished the prospects of the world, and grown old or infirm in the service of their faith, should afterwards be cast off, without resource for their temporal necessities. We trust we have been enabled to commit ourselves and our families to the care of a gracious Providence; but we know that means are connected with ends, and if it please God to supply the wants of any of his needy servants in the way now proposed, they will be constrained to ascribe to him all the glory.

There are other advantages which, we confidently hope, will be the result of this Union of the Churches. In our quarterly and annual meetings, the welfare of our particular congregations will occupy our attention; — plans will be formed to extend the knowledge of Christ in our respective districts, — and measures concerted to promote the general progress of religion. Impressed with the importance of these objects — animated with the prospects of increasing usefulness, — and humbly imploring a divine blessing on our endeavours, we, whose names are hereunto subscribed, agree (under the following regulations) to form ourselves into a general body, designated THE ASSOCIATE CONGREGATIONS; comprehending that large body of Christians throughout the United Kingdom, who have been commonly called Calvinistic Methodists.

RULES.

1. In order to facilitate the accomplishment of the grand objects of this associate body, a fund shall be raised by the united exertions of its various branches, for the purpose of affording aid in the instruction of godly and gifted young men who are to be devoted to the ministry; — for ameliorating the condition of ministers of limited incomes, who are members of this Association; — and also for the relief of their widows and orphan children.

2. There shall be a Committee, a Treasurer, and a Secretary chosen annually, to whom all letters relative to the business of this Union shall be addressed.

3. A meeting shall be held four times in the year (or oftener if advisable) viz. on the first Tuesdays in January, April, July, and October, at each place of worship in rotation (in every district where it may be practicable); a sermon shall be preached by one of the pastors in the morning; and the afternoon of the day shall be devoted to the business of the Union. Besides the above, there shall be an annual meeting; to be held on the Tuesday after the second Wednesday in May. Every minister or deputy of a congregation belonging to this Union, has a right to vote at all the said meetings.

4. No minister or congregation shall be admitted to this Union, that does not profess to believe in the sovereign, everlasting love of God the Father, — the particularity and efficacy of the redemption of God the Son, — the special and effectual sanctifying operations of God the Holy Ghost, — and who does not maintain the necessity of a strict conformity to the whole revealed will of God.

5. Every minister or congregation desiring to join the association, shall be proposed by a member, at a quarterly meeting; and, provided a ballot of two-thirds of the members present be favourable to the proposal, such minister or congregation shall be admitted to the Union.

6. Every society shall be left to the exercise of its own discretion as to the mode of public worship, and of admission to the Lord's Supper, as well as to expulsion. But we are decidedly of opinion, that no persons applying for membership should be admitted, except the minister be satisfied of their real conversion and moral deportment.

7. Every congregation in this Union shall be expected, on all occasions, to show a firm attachment to the person of our Sovereign, and to the constitution of our country, under which we enjoy so many privileges.

(Signed)	John Ball	Rowland Hill
	E. J. Jones	Tho. Jackson
	Thos. Lewis	Is. Nicholson
	J. A. Knight	W. F. Platt
	Jas. Sabine	Mat. Wilks.

Silver Street Chapel,
Nov. 19, 1805.

The first Meeting will be held at Silver Street Chapel, Tuesday morning, Feb. 18, Rev. J. Ball to preach, at Eleven o'clock.

FORM OF A LEGACY.

Item. — I, A. B. do give and bequeath the sum of unto the Treasurer for the time being of a Society of Christians, called THE ASSOCIATE CONGREGATIONS, including that large body of Christians throughout the United Kingdom, who have been commonly called Calvinistic Methodists, formed in London in the year 1805; the same to be paid within months next after my decease, out of my personal estate, and to be applied to the uses and purposes of the aforesaid Society.

The Independent Ministers of the county of Salop, being of opinion that some congregations have involved themselves in unnecessary expences for building, rebuilding, or repairing places of divine worship; and conceiving it of importance that some prudential measures should be adopted to regulate the admission of cases for collecting money, have, at their quarterly meeting, held in Wem, July 12, 1805, agreed to the following resolutions, viz.

1. That the members of this association, in union with some of their lay-brethren, form a committee for the purpose of examining such petitions for pecuniary assistance as may be presented to them.

2. That no member of this association aid or countenance any such petition or case, unless the same shall have previously received the sanction of the committee at one of their quarterly meetings.

3. That the Rev. T. Weaver, of Shrewsbury, be appointed secretary to the committee, to receive such cases as may be presented, to lay these before the committee at their next quarterly meeting, and to give information respecting their decision to the persons applying.

4. That, in respect to local situation, petitions from churches or congregations who are nearest to the county of Salop, be preferred to those from places more remote.

5. That, when a case has received the approbation of the committee, the time fixed upon for personal application be made known by the secretary to the respective applicants.

PETER EDWARDS, Moderator.

Sept. 15, 1805. The Rev J. Prankard (late of Hoxton Academy) was ordained to the pastoral office over the Independent congregation at Somerton, in the county of Somerset. Mr. Morren, of Shaftesbury, offered the ordination prayer, and gave the charge, from 2 Tim. ii. 1c.; Mr. M'Gibbon, of Bird-bush, previously explained the Nature of a Gospel Church, and afterwards preached to the people, from 1 Cor. xiv. 40.; Mr. Reynolds, of Charlton, concluded with prayer. The services were solemn and impressive, and the prospect of future usefulness in this ancient town encouraging.

Oct. 9th, Mr. Morison's Meeting-house, at Barnet, Herts (which had been shut up for repairs) was re-opened; when a double-lecture was preached by Mr. Thorp, of London, and Mr. Griffin, of Portsea. Messrs. Jackson, Brooksbank, and Brodie engaged in the devotional parts of the service.

A small old Dissenting Meeting, at Newton, in Bowland, Yorkshire, which had long been in a ruinous state, having undergone considerable repairs, was re-opened on Tuesday, Nov. 19; when Mr. Charrier, of Lancaster, preached from 2 Cor. iv. 2; and Mr. Grimshaw, of Forton, from 2 Cor. vii. 1. Mr. Charrier preached again in the evening, from Rev. xxii. 17.

Dec. 11. The Rev. J. Davison was set apart to the pastoral office over the Independent church at Rochfort, Essex, Mr. Smith, of Brentwood, began with prayer and reading the Scriptures; Mr. Douglas, of Chelmsford, delivered the introductory discourse, &c.; Mr. Cooper, of the same place, offered the ordination-prayer; Mr. Buck, of London, gave the charge, from 2 Tim. ii. 3.; Mr. Newton, of Wittam, preached to the people, from Matt. xxiii. 8.; Mr. Thornton, of Billericay, concluded with prayer. Mr. Craig, of Bocking, preached in the evening, from 2 Cor. v. 19, 20.

January 1, 1806, a neat and commodious chapel was opened at Penrhyn, in Cornwall. In the close of 1794, Mr. T. Wildbore, who completed his studies under the late Rev. Mr. Eyre, of Hackney, having engaged as an assistant to his father, the Rev. J. H. Wildbore, of Falmouth, was the means of introducing a stated ministry of the gospel at Penrhyn; and, through the blessing of God upon his labours, a numerous and respectable congregation

has been raised; and many having joined themselves to the Lord, and to each other, Mr. W. took the pastoral charge of them on the day that the chapel was opened. The first service was before breakfast, when the house was dedicated to God in prayer; and the excellency of public worship was pointed out in an Address, founded upon the Eighty-fourth Psalm. At eleven o'clock the ordination-service commenced. Mr. Moore, of Mevagissey, read the Scriptures and prayed; Mr. Cope, of Launceston, delivered the introductory discourse and received the confession of faith; Mr. Paddon, of Truro, offered up the intercessory prayer; Mr. Wildbore, sen. gave the charge, which was particularly solemn and affecting, from 2 Tim. iv. 1—5.; Mr. M'All, of St. Ives, very seriously and affectionately addressed the people, from Deut. i. 38, middle clause; and throughout the service, which lasted about four hours, the utmost attention prevailed. — In the evening, Mr. Paddon, of Truro, preached from Isa. ii. 3.; and the great solemnities of this New Year's Day in Penrhyn, closed with the celebration of the Lord's Supper; which proved a refreshing season to many souls!

Bethel Chapel at Romford, will in future be supplied from the Academy at Hoxton.

SOCIETY FOR MISSIONS

TO AFRICA AND THE EAST.

On Monday, Jan. 13, a numerous and respectable Meeting of this Society was held at the New London Tavern, Cheapside, when Four Missionaries, engaged by them, received a charge from the Rev. Mr. Venn, of Clapham, which was appropriate, simple, and impressive. A Letter from the Missionaries was then read; in which they expressed their gratitude to the Society for the attention shewn to them since they have been in England, and their determination to devote themselves to the service of Christ, and faithfully to discharge the duties of their Missionary station.

The names of the Missionaries are

Rev. John George Frederic Schultz,
Gustavus Reinhold Nylander,
Leopold Butecher,
J. Godfrid Bassi.

They are immediately to depart for Sierra Leone, in Africa; from whence they are to proceed to the Susoo nation.

GERMANY.

Letters have been received from Nuremberg, Heidelberg, Stutgardt, Hanover, &c. which were too late for insertion, expressing, in the warmest terms, the gratitude of our brethren in Germany, for the various sums received from England for the relief of the poor.

The Rev. Mr. Kneper has informed the Committee, that Mr. Best, Privy Counsellor for his Majesty's Hanoverian dominions, has had an opportunity of mentioning to his Majesty what has been done for the poor in Germany, and the relief that has already been actually afforded to his Majesty's German subjects in Hanover. This information was received with very visible emotion by his Majesty, and met with his most gracious approbation.

In the last list of Contributors printed by the Committee, we observe with pleasure the names of the Right Rev. Lord Bishop of London, 20l.; and the Bishop of Elphin 20l. The Committee have already lodged a credit upon the Continent to the amount of 5120l.; and the sum of 3,370l. has been actually apportioned to various districts, and safe channels of communication opened with them.

LONDON BILL OF MORTALITY

FOR 1805.

Christened	Males	10513
	Females	9782
	In all —	20295
Buried	Males	8874
	Females	8691
	In all —	17565

Whereof have died,

Under Two Years of Age	5204
Between Two and Five	2109
Five and Ten —	826
Ten and Twenty —	534
Twenty and Thirty —	1283
Thirty and Forty —	1765
Forty and Fifty —	1829
Fifty and Sixty —	1504
Sixty and Seventy —	1187
Seventy and Eighty —	757
Eighty and Ninety —	390
Ninety and a Hundred —	82
A Hundred —	5

1655 are stated to have died of the Small Pox.

Increased in the Burials this Year 527.

The following View of Human Mortality is curious and striking:

"It is generally supposed that this earth is inhabited by one thousand millions of men, and that thirty-three years make a new generation; and, therefore, that in thirty-three years there die one thousand millions. Thus the number of those who die on earth amounts to,

Each year, Thirty millions
Each day, Three thousand four hundred
Each minute, Sixty
Each second, One.

"This calculation must necessarily strike us. If the mortality be so great every year and every hour, is it not probable that he who reflects on it, may himself be one of those soon to swell the list of the dead? It is at least certain, that it ought to lead us to think seriously and often on this subject:—Now, at this very moment, one of our fellow-creatures is going out of the world; and before another hour is past, more than three thousand souls will have entered into an eternal state!"

MISSIONARY COLLECTIONS.

	L.	s.	d.
Rev. Mr. Moody and Congregation, Warwick	—	17	7 3
Rev. T. Hillyard and Friends, Olney —	—	8	2 6
A Member of the Established Church, Lancaster	—	5	0 0

List of Lectures in and near London for February.

2. LORD'S DAY Ev. Broad Street, Mr. Collison; Hare Court, Mr. W. Smith; Dean Street, Mr. Simpson; Crown Ct. Mr. Greig.
3. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Priestley's, Jewin St.
4. *Tu. M.* Broad Street, Mr. Barber.
5. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Dan. Taylor's.
6. *Th. M.* Monthly Meeting (Indep.) at Mr. Gaffee's, Broad Street, Mr. Knight to preach. — Effectual Calling.
   Ev. Fetter Lane, Mr. Stollery. — A Good Conscience.

9. LORD'S DAY Ev. Broad Str. Mr. Booth; Hare Court, Mr. J. Thomas; Crown Ct. Mr. Gore; Orange Street, Mr. Townsend; Chapel Str. Mr. Stollery; Dean Str. Mr. Knight.
10. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
11. *Tu. M.* Broad Street ——.
12. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Goode's, White Row.
13. *Th. Ev.* Fetter Lane, Mr. Nicol. The Resurrection of Christ.

16. LORD'S DAY Ev. Broad Str. Mr. Townsend; Crown Court, Mr. Hyat; Hare Court, Mr. Stoller; Chapel Street, Mr. Greig; Orange Street, Mr. Burder; Dean Street, Mr. Brooksbank.
18. *Tu. M.* Broad Street, Mr. Barber. Meeting of the Associate Congregations, at Silver Street, Mr. Ball to preach.
19. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Humphreys's, Union Street, Southwark.
   Ev. Mr. Collyer, at Mr. Wall's Meeting. — The Government of the Jews.
20. *Th. M.* Monthly Meeting (Bapt.) at Mr. Button's, Dean Street, Mr. Tim. Thomas to preach. — Church Fellowship.
   Ev. Fetter Lane, Mr. Austin. — Growing in Grace.

23. LORD'S DAY Ev. Broad Str. Dr. Rippon; Hare Crt. Mr. Berry; Crown Court, Mr. J. Clayton, jun.; Dean Street, Mr. Humphreys; Chapel St. Mr. Brooksbank.
25. *Tu. M.* Broad Str. ——
26. *Wed.* FAST DAY.
   Ev. Prayer-Meeting for the Nation, at Mr. Burder's, Fetter Lane.
27. *Th. Ev.* Fetter Lane, Mr. Collison. — Remorse of Conscience.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Grove, of Walsall.
Surry Chapel, Rev. Rowland Hill.
Spa Fields, Mr. Wilkins.
Sion, Mr. Brown.
Hoxton, Mr. Allen, of Lynn.

POETRY.

THE MISSIONARY.

As when the fiery steeds the Tishbite bore,
Sublime to Heaven, from Jordan's sacred shore,
His useless mantle down the prophet threw,
And vanish'd from his great disciple's view:
The falling robe Elijah used to wear,
Elisha caught, and treasured up with care;
And God (apostate Israel still to save)
The master's spirit to the pupil gave:
His pow'rful voice obedient Nature heard,
Chang'd and suspended by a mortal's word.
Just so the old apostles live again;
Their ardent zeal transferr'd to other men!
Touch'd with a tender sense of human woe,
To distant lands and barb'rous climes they go,
To polar regions of eternal snow,
Where sullen Winter holds his horrid reign,
And frighted Summer flies his white domain;
Well pleas'd, endure the cheerless dismal night,
Nor see for months a ray of heav'nly light:
Or dauntless plough the angry foaming seas,
Scorning inglorious rest and sluggish ease:
Escap'd from harm, tho' oft with tempest toss'd,
At length they land upon some unknown coast:
Then o'er vast plains, huge rocks, and forests grey,
And trackless desarts urge their weary way;
And brave the fury of the Torrid Zone,
Nor heed the lion's growl, or fell hyena's moan!

How mean the trophies are, by Cæsar won!
How fade the laurels of proud Philip's son!
From land to land th' insatiate victor flies:
His aim destruction, infamy his prize!
Before him rumours march and pallid fear,
And well-fed vultures hover o'er his rear!
Curs'd be his mem'ry!—this shall be his lot,—
His name and carcase shall together rot!

Illustrious heroes! friends to God and man!
Go on to execute your noble plan!
Descending bands of angels are your guard,
Heav'n and eternal life your great reward!
Go tell the Heathen that Messiah dy'd
(That glorious Personage to God allied)
His sacred blood on Calvary was spilt,
To cleanse the vilest of the vile from guilt:
Wash'd in his blood, and sanctify'd by grace,
The last and meanest of the human race;
The squalid Hottentot, with filth besmear'd,
Rose from his den, and like a man appear'd!

O wond'rous power, the gospel here displays!
O glorious prelude of more happy days!
Look up to Heav'n, my muse!—What seest thou there?
Draw back the veil, and what thou seest declare.
There sits the Saviour on a throne of grace,
Soft love and mercy beaming in his face!

Behold the crimson torrent flowing wide
From his pierc'd hands and feet, and wounded side;
The vital river of celestial blood,
Vast is the stream, and deep the swelling flood!
Not Nile itself so large a tide can boast,
When yearly it o'erflows the Memphian coast:
Not Nile itself such boundless riches yields,
The fertilizer of th' Egyptian fields;
Nor stately Thames, Britannia's pride, that laves
A thousand navies with its silver waves;
Which waft the treasures of a thousand lands,
And load with affluence the groaning strands!
Poor are the treasures of terrestrial mold,
And small the worth of perishable gold!
Salvation in the purple current rolls,
Complete Redemption for degen'rate souls;
Blessings for ev'ry age and ev'ry clime,
For vast eternity and fleeting time!
Blessings for ev'ry circumstance and state,
The young, the old, th' ignoble, and the great!
Whatever God can give, or man receive,
Grace to repent, love, suffer, and believe,
And crowns of life, with heav'nly lustre bright,
T' adorn the saints in everlasting light!

And now, my muse, with penetrating eye,
View the long ages of futurity;
Survey the glories of this earthly ball,
When great Messiah's kingdom covers all!
Hail, happy period! when the cannons roar,
And horrid din of arms is heard no more;
When ev'ry swelling hill and spreading plain
Waves its luxuriant robes of yellow grain;
When peace and love, and each celestial grace,
Serenely shines in ev'ry smiling face;
When cheerful plenty cottagers possess,
Alike unknown pale want and foul excess!
Sweet songs of praise, and swelling anthems rise,
Like curling incense to the list'ning skies;
The general chorus makes the earth resound,
And floating clouds reverberate the sound!

When high in Heav'n the Missionary stands,
And sees the gospel spread thro' distant lands
(Patient he plough'd and sow'd the stubborn soil,
Too scantily repaid his ceaseless toil;
With stedfast constancy his work he ply'd,
Till spent with labours and with cares he died!
He sleeps in dust; — to Heaven his spirit flies,
And views at last a boundless harvest rise!)
His bosom swells with joys to transport grown,
With joys to brightest seraphim unknown!

Father of Mercies, send thy Spirit down,
And give thy Son the universal crown!
Let Jews and Gentiles come with one accord,
To hail the Saviour, and confess him Lord!
Let Jesus reign unrivall'd and alone,
And pond'rous ruin crush proud Satan's throne!

Wotton Underedge. W. W.

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THE

EVANGELICAL MAGAZINE.

MARCH, 1806.

MEMOIR

OF

THE LATE REV. JOHN SHARP,

Pastor of the Baptist Church, in the Pithay, Bristol; who died Nov. 13, 1805.

Mr. Sharp was a native of Oakham, the county town of Rutland. His father was a very ingenious cabinet-maker, who taught this his only son the business; and which he conducted for himself several years. While he was a child, he was twice remarkably preserved from being drowned; and used afterwards to speak of the good providence of God, in these escapes from death, with peculiar gratitude. He discovered in his youth a very amiable disposition, which, together with his taste for music, in which he was a considerable proficient, rendered him an acceptable companion to his acquaintance: but he was at this time an entire stranger to evangelical religion; nor did there then seem to be any probability of his becoming acquainted with it, for his native town was very destitute of spiritual advantages; and Mr. Sharp himself had a bigotted attachment to the forms of religion in which he had been educated.

Mr. William Smith *, however, who had resided for a time in London, became acquainted with the distinguishing doctrines of the Gospel which he there heard, and returning to Oakham, was so deeply impressed with a sense of their importance, that he began to converse with his neighbours on Justification by Faith in Christ, and Sanctification by the renewing of the Holy Spirit, and also got a few of them together for prayer. Mr. Sharp had no acquaintance with these persons when they first began this practice; but going over to Whissendine, a village about four miles from Oakham, to visit the daughter of Mr. Hack (whom he afterwards married) her father, who had lately borrowed of a neighbour Mr. Baxter's Saint's Everlasting Rest, repeatedly read in it; and God was pleased to bless that book very much to them all. His conscience being awakened, and feeling his need of salvation by Christ, he betook himself to secret prayer, and was often en-

* Mr. Smith was the first pastor of the church afterwards formed at Oakham, from whence he removed to Shrewsbury; since which he was for several years pastor of the church in Eagle-street, London, and now at Derby.

gaged in reading the Scriptures and other good books. Soon after this he was married, and followed his own business in Oakham. One evening he fell in company with Mr. Smith, who asked him to come and join in the Prayer-meeting which was kept at his house. Their number was very small; but five or six at most. Mr. and Mrs. Sharp went, not being at first aware of the consequences: but some of his townsmen were greatly displeased; and these few serious people encountered much persecution for appearing more religious than their neighbours. Mr. Sharp's leaving the Church occasioned so much the greater stir, because it broke up the choir of singers, of whom he was a principal person; and such an uproar was caused by the report of his turning *Methodist*, that he and his friends could not pass quietly along the streets.

Mr. Sharp having done a great deal of business for a nobleman in the neighbourhood, some of his townsmen went thither, to complain of him for becoming a Methodist, and leaving his parish-church. His Lordship therefore sent for Mr. Sharp, and told him that he was informed he had left the church and broken up the singing; he was also charged with neglecting his business, and following preachers of no character: he said, that if he would keep to the church, &c. he would do great things for him. He added, "I am told, Sharp, that when you come here, you read Methodist-books, instead of looking after your men;" with several similar accusations. Mr. Sharp, pulling a small Bible out of his pocket, and putting it into the nobleman's hand, replied, "If your Lordship calls this a Methodist-book, I acknowledge I do read it:" observing farther, "Your Lordship allows your workmen an hour at dinner; and while they sleep, I read my Bible. I should be glad to serve your Lordship in any thing that does not hurt my conscience, but that is sacred to me; and as to the ministers I hear, your Lordship has been quite misinformed respecting their character; they are quite the reverse, being regular Dissenting ministers, and men of reputation." His Lordship answered, "Well, Sharp, if you will keep to the church, and forsake these men, I will make a man of you; but if not, you will do no more work for me." He replied, 'Very well, my Lord;' and came away. When he had got part of the way home, he heard some one call him by name; and looking back, saw one of the footmen, who told him that his Lordship wanted him. He returned with him, and went up stairs to his Lordship the second time. "Well, Sharp," said the nobleman, "are you still in the same mind?" He replied, 'Yes, my Lord.' He said he was very sorry for him, for he had a great respect for him; and used many arguments, holding out many things that might have been a temptation to him: but when Mr. Sharp continued firm, giving the like answers as before, so that his Lordship found he could not prevail, he was constrained to say, "I believe, Sharp, you are an honest man; I do not mean to distress you."

Nor did he ever take his work from him while he remained in that part of the country.

After these few people had met for prayer and reading religious books for some time, some of them proposed to invite a minister to come and preach to them; but it seemed almost impossible, on account of their worldly circumstances. However, a few entered into a subscription for this purpose; but they had no place to meet in, except a private house that had formerly been licenced. Mr. Smith and Mr. Sharp, therefore, went over to Arnsby, to invite Mr. Robert Hall, senior. Mr. Hall came at the appointed time. It was on a week-day, but the rumour spread very generally through the town; and the opposers made it much the more public. A violent high-church lady lived near the General Baptist meeting, which they borrowed on this occasion; and Mr. Sharp's house was opposite to hers. Mr. Hall made his abode at Mr. Sharp's, and this poor, prejudiced woman took every opportunity to vent her spleen; and so low did she descend in her revilings, that no part of her conduct would have been detailed in this narrative, were it not for illustrating the enmity of the human heart against godliness. She either threw up her window, or came out of her door, to abuse every one that went into the Meeting-house, asking them if they were not ashamed to go after such a fellow as that? Mr. Hall himself she reviled with the utmost virulence, so that he said, he never met with such scurrilous treatment in his life. As to Mr. Sharp, she exclaimed to him, "O, you Rogue! it would serve you right to pull your house down." One day when she repeated this expression, he answered her, "Madam, we do not put our trust in these earthly houses: we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, "an house not made with hands, eternal in the heavens." At this she was exceedingly enraged, telling every one of it that would hear her, "John Sharp says he has got a house in Heaven:—There's a rogue for you!"

Amidst all this opposition, these good people were enabled to persevere. Mr. Hall, indeed, encouraged them to consider the persecutions they encountered as an indication that the powers of darkness apprehended danger to their kingdom. Several ministers visited them from time to time, and a number of persons were awakened, both in the town and neighbouring villages. The auditory also increased, so that the place was too small for them; and, at length, the ministers advised them to build a new meeting-house. They were ready to think it never could be accomplished; but Providence appeared to favour the design. There was a piece of land to be sold, belonging to a gentleman in the town; and a woman who lived in one of the old houses which stood on this ground, gave them an intimation of the owner's inclination to dispose of it. A friend to the cause, who had some years before been

a servant in this gentleman's family, went to him and proposed to purchase it, as if for himself. The proprietor sold it, not knowing for what purpose it was bought; nor did they let any one know, till the writings were finished, when the purchaser made it over to trustees for the purpose intended. The enemies of religion were then violently incensed, saying, that had they known of the intention, they would have given any money to prevent their obtaining the ground. The next difficulty was, to obtain workmen to build the meeting-house. It was let to several; but the people of the town telling them, that if they helped to build the meeting, they would never employ them any more, they were intimidated, and relinquished their engagements. The mason, however, stood to his bargain; and they got other workmen out of the country. Their opposers threatened that they would pull down by night what was built up in the day; but they were not permitted to execute their threats; and some of the principal of their enemies, who were leading men in the town, were taken off by Death; and, by degrees, the opposition became much less violent.

The first person that was buried in the meeting-yard, was husband to one of the members. When his death was known, the people informed the clergyman, who ordered the clerk to toll the bell, and then go to the widow and demand the money. She asked him who set him to work? He replied, he was ordered to ring the bell. She said, they who ordered him might pay him. He then told her, that if she did not bring him to the churchyard to be buried, she should be put into the spiritual court. She replied, he was her property, and she would put him where she pleased. Not being able to intimidate her, the clerk went away. But when her husband was carried to the grave, a concourse of people was collected, who shouted after them all the way to the burying-ground; and made so great an uproar, that nothing could be heard which was said. But they were not permitted to behave thus any more.

When the meeting was completed, application was made for a licence; but the justices absolutely refused. Mr. Sharp began to argue with them; but one of them said, That fellow is as mad as a March-hare, — he will turn preacher ere long himself. They declared they would pay no attention at all to such fellows: thus they were obliged to come away disappointed. At the next meeting of the justices they renewed their application; but were again repulsed. One of the justices, a clergyman, as most of them were, knew Mr. Sharp; and asked him, "Is not your name Sharp? — how does your father do? — of what denomination do you profess to be?" He answered, 'We are Particular Baptists.' "What do you mean by that?" 'The General Baptists hold with general redemption, Sir; the Particular Baptists hold with special redemption, and the other doctrines commonly called *Calvinistic*.' At this the clergyman, lifting up his hands,

exclaimed, "This man believes the opinions of John Calvin! The doctrines of John Calvin, Gentlemen, came from Hell, and not from Heaven." Mr. Sharp said, if it were a proper place, he should have no objection to defend his sentiments by the word of God. On this Mr. T. said he should like to have some conversation with him on the subject. Mr. Sharp said, "With all my heart:" so they appointed a place, and met the next evening. Mr. T. treated Mr. Sharp civilly; and allowed they had no right to refuse licencing the place, and said he would see it was done next time. They went, therefore, again, big with expectation; but, as soon they had told their business, the other justices remarked, Mr. T. is not here now; and dismissed them with the greatest contempt. On this they applied to the *Committee of the three Denominations** in London, who soon obtained a *Mandamus*, which obliged the justices to grant the licence without farther delay; though one or more were so mortified as to throw up their commissions on this account.

A church having been formed at Oakham, Mr. Smith became their first pastor; and on his removal to Shrewsbury, Mr. Sharp was called out by his brethren to that office. For several years they endured considerable persecution; but things were much altered for the better before he left the town. When Mr. Sharp first became religious, his father was so displeased, that he said, "John, I had rather have followed you to the grave!" — but he lived to think otherwise. His mother was brought to the knowledge of the truth through the instrumentality of her son,— became an excellent Christian, and died in the faith a little before he left Oakham.

In the beginning of the year 1786, Mr. Sharp removed to Manchester; where he laboured eleven years. The Baptist interest in that town was then very low indeed; but the place was soon filled, and his preaching was attended with success. In a few months eighteen persons were formed into a church; and in three years time they amounted to eighty-eight, and a considerable number was added every year.

The next step was a new place of worship, as the old one was too small. Some land was purchased, a collection made, the building was begun, and the money was put into the hands of two of the principal men, who were to find money to finish it; and then Mr. Sharp was to collect for it: but when they had laid out all that was collected, and perhaps a little more, they

* Consisting of a number of respectable gentlemen selected from the different congregations of Presbyterians, Independents, and Baptists, to afford advice and assistance to their brethren in the country, in whatever respects they may be injured respecting their civil rights, as secured by the Act of Toleration, and other laws enacted in their favour, since the accession of his present Majesty. --- Mr. Webster, Queen Street, Cheapside, is their present solicitor.

stopped the building, and shut up the place; being unwilling to advance any more. Nor would they let the Baptist church have the place at all, but turned it into a warehouse; and, after a long time before they would return any of the subscriptions, but at length they refunded fifteen shillings in the pound, and entirely abandoned the cause. This was a great trial to Mr. Sharp; but the people of the town were stirred up, and said, that if Mr. Sharp could get some land, they would subscribe again. He did get some accordingly, on which the present Baptist meeting-house stands; and, to their honour, they did most generously subscribe, and another place was erected. Mr. Sharp took a very active part in the building: indeed, almost the whole care lay upon him. When it was finished, he went to London, Yorkshire, and other places to collect money, till the debt was paid off; but soon after this, a few people who were disaffected to his ministry, made so much opposition to him, that his situation became quite uncomfortable. Without entering into particulars, it need only be observed, that his brethren, whom he consulted on the occasion, considered him as having acted in a most conscientious and upright manner.

The church at the Pithay, Bristol, hearing that Mr. Sharp was likely to leave Manchester, invited him to pay them a visit; which he did; and after preaching to them for six weeks, they gave him an unanimous call to be co-pastor with the late excellent Mr. Tommas, of which he accepted; and returning for his family, they arrived at Bristol, April 21, 1797.

Mr. Sharp never liked any place in which he resided so well as Bristol; and often expressed his growing attachment to his people, and the pleasures he experienced in the cordial friendship of his brethren in the ministry of different denominations. Yet here he had his trials; which increased upon him towards the close of his ministry, though his usefulness was increasing at the same time. His labours were remarkably successful, especially in the country: at Keynsham, Hanham, and Pill, where he frequently preached. At the former village, which is regularly supplied by the ministers who preach at the Pithay, a new meeting-house was erected; and was opened in November, 1802. Mr. Sharp exerted himself much to obtain subscriptions for defraying the expence of this building; and the whole was soon paid. Many souls gave hopeful evidence of their conversion, and were added to the church; and more appeared to be enquiring after salvation.

Meanwhile, a time of trial was approaching, attended with many painful aggravations that cannot here be related. They were occasioned by the introduction of a person to be his colleague, whom he could not approve, which occasioned very unpleasant disputes. A large majority, however, of the church deciding against his settlement among them, he, with his adherents, withdrew, and assembled for worship by themselves, em-

ploying him as their preacher and pastor; but, without applying, according to the usual custom of congregational churches, for the consent of the majority to their becoming a distinct society.

The providence of God so ordered it, that he should terminate his pilgrimage at Manchester, where he had spent the prime of his days; which place he was induced to visit, by the hope of tranquilizing his mind and repairing his health. But, though the desired object of his journey seemed at first likely to be obtained, yet that expectation was soon cut off; for, in a fit of coughing, about a fortnight after his arrival, he burst a blood-vessel, and the consequences were, from the first, expected to be fatal.

On the day the blood-vessel broke, he was worse than usual; and spit blood all the morning. About three in the afternoon, he was sitting with only Mr. Weight's daughter to attend him, when the blood-vessel broke; which caused a considerable effusion of blood. She called her mother, who immediately got him to the window, and threw it up, to give him as much cold air as possible. Seeing her much affected, he said, "Do not be alarmed: it is quite immaterial to me what may be the event of this; — I have no wish to live or to die!"

After this he appeared to be getting better for about a fortnight. The doctor cautioned him against speaking much, and gave him great hopes of getting better; but told him he must not preach any more. When he related this to Mr. Weight, he was very much affected. The last time he went down stairs, he took an affectionate leave of the family. When he was going to bed, Mrs. Weight desired, that if he found himself worse, he would ring the bell. He replied, that he hoped there would be no need of it. About four in the morning (Lord's Day) he rang the bell, the blood-vessel having broke again. After this he was never out of his room; and could speak but little. What he did say, indicated a mind deeply impressed with divine things. He never uttered a single complaint, yet it was evidently a great trial to him to be so far from his church and friends. The Bristol ministers united in a very friendly and affectionate letter to him; but he was so much affected with their kindness, that he could not hear the whole read, but desired it might be put by.

"The last time he spoke to me," says Mr. Weight, "he had been much afflicted with phlegm and shortness of breath, when I said to him, 'This is hard work; but it will be soon over:' at which he shook his head. I then added, 'It will be far better to be with Christ.' He replied, "He always was my refuge, since I first knew him; and is so still!" I then took my final leave of him; and he died about four hours after. When he altered visibly for death, he had no more struggles or pain."

He often requested Mr. Weight to read the Forty-sixth Psalm. That expression, "Be still, and know that I am God," seemed very much suited to his frame of mind. Mr. Weight says, "I think I never knew a person who possessed a more tender conscience, and more unaffected piety."

During his illness, he said to Mrs. Sharp, "I shall never go home again;" — and when she said, 'What must I do and my poor children?' he replied, "Trust in the Lord, and he will help you." At another time, he said to her, "I am weary of my poor body, and want to be at my heavenly home!"

Mr. Roby, of Manchester, preached a most affectionate and excellent discourse, from Psalm xlvi. 10, at the time of his interment. He and several of the Independent friends discovered remarkable kindness to him during the time of his affliction.

Mr. Sharp was a faithful minister of the gospel, and was useful to many. He was not possessed of literary attainments, though he by no means despised them; but lamented that he was denied the opportunity of acquiring them in early life. However, he took pleasure in reading; and was well acquainted with the holy Scriptures, by which the man of God is thoroughly furnished unto all good works. Though he might not always convey his ideas in the clearest manner to others, yet he was accounted a man of sound judgment in Theology; and his views of Christian doctrine were more correct than those of many preachers, who attain superior degrees of popularity. He had also a very affectionate way of introducing those truths, at which many hearers are disposed to take offence; and always appeared desirous of convincing the impenitent, and of building up believers on their most holy faith, and exciting them to imitate the example of their divine Lord.

As he was solicitous to lead others into the right way, so he was careful to walk in it himself; and God so owned his labours, that there is reason to conclude that he was instrumental in bringing many to the knowledge of Him "who is the way, the truth, and the life." Though the latter part of his life was embittered with the severest trials, yet these distressing circumstances were counterbalanced by a singular degree of success. More than sixty witnesses can attest, that the Lord did not withhold his blessing from the ministry which others abandoned.

We close this Memoir with the honourable testimony borne to his character by Dr. Ryland, in his funeral-sermon (to the Appendix of which we are indebted for a great part of this account): — "I thank God that I can safely recommend the example as well as the doctrine of my late dear brother. Imitate his faith and every other grace: for his faith was not a solitary virtue, but was conjoined with humility and patience, with meekness, with brotherly-kindness, with zeal, and other fruits of the Spirit.

INCONSISTENCIES OF PROFESSORS.

Mr. Editor, ——

The liberty you grant to petitioners and complainants, encourages me to use a freedom which otherwise my fears would not suffer me to take. I am one of those who cannot boast of strong faith: this I lament continually before my God, and entreat, above all things, that he, who is the Author and Finisher of faith, will increase and strengthen this grace within me. Like most Christians of my class, I am prone to look at others, when perhaps I ought to be employed in watching over myself. Still we are commanded to watch over one another in the Lord, and not to say with Cain, "Am I my brother's keeper?" The situation in which Providence has mercifully placed me, affords me the opportunity of observing the walk and conduct of many fellow-Christians, at some of whose ways, I confess, I am stumbled and hurt; and as I am constrained to point out these inconsistencies, I hope the class to which they apply will amend or avoid them.

Although unworthy, I am a constant and close student of my Bible, as the book from which all my real comfort flows. Now, Sir, when the duties of parents towards their children are pointed out there, I perceive they are to "train them up in the way they should go," and to "bring them up in the nurture and admonition of the Lord." But what am I to conclude concerning some, professing attachment to Christ, who at the same time send their children to schools kept by Socinian and ungodly teachers, when, according to my own knowledge, they have an opportunity to place them under the care of instructors who fear God and love the Saviour? Are not first principles of vast importance to the minds of youth? Are not merely moral or erroneous sentiments, which these are in the way of hearing, likely to make error palatable, and the pure and self-denying doctrines of Christ less desirable to them as they advance in life?

We are commanded to "keep holy the Sabbath-day, not doing our own works, nor thinking our own thoughts, nor speaking our own words;" but how grieved am I to find many who are esteemed eminent saints, who yet pay, at times, so little regard to this best of all days! On Lord's Days I look for my spiritual companions at the house of God: but alas! the seats of many are vacant! Upon enquiry, one has staid at home to prepare dinner; another expected company; a third refreshed himself by a walk in the fields, or travelled a few miles to hear a favourite preacher; a fourth, to be sure, never works at his trade on the Sabbath, yet staid at home to wait on a customer. The professed occasions of absence are almost endless: some have visitors, others are visited, while others can gain, they say, as much good in reading the Bible at home, or think they may

do as they please with the hours which they declare are their own.—adding, "that so much strictness is not expected under the Gospel-dispensation." But these things, although they appear not to grieve the parties, are nevertheless sources of great uneasiness to my poor afflicted spirit, and they lead me to fear that "judgment must begin at the house of God."

I am extremely attached to St. John's Gospel; not because it is more sacred than other parts of the blessed Scriptures, but for the peculiar history and endearing love of Christ contained therein, and the very great plainness of the sentiments, which I seem so easily to understand. The tenth chapter I much admire, because it both describes Christ's love to his dear sheep, and the marks by which they are to be known from the world lying in wickedness. Among others, I find this a certain evidence of a true believer, that he loves and will hear the gospel. "My sheep," saith Christ, "hear my voice, and I know them, and they follow me." But here I am grieved again, that some make light of this precious gospel, which I conceive to be the voice of Christ spoken of. My acquaintance, Sir, lies among both church-people and dissenters, who, I trust, are equally dear to me in Christ, because dearly loved, and dearly purchased, and dearly preserved by him. What then am I to think of some evangelical dissenters, who now and then can step aside from the gospel to hear an Arian or a Socinian-preacher, and who tell me, when I ask them the reason of such a step, that "they were on a visit in a family professing those sentiments, and therefore could not appear so unpolite or bigotted as not to accompany them to their appointed place of worship?" Some also of the established church whom I know, and even ministers of the gospel too, when they are on a journey, or otherwise from home, will spend the Sabbath under the preaching of a profligate and unconverted preacher, rather than join with spiritual and evangelical dissenters, and assign as a reason, "that they cannot encourage dissent from the church, and schism," as they call it; and that "they find gospel enough in the prayers." These things stagger and alarm me: I fly to my Bible, and read the history of the first Christians recorded in the New Testament; there I can find no precedent of (what appears to me) such temporizing. I reason thus with myself: If the gospel be of that little importance these appear to make it, why did Christ speak as he does in the tenth chapter of St. John? What occasion for the sufferings of the Apostles and first Christians? Why take such pains to propagate those truths they believed? Why do believers in our days speak so much about the supports and consolations of the gospel in life and death, and take such pains to spread it among the Heathen, if the doctrines of grace are to be neglected at pleasure? I am aware some judge me to be squeamish and over particular; but so long as my conscience bears witness that my first serious impressions, and my after-establishment in peace, holiness, and comfort were

occasioned and promoted by the preaching of the cross, I am determined, grace enabling me, to cleave to Christ, and attend, in season and out of season, on the everlasting gospel.

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

I live in the neighbourhood of a watering-place, where many religious characters, among others, attend in the season. A sense of my own infirmities naturally inclines me to feel for valetudinarians, and I am especially concerned for the many inconveniences that some Christians, of tender conscience, are put to, when under the necessity of attending such places as I am speaking of. But my feelings are frequently wounded by the carelessness and indifference which others discover when in those regions of folly and temptation. They who appear sober and regular in their habits at home, here become dissipated. They who have constant worship in their families, at a watering place not only, at times neglect it, but appear to make it of less importance; and some, when cautioned of their danger, will offer for apology, that "we should become all things to all men," and by a little compliance they may win over others to religion. This is not all, many who in their religious connections are esteemed zealous and devout, at these places appear to care little where they go, and whom they hear, on the Sabbath-day. Although the gospel be nigh them, the most slight inconvenience will be urged as an excuse for even the healthy to spend the whole day without hearing it: an awful proof that such are ordinarily unstable, given to change, and unlike to good Caleb and Joshua, who "fully followed the Lord their God." I could increase my remarks upon the inconsistencies which I daily see, but it does not become a complainant to exhaust the patience of those who are willing to bear with such an one. As I have said before, good Mr. Editor, I do hope that these professingly pious people will think of others' feelings as well as their own, and remember that it becomes the followers of the holy Redeemer to make it evident they are "a peculiar people," and that they should endeavour to give "no offence to Jew, or Gentile, or the Church of God."

I am, Sir, Yours, &c. A BRUISED REED.

AN ACCOUNT OF ISAAC OLIVER,

A MAN DEAF AND DUMB.

Extracted from a Letter written by the Rev. Mr. Davies, of Hanover, Virginia, to the Rev. Mr. Bellamy, of Bethlem, New England, dated June 28, 1751.

"THERE is one Isaac Oliver here, whose history, could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and yet I have the utmost reason to believe he is truly gracious, and also acquainted with

most of the doctrines, and many of the historical facts of the Bible. I have seen him represent the crucifixion of Christ in such significant signs, that I could not but understand them. Those who live in the house with him can hold conversation with him very readily. There is so much of the devout ardour of his soul discovered at times, as is really affecting; and I have seen him converse, in signs, about the love and sufferings of Christ, till he has been transported into earnestness, and dissolved in tears. Mr. Morris, with whom he lives, has told me, that, eight years ago, he appeared remarkably changed, and ever since is very conscientious in the whole of his behaviour; generally delights to attend both public and family worship, though he cannot hear a word; and is observed sometimes to retire to secret prayer, though he signifies that he is praying with his heart when about his business or in company, which is peculiarly practicable to him, as in all places he enjoys retirement. I could repeat several peculiarities about him; but as they are unintelligible to myself, or might seem incredible to those who are unacquainted with him, I omit them. So much, however, I know of him, that I cannot but look upon him as a miraculous monument of almighty grace, that can perform its purposes on men, notwithstanding the greatest natural or moral impediments; and I submit to the judgment of others, whether a person so incapable of external instructions, could be brought to know the mysteries of the kingdom of Heaven any other way than by immediate revelation."

Historical Collections by Dr. Gillies, Vol. II. p. 333.

HOPE IN DEATH

TO BE DERIVED FROM THE GOSPEL ONLY.

SIR, *To the Editor.*

I THINK it deserves particular notice, that when Dr. Priestley was on his death-bed, he desired his son, Mr. Joseph Priestley *, to reach him a pamphlet which was at his bed's head: that pamphlet, written by a Mr. Simpson, was on the Duration of Future Punishments: or, in other words, an Attempt to prove that the Duration of the Punishment of the Wicked will not be Eternal. Now observe, Sir, the remark which the Doctor made upon it. Giving it to his son, he said, "It will be a source of satisfaction to you to read that pamphlet. It contains my sentiments: and a belief in them will be a *support to you* in the most trying circumstances, *as it has been to me*. We shall all meet finally: we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness."

* See a Letter from Mr. Joseph Priestley to the Rev. Mr. Lindsey.

Without presuming to determine on the future state of this philosophical Divine, which I leave to his righteous Judge, may I not, without any breach of candour, make this remark on the above sentence: — Does it not seem strange, passing strange, that the Doctor should, on his death-bed, "in the most trying circumstances," derive his consolation, or acknowledge that he had derived his consolation from such a source as the limited duration of future torments? Had he no basis more firm than this to rest upon in the prospect of eternity? If he had, it is peculiar that he did not mention it: if he had not, it is far from being a recommendation of his system. But it certainly may be considered as a strong recommendation of that system which he so strenuously opposed through a long life.* It is a strong recommendation of that glorious plan of salvation by Jesus Christ revealed in the gospel, from which, not only Christians of eminent learning and talents, but of the ordinary rate, have, in all ages, derived the most lively hopes, and have passed through the valley of the shadow of death fearless of all evil, and triumphant over every enemy.

While I pity from my heart a man of Dr. Priestley's eminent character dying in hope that Hell will not be eternal, I congratulate my fellow-believers on their most holy and comfortable faith, which I trust will enable each of them to depart, saying, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Encouraged, therefore, with such a ground of hope and confidence, I would obey the exhortation of St. Paul, in the words which immediately succeed the above, "Hold fast the form of sound words, which thou hast heard of me, with faith and love which is in Christ Jesus." 2 Tim. i. 12, 13. SPERANS.

* Dr. Priestley was fond of calling Calvinism *a gloomy system*; but if that which he espoused can afford no better support in death, we may fairly retort the charge, and call Socinianism *a gloomy system*.

The sentiment conveyed to his son is extremely *immoral* in its tendency. "It will be a source of satisfaction to you, — we shall meet finally, — we only require different degrees of discipline." What is this but saying, "However a man lives in this world, he will be finally happy. Some discipline in Hell may be needful, but it will prepare him for final happiness." Surely, this is a most dangerous kind of Antinomianism, and affords consolation to the most abandoned and impenitent sinner, living and dying in ignorance and vice. From such "a refuge of lies," good Lord deliver us!

thought that heretics should be destroyed. Notwithstanding which, we find him constantly singled out by adversaries to the truth, of all descriptions, as possessing in a peculiar degree a persecuting spirit.

Mr. Roscoe, in his late splendid work, "The Life and Pontificate of Leo the Tenth," seems gladly to seize upon this circumstance, and very unjustifiably asserts, that "The annals of persecution cannot furnish a more atrocious instance of bigotry and cruelty than the burning of Servetus." They must be very little acquainted with History who can give credit to this assertion, or allow that the burning of one blasphemer (for so Servetus was) could be equal to the murder of hundreds and thousands of the most eminent Christians by the Pagans, or of as many excellent Protestants by the Papists.

It is not generally known to what an extreme of blasphemy Servetus proceeded. Beza says, that in his opposition to the Trinity, he called it *Tricipitem Cerberum* (the three-headed Cerberus); and that he affirmed Moses to be "a ridiculous impostor." Socinus, and others of the same stamp, pretended that he died calling on Christ; but, says Dr. Owen, "Those who were present say quite the contrary; and that in horror he roared out *misericordia* to the magistrates, but nothing else." He adds, "There are passages cited out of his book on the Trinity, that seem to have as much of the Devil in them, as any thing that ever was written or spoken by the sons of men*. So that, I must say, he is the only person in the world that ever I read or heard of, that ever died upon the account of religion; in reference to whom, the zeal of them that put him to death may be acquitted †."

But Mr. Roscoe is not content with criminating Calvin for his conduct towards Servetus: the Reformation itself is to be disgraced by it. "Such," says he, "were the *first fruits* of that *reformation*, which professed to assert the right of private judgment in matters of religion, and to enlighten and humanize mankind."

Nothing but Mr. Roscoe's dislike to the Protestant religion (perhaps to all religion) could have led him into so palpable an error as to represent persecution as the *first fruits* of Protestantism. The fact is, that our reformers, educated in the Church of Rome, had imbibed too much of its spirit, and had not yet fully learned the principles of Christian toleration. While, however, Calvin and the Reformers are thus severely used, Mr. Roscoe

* "If," saith he, "Christ be the Son of God, *debuissent ergo dicere quod Deus habebat uxorem quandam spiritualem, vel quod solus ipse masculo-fœmineus, aut hermaphroditus, simul erat pater et mater, nam ratio vocabuli non patitur, ut quis dicatur sine matre pater*:" and "*si logos filius erat, natus est patre sine matre; dic mihi quomodo peperit eum, per ventrem an per latus.*"

† Dr. Owen's Preface to his Vindiciæ Evangelicæ.

treats, with a degree of the most wonderful candour, the glaring faults of Pope Leo the Tenth, whose vices gave occasion to the Reformation. VERITAS.

ADDRESS TO STUDENTS OF DIVINITY AND YOUNG MINISTERS.

IT is represented in the sacred Scriptures as the character of a good man, "that he will guide his affairs with discretion." While this is necessary in all, it is necessary in the highest degree in those who sustain a public character. Of ministers of Christ it is required that they be wise as serpents. While this wisdom directs them in the spiritual part of their office, it should be expected likewise in regard to their temporal concerns. The funds of most of them are but small, and the means of their support moderate or scanty. While the man of business can lay up a competent provision for his family, this is seldom in a minister's power; yet to leave a wife and children on the wide world without any provision, is a thought which must fill the heart of every man of feeling and affection with inexpressible distress.

In consideration of such a state of things, by the counsel and aid of some wise and benevolent men, an Institution was formed some years ago in London, to make provision for the support of ministers' widows and children. It is called "The Protestant Union;" and admits as members ministers of the gospel of every denomination. By the donations of some highly respectable and liberal friends, and the small subscriptions of its members, its funds amount to 4350 *l.* in the five per cents at the Bank; and 737 *l.* 8 *s.* in the three per cents.

An unalterable condition of admittance is, That a minister shall apply and be admitted within two years after his ordination. Many, from not attending to this rule, have, to their great grief, been excluded from the benefit of the Institution.

To those who are entering on the work of the ministry, the subject is earnestly recommended, by a sincere friend, as extremely favourable to their interests: Objections may perhaps be started. One says, "I am single, and have no wife to provide for, and know not that I ever shall." With these ideas he lets the two years slip away. Another says, "I have some little property of my own, and some with my wife, so that I shall not need this provision." A third says, "I have no money to spare; I cannot afford to pay three, four, or five guineas a year to a fund, by which, perhaps, I may never be benefitted. I will trust in Providence for the support of my family."

But how little weight there is in these objections, will soon appear. To the person who says, "I am unmarried, and I know not that I ever shall,"—I reply, "There are among the

ministers of the gospel so few old bachelors, that it is ten to one at least but you will marry: and you can pay your addresses to a lady with greater confidence when you can offer some provision in case of your decease; and you are likely to be listened to more readily by a prudent father and a discreet young lady, and to marry more comfortably and more suitably."

To those who have something of their own, or in a marriage-portion, I would say, "Gentlemen, your children as they grow up may require the use of nearly all your private fortune to set them out in the world; and an annuity to your widow may be found peculiarly convenient and acceptable. Besides, how often has it been found, in this world of uncertainties, that a pension of this kind has been the only solace in declining years, of those who, in the morning of life, had far brighter prospects!"

The objections of the man who says, "I who have no property, I cannot afford it, and will trust to Providence," should be well weighed before they be acted on. For you the institution was formed; and to a person in your situation it certainly holds out the most desirable benefits. How a person can bear the idea of leaving his wife, and perhaps children, utterly destitute, exceeds conception! He who has a family, or the prospect of one, and no dependence but his salary, ought he not to make a thousand shifts for three, four, or five guineas annually, in order to secure a certain support for his widow and fatherless children? There is not one case in thirty where it might not be done. If, after all, the person shall say, "I will trust in Providence," it is recommended to him to consider attentively, whether, instead of trusting Providence, he be not tempting it. If there be a bridge across a rapid stream, and a person plunge with his horse into the swelling torrent, and cry, "I will trust in Providence," may it not be justly said, "It was your duty to go over the bridge, and not to brave the roaring waters?"

The widows of the late Messrs. Caldwell, Dunn, Marshall, Mason, Matthews, Newell, Sutcliff, Towers, Williams, and Winkworth, no doubt are very thankful that their deceased partners did not reason as you do: they are now receiving their proportion of 16, 20, and 25 *l.* per annum, agreeably to the class to which their husband subscribed.

The prospects are flattering: I have no hesitation in saying, that the annuities in a few years will be greatly increased. The present capital, as before stated, produceth 239 *l.* 12 *s.* 4 *d.* interest, exclusive of the subscriptions of its members, the amount of which is more than 500 *l.* a year; the consequence thereof must render the fund so productive, as to prove such a blessing to the relicts of the deceased servants of our divine Master, as the church never witnessed before; and the more so as it is hoped that rich ministers will cherish this institution by liberal donations (one having done so already) and benevolent private Christians

may thus render an important service to it, by a gift or a legacy.—In a word, let every young minister consider the subje t with attention, and consult with his wisest and most experienced friends who have the most intimate acquaintance with human life, and I have no doubt but they will say, "Apply for admission into the Protestant Union without delay." A. B.

GOD INVISIBLE.

MUCH is seeing, feeling, man actuated by the objects around him: — all his powers are roused, impelled, directed by impressions made on his sensitive organs; yet objects of sense have only a definite force upon him. An hundred weight crushes a man's strength to a certain degree, and no more: he sustains it, and bears it away. On the edge of the ocean he may tremble at the vast expanse; but he tries the depth at the shore, finds it but a few feet, and no longer fears to enter it. The waves cannot overtop his head; or is it deeper, he can swim, and regards it no longer with fear. Nay, he builds a vessel, and makes this tremendous ocean his servant; wields its vastness for his own use; dives to its deep bottom, to rob it of its treasures; or makes its surface convey him to distant shores!

A much smaller object shall affect him more, where his senses are less distinctly acted upon; but his imagination is somewhat roused. He travels in the dark: he starts at a slight but indistinct noise; he knows not but it may be a wild beast lurking, or a robber ready to seize on him. Could he have distinctly seen what alarmed him, he had unalarmed passed on: — it was only the rustling of the leaves, waved gently by the wind. He stops to consider well; for he hears the sound of water falling:— a gleam from its foaming surface sparkles on his eye; but he cannot tell how near he is to it, or how distant; how exactly it may be in his path, — how tremendously deep the abyss into which he may fall at the next step: had it been daylight, could he have examined thoroughly, he had then passed it without notice: — it is only the rill of a small ditch on the road side: his own foot would have stopped the trickling current.

This effect of indistinctness, rousing the imagination, is finely depicted in Job iv. 14, &c. Eliphaz describes it thus: "Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up: it stood still, but I could not discern the form thereof." The senses in this description are but slightly affected. The eye could not discern any specific form, the touch could not examine the precise nature of the object: the imagination, therefore, had full scope. The mind was roused beyond the power of sensible objects to stimulate it; and the body felt an agitation greater

than if its senses had been more fully acted on: he trembled, and "the hair of his flesh stood up." "He could not discern the form:" it might, therefore, be terrific in shape, and tremendous in size. "It stood still," as if to do something to him; — to speak, perhaps to smite, to destroy: — and how could he guard against that which he could not see? — could not tell what, or where, it was. That which (from what he could discern, and more still from what he could not discern) seemed to be no mortal substance to which he was accustomed; and with which, with care or courage, he might deal safely: but a spirit, utterly beyond his impression, yet having unknown power to impress him, even to —— who can tell what degree! The certainty of an object so near him, joined to the uncertainty of what might be its powers, intentions, and actual operations, impressed him deeply with awe, expectation, and anxiety.

How absurd then, how contrary to all their feelings in other cases, is the conduct of Infidels, who affect to despise God, to deny his existence, because they cannot see him! or who, without affecting this, do actually neglect, forget, and do him despight, by occasion of this circumstance! Men who can be appalled by some distant danger, and grow courageous against one near at hand; who tremble at a fellow-man, or a crawling reptile, and only then show carelessness and hardihood, when their foe is Almighty!

Without enquiring what Eliphaz saw, let us apply these ideas to the Supreme Spirit; let us meditate on an object of infinitely greater, nearer importance, — *The invisible God*: the more impressively important, because invisible!

Let us for a moment suppose the contrary to be the case. Suppose the Deity to be the object of our senses: he then loses much of his Majesty: he becomes fixed to one spot, that in which we can see him; must be distant from many other places; and when revealing himself in other places, must be far distant from us, even at a time when we most need his presence. Nay, we should begin to comprehend him, to philosophize upon, and attempt experiments with him. Were he vast as the starry heavens, we could measure him; bright as yonder sun, we should contrive to gaze at him; energetic as the vivid lightning, we should bring him down to play around us: in no form can we conceive of his being the object of sense, but we sink him to a creature, — give him some definable shape, — reduce him to a man, or a mere idol, — and have need to provide him a temple made with hands for his accommodation. So that if a man "had seen God at any time," he might be expected rather to fail than to abound in devotion, from that very circumstance.

If indeed there were any doubt of his existence; — but that man is incapable of reasoning who reasons thus. There are proofs enough that he is on our right hand, though we do not see him;

that he works on our left hand, though we cannot behold him. Instead of asking, with the sneer of doubt, "Where is he?" — or carelessly thinking, "Tush! shall God see?" — a much more rational behaviour is, with awe and reverence to say, "Whither can I flee from thy presence? — thou hast beset me behind and before, and laid thine hand upon me." Could any supposition take place, even of his momentary absence, — that he were far off on a journey; or asleep, and must needs be awaked, — it might be alleged, to sanction the carelessness, the atheism of men, provided they were aware of his absence, and knew the times of his drowsiness or distance. But an omnipresent Almighty ought to fill us with seriousness; and the uncertainties which belong to his operations, where, how, when he will work, should fill us with deep, lasting, and constant awe!

He exists! The thought makes a temple of every place I may be in. To realize it, is to begin actual worship, whatever I may be about; to indulge it, is to make all other existences fade away. Amid the roar of mirth, I hear only his voice; in the glitter of dissipation, I see only his brightness; in the bustle of business, I can do nothing but pray.

He is present! What may he not see? The actions of my hands he beholds, the voice of my words he hears, the thought of my heart he discerns. Could I see him, I might, on that side, guard against his penetrating eye; or on the other side, act something in secret safe from his inspection: but, present, without my being able to discern him, I ought to be watchful every way: the slightest error may fill me with awful apprehensions!

He is near! What may he not be doing! "Even now," says Conscience, "he may be preparing his vengeance, whetting his glittering sword, or drawing to the head the arrow of destruction." Could mine eye see his movements, I might be upon my guard; might flee to some shelter, or shrink away from the blow. But a foe so near, and yet so indiscernible, may well alarm me, lest the act of iniquity meet an immediate reward, and the blasphemous prayer for damnation receive too ready an answer from his hot thunderbolt!

He is a Spirit! What is it he cannot do? Vast are his powers, quick his discernment, invisible his operations! No sword can reach him, no shield of iron or brass can protect against him; no placid countenance deceive, no hypocritical supplication impose upon him. He is in my inmost thought in every volition: he supports the cogitating principle, while it determines on its rebellions, or plans some mode by which to elude his all-penetrating perception. Vain is every attempt at evasion or resistance; God is a Spirit, is present every moment, surrounds every object, watches my steps, and re-acts upon me accordingly, though I "cannot discern his form," measure his power, or watch his movements.

I see him "pass before my face" in the bright walks of nature; but "I cannot discern his form." The rich landscape shews him wise, good, and bounteous; but how bounteous, good, or wise, who can, from the richest landscape, be able to guess? The brilliant sun gives a glimpse of his brightness: the vast starry concave shews me his immensity; but how bright, how immeasureably great, it were presumption to say. Hark! he speaks in that bursting thunder; see, he moves in that crashing earthquake; he shines in that blazing comet: so much I can easily discern, but God is still far beyond my comprehension. I see nothing but the hidings of his power, — himself is yet unknown.

He guides the affairs of providence. I see him pass before my face, but I cannot discern his form." Who but he could have raised up the Pharaoh, the Nebuchadnezzar, of ancient or of modern days? Who but he could have rooted up a firmly fixed throne, and poised a mighty nation on the slender pivot of a stripling's energies? I have seen him "pass before me" in my own concerns, leading me in a path I had not known, stopping me when on the verge of some destruction, filling my exhausted stores, and soothing my chaffed mind to sweet serenity. I could not but say this is the Lord's doing, and it is wonderous in my eyes. But "I cannot discern the form of him;" I know not what he will next do; nor dare I walk with presumptuous steps, nor repose with self-complacent gratulation, and say, my mountain stands strong, I shall never be moved; lest he hide his face for a moment, and I be troubled; or withhold his hand, and I die.

I see "a Spirit passing before me;" I hear his voice in the secret recesses of conscience; I find there is a God; I feel that he is near me. He "stands still" full in view, with appalling indistinctness; so that "I tremble, and the hair of my flesh stands up." Yes, I "cannot discern the form." I know not what affrights, stops, impresses, crushes me. Company I hate; for it neither dispels my sensations, nor harmonizes with them. Solitude I dread; for the invisible presence is there seen, and the unknown power felt, in all its horrifying influence. To deny that some one is acting on me, would be to deny that I see, I feel, am conscious. Could I tell what, or who, or how, I might call up the wisdom or the courage of a man to my assistance; but it is the unknowable, yet well-known; the indiscernible, yet surely seen; the incomprehensible, untangible, yet felt, understood, and ever-present God, that awes my trembling frame, and melts the boldest wishes of my daring mind, to irresolute determinations, inefficacious exertions, and the stubborn submission of an unwilling soul.

Ah! let this ever present Invisible encircle me with his mercy, defend me with his power, fill me with his peace, and save me by his Almighty grace. Then, though I "discern not his form," I shall be conscious of his presence; and the delightful conscious-

ness shall fill me with reverence indeed, but not make "my flesh to tremble." It shall soothe my sorrows, inspire my hopes, give me confidence in danger, and supplies in every necessity. The consciousness of his nearness, approbation, mercy, shall enable me, like Moses, to endure, as seeing him who is invisible.

SCINTILLUS.

ORIGINAL LETTER
FROM THE LATE REV. W. ROMAINE,
TO MR. T——, OF S——.

My good Friend, ——

I HAVE read in a certain book, "As cold water is to a thirsty soul, so is good news from a far country." You know this is the gospel. Many (thank God, very many) times it has been good news to you and me; and while the blessed sound is joyful in our hearts, it makes all other good news better. So it improved your letter. I received it as one of my covenant blessings. You have your thanks, and God has had his. I am certain you will not be offended that he had the first and the best. The contents of the letter were also, every one of them, cordials as a cup of cold water to a thirsty soul. What struck me first was your noble collection; indeed it was great, in itself valuable; but more so from the motive. I believe, Mr. K. gives and teaches to give from faith; Christian charity springs from Christ received, works grace: Christ's grace expects acceptance through Christ's intercession, and done ever so much, or ever so well, refers all to Christ's glory. So again I come to my point; the good minister and the good congregation have my warmest thanks; but to the Lord Christ be all the praise. Please to communicate this to Mr. K. and further inform him how much he and his congregation are laid on my heart, since I have fully discovered the present state of S. Oh, what deplorable blindness is there in ministers and people! what a fearful opposition are they carrying on against the Lord and his Christ! What have I told them? What had Mr. C. to tell them, but of the almighty power, of the infinite wisdom as influenced by the sovereign love of God, — Jesus to save all that come to him; to save them from all their sins, and from all their miseries, and also to give them all possible good in earth and in Heaven! This is the kindest message of the gospel; and it is sweetly recommended by putting the sinner into the present enjoyment of salvation, as the sure earnest of eternal enjoyment. Mr.—— says, "This shall not be preached in my pulpit, because my congregation are offended at it."—Lord God open their eyes! In this view, Mr. T. sees the important stand which your brother ought to make. The good news shall not be suffered to be proclaimed in ——, not even by Mr. C. among his friends and relations. In such circumstances, much, very much, depends upon Mr. K.: how earnest

never renounce sin and receive the salvation of Christ, without the powerful influence of the Spirit of God: even that same Spirit which can cure those who are naturally blind, or can raise the dead.

Now that this weakness of man to do that which is good is a Moral Impotence, appears by the moral remedies which are applied to cure it: viz. commands, promises, threatenings, which sort of methods would be useless and ridiculous to apply to Natural Impotence; that is, to make the blind see, or the dead arise. It must be concluded, therefore, that man has a natural ability, *i. e.* natural powers, to do what God requires, but at the same time, such a native aversion of will, that he never will do it without divine grace. Thus there is a fair way laid for the necessity of divine grace, and yet at the same time a just foundation laid for the condemnation of impenitent sinners. I have spoken more largely to this subject in the eleventh of the Bury-Street Sermons, which were published last year in 2 vol. 8vo.

May the wisdom and grace of our Lord Jesus Christ direct you to walk in a safe way to eternal life, and to lead your children therein! at the same time assuring you, that the happening to take a little different turn of thought in some of the difficult enquiries, is not of so vast importance as some persons would make it to be, with respect to our salvation, provided we do but maintain a constant dependence upon the grace of the Spirit of God in all our duties to assist us, and on the perfect righteousness or obedience and sufferings of Christ, as our atonement for sin, and the only effectual ground of our acceptance with God. I am, Sir, under frequent returning weaknesses rendered unable to write much, and therefore subscribe

your friend and humble servant, unknown,

I. WATTS.

ON THE

DIVINE AUTHORITY OF THE OLD TESTAMENT.

"GOD, who" in the last days of the Mosaic dispensation, "spoke to us by his Son, did, at sundry times and in divers manners, speak to the fathers by the prophets."

The historical and internal evidence of the Old Testament, the predictions which it contains, and the miracles by which it has been attested, are such proofs of its divine origin as must bear conviction to every unprejudiced and honest mind.

Infidels, however, profess to disbelieve it. This we attribute both to a destructive prejudice against the purity of its truths, and to a culpable neglect in examining its various evidences. What is truth? said Pilate to the Saviour: and why did he receive no answer? Was Jesus Christ reluctant to instruct man-

kind? no; he took the greatest delight in it. Nothing is so pleasing to God as the humble inquiring mind: but the careless, the irreverent, and the proud, may long seek and never find instruction. These are they who are "ever learning, and never able to come to the knowledge of the truth."

It is proposed to state a few of the many arguments which might be adduced in proof of the divine origin of the Old Testament. The Divinity of the Christian Scriptures may be the subject of another paper.

The books of the Old Testament appear to be the genuine writings of those persons to whom they are generally attributed. It is true, the two books of Samuel could not have been entirely written by that prophet; nor the last chapter of Deuteronomy by Moses. The account of Moses' death was, no doubt, added by way of supplement, perhaps by Joshua. Samuel's history was probably continued by Nathan and other of the Lord's prophets; or it is not unlikely they may contain the writings of Gad the Seer. So, in recent days, our esteemed commentary, although Matthew Henry did not quite complete the work, yet it is universally called by his name. It would not, however, derogate from the divine inspiration of some of these books, supposing the enemies of revelation could prove that they were not written by the persons to whom they have been commonly attributed. For instance, it is of little importance whether the story of Esther was written by the queen herself, or by Mordecai; both were capable of relating the several circumstances of the history. And so of the book of Ruth, which may have been written by Ezra.

The proof of authenticity does not depend upon the name; it arises more from the time and circumstances in which the book was written, the character of the author, the contents of the work, and its general reception. This last consideration is sufficient to satisfy any candid mind of the genuineness and divine authority of the sacred books. The Jews were ever a people, the leading features of whose character were obstinancy, rebellion, and unbelief. This the martyr Stephen well testified before the Sanhedrim. Now, could they have proved that their religion was not divine, doubtless, they would at one time or other have exposed its origin. But this they never attempted. As then the apostacy of Judas, in all its circumstances, affords a presumptive argument in favour of Christianity, so the frequent rebellions and apostacies of the Jews afford no inconsiderable proof that their Scriptures were divinely inspired. Glad would they have been in the midst of their rebellion to have cast off the yoke; yet, on the contrary, every age greedily received these books as divinely inspired, and the laws of Moses as a divine establishment.

The enemies of revelation are aware that much depends upon the genuineness and authenticity of the Five Books of Moses; consequently, they have levelled almost all their artillery against them. If the Pentateuch was written in the time of Moses, and

if he was the author, it is manifest that the Jewish polity and religion were of God; for, under those circumstances, is it possible that they could be a forgery? Were not all the Israelites witnesses of the miracles performed in Egypt? Were not all under the cloud? and did not all pass through the sea? Did not all the camp surround Sinai, see its lightnings and hear its thunders? Would the many thousands of Israel believe a story of a mountain in flames, and water gushing from a rock, if they did not see it with their eyes? Could a whole nation momentarily bury the past in oblivion and tamely receive such a forgery, yea, continue everafter blind to the deceit? Impossible!

Now that Moses was the Jewish Legislator, and author of the five first Books of the Old Testament, is a truth which, on the one hand, has never been disproved, and which, on the other, has in its favour substantial evidence.

Who, even among cavilling infidels, ever doubted but that Solon was the mild legislator of Athens, or that Lycurgus composed the sanguinary code of the Lacedemonians? Yet these men can object to the superior evidence for Scripture facts!

The remains of profane history corroborate the truth of the Old Testament. Moses is particularly celebrated by many Heathen authors. Eusebius, in his Evangelical Preparation (particularly book ix) has collected a great variety of such testimonies.

The other books of the Old Testament always suppose the priority of the Books of Moses, and frequently refer to his laws as divinely sanctioned; where there is a golden chain of evidence, proving at once that Moses wrote the Pentateuch, and that the other Books of the Old Testament were written at different periods, and by different authors. Some would inform the world, that the first five books were written in the time of Ezra; but, unfortunately for such, Ezra himself bears witness against them, for he ascribes them to Moses*. And here an obvious and very important argument arises against every supposition that these books were written at any subsequent period to that of Moses; for when Ezra, Nehemiah, and others refer to them, their reference is not to any private or uncertain writings, but to the public records, to the well known statutes of the realm.

The religious institutions of Moses were observed with little intermission from the first period of their establishment in the wilderness, to the capture of Jerusalem by Titus.

The internal evidence from the mode of writing in the Pentateuch, discovers its author to be Moses. Observe his apparent familiarity with the court of Pharaoh, and recollect his education in Egypt. Notice the minute geographical description given of the journey through the Arabian desert, and remember the author lived forty years in the land of Midian. We are also

* Ezra vi. 2. ch. ii. 2. Neh. xiii. 1.

pointed to the author by many antiquated expressions which the learned discover, and which were obsolete in the days of David and Solomon. What is still more to the point, there are a few Egyptian words; and it is remarkable that what Moses has expressed by a word that is purely Egyptian, Isaiah has expressed by one purely Hebrew.

We now turn to the Old Testament at large. The Naturalist reads proofs of the general deluge in the bowels of the earth; and the student of antiquity observes the grand facts of the Sacred Volume abundantly established by external testimony. The miracles of Scripture are fully attested; and many of its prophecies have been already accomplished. We are all witnesses that the Messiah has appeared; and, indeed, every thing which goes to prove the inspiration of the New Testament, comes in as additional confirmation of the Old; for "the testimony of Jesus was the spirit of ancient prophecy." There are three things further which perhaps should not be omitted, tho' there is little room for enlargement.

1. That the Books of Moses are preserved in the Samaritan language. All competent judges highly prize this most ancient translation, which was indubitably made before the return of the Jews from the Babylonish Captivity. But that the Samaritans should ever have had the Pentateuch at all, considering their deep-rooted aversion to the Jews, supposing there was any room to doubt of its divinity, is incredible. Yet they not only possessed it, but owned it as the basis of their religion.

2. The constitution and government of the Jewish nation was peculiarly suited to perpetuate the memorial of divine interpositions and signal miracles. Thus not only did all witness the wonders in Egypt, but by the annual celebration of the passover, the most awful of them was perpetuated through every age. Of the promulgation of the law from Sinai, the feast of Pentecost was a commemoration; and other annual feasts were instituted in memorial of great public events.

3. The nature of the truths in the Sacred Books prove them to be inspired. Many revealed truths lie far beyond the reach of human knowledge, or the heights of human imagination; others are expressive of a source of infinite purity. Who could invent a law so holy, just, and good? Who could describe so truly the human heart? or, Who declare, in a manner that so attests itself to the conscience, the ruin and the remedy, the hope and the destiny of man? A religion so holy, so opposed to every lust of corrupt nature, could proceed from none beside the holy God.

These few observations may suffice as arguments; and it is apprehended that, viewed together, they form evidence which cannot reasonably be controverted.

It is a pity that Infidels do not candidly confess the cause of their unbelief. In many cases, however, it is unnecessary. Even

to the unlettered, yet humble and conscientious Christian, their conduct assigns a sufficient reason for their enmity to the truth of God. A certain gentleman, now deceased, when in early life, denied revealed religion, and, with a companion, often carried on conversation in the presence of a pious though illiterate countryman. The gentleman afterwards becoming a serious Christian, was anxious to remove, if possible, any evil effects from the mind of the countryman. One day, therefore, he asked him whether what was so frequently advanced in his hearing had not shaken his faith. 'By no means,' replied the countryman, 'it never made the least impression upon me.' "No impression upon you!" said the gentleman, "why you must know that we had read and thought on these things much more than you had opportunity of doing." 'O yes,' said the other, 'but I knew also *your manner of living*.'

Homerton. J. I.

ANECDOTE.

Sir Henry Wotton, in the reign of Queen Elizabeth, who had great honours conferred upon him, on account of his near relation to the great favourite, Robert Earl of Essex, was very intimate with the Duke of Tuscany, and with James then King of Scotland (and afterwards of England too) and had been sent on several embassies to Holland, Germany, and Venice; and after all, desired to retire with this motto, *Tandem dedicit animas sapientores fieri quiescendo* *; and consequently, that a man was more happy in a private situation, than it was possible for him to be with those worldly honours which were accompanied with so many troubles. In short, the utmost of his aim in this life, for the future, was to be Provost of Eaton, that there he might enjoy his beloved study and devotion: and he was afterwards heard to say, That the day on which he put on his surplice, was the happiest day of his whole life; — it being the utmost happiness a man can attain here, to be at leisure to be and to do good. And this great man never reflected on his former years but he would weep, and say, "How much time have I to repent of! and how little to do it in!"

* That he had learned at length, that the soul grew wiser by retirement.

QUERY.

As the appointed mode of worship under the New Testament is to approach the Father, through the Son, and by the Holy Spirit (Eph. ii. 18.) under what circumstances may a Christian pray, exclusively, to Jesus Christ?

Obituary.

MISS MARY ANN DAVIES.

Miss Davies, eldest daughter of Mr. Robert Davies, of Shoreditch, London, when under two years of age, became an object of the peculiar affection of two aunts, a few miles from the metropolis, who took her under their care at that tender age, and with whom, from that period, she almost constantly resided. When a mere child, she was the happy subject of serious impression; which appears to have acquired a considerable degree of strength as she advanced in years.

Having heard a sermon, occasioned by the death of Miss Bowyer, of Pall Mall, preached by the Rev. Dr. Rippon, from Proverbs viii. 17, "I love them that love me; and those that seek me early shall find me," she made the following memorandum: "I was much affected with the discourse, and it was much impressed upon my mind afterwards; and very desirous was I that the impression might not be erased." But, for several years prior to this event, religion was evidently the business of her life, — the principal subject which occupied her attention, and the great object of her pursuit.

In the month of May 1798, she was emboldened to make a public profession; and was received, with her two younger sisters, into communion by the church under the care of Dr. Rippon: a circumstance highly gratifying to her affectionate parents, and to her father more particularly, who was himself a member of the same Christian society; and who now enjoyed the unspeakable satisfaction of realizing an answer to his many fervent supplications, that he might live to see his dear children devoting themselves to God in an everlasting covenant.

Immediately after this solemn engagement, Miss Davies, conscious that the vows of God were upon her, became unusually circumspect with regard to the operations of her mind and her daily deportment: and as a mean of invigorating her Christian graces, of preserving a tenderness of conscience, and promoting the divine life in her heart, she adopted the very commendable resolution of making daily remarks upon her employment, her conduct, and her experience. Her diary, which contains a large quantity of excellent matter, at the same time that it expresses in every page, in every line almost, the fears and discouragements to which she was subject, discovers that tenderness of disposition, that holy, heavenly, patient temper, that zeal for the divine glory, and that affectionate concern for the best interests of her dearest connexions, which eminently characterize a genuine disciple of the blessed Jesus.

There have been, it is probable, but few serious Christians whose spiritual exercises have been more painful than hers. But she was enabled under all, at some happy seasons, "to encourage herself in the Lord her God;" and in the most sorrowful intervals had reason to say, "that as her tribulation abounded, her consolation did much more abound."

While greatly valued by all her acquaintance, and in the enjoyment of every blessing which this world could afford, for several years her habit of body was evidently consumptive; and, to the no small grief of her friends, her health appeared to be gradually declining. But the consolations which the gospel is so admirably calculated to communicate, were, in a great measure, withheld during this the season of her increasing weakness and pain, till within about six weeks of her dissolution; when the Lord was graciously pleased to deliver her from all her fears, and inspire her with all joy and peace in believing.

From this time she was enabled to express the feelings of her mind in the most cheerful manner, and assured her surrounding friends,

that she did not wish her consolations to be increased: for that, in her present feeble state, she should not be able to support them. At the last visit but one which her father paid her, he thus addressed her, "Seeing the Lord has been so very gracious to you, I can only beg the Holy Spirit to continue these consolations, and, if it be his will, to increase them"—'O no, father!' she immediately replied, 'not increase them; for if I had more comfort I should certainly lose the exercise of my reason.' In another conversation she enjoyed with her dear parent, she said, "Father, your prayers have been the means of my conversion." What a powerful incentive should this be to all parents daily to supplicate the throne of mercy in behalf of their children and domestics!

In a visit made her by Dr. Rippon, he was greatly instrumental in helping her joy. After praying with her, she said, "Sir, I approve of every thing in your prayer but one,—your praying for my life; for I think it is a privilege to die young." At one time she said to her sister, "I die triumphantly, and in the full assurance of faith,—all my sins are forgiven,—the blood of Jesus Christ his Son cleanseth me from all my sins!—Oh I feel such felicity, such joy! Heaven is come down to my view;—I have a full view of it. My sufferings are very great, but my joys are likewise very great:—I have not the least shadow of a doubt upon my mind!—I am triumphing,—I am washed in Christ's blood, and clothed in his righteouness; to God be ascribed all the glory! "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake." Being at another time in great pain, she said, "It is the Lord, let him do as it seemeth him good." Referring to Mr. Toplady's Essay, entitled "Life a Journey;" in which he observes, that the nearer the believer approaches to Heaven, the clearer frequently are his views of it, she then added with him,

"Divinely fair, and full in sight,
"The shining turrets rise."

Some time after, the adversary was permitted, for a short season, to gain an advantage over her: upon which, with a sorrowful countenance, she addressed her sister, "I am afraid that my religion is all a delusion." But the Lord, in infinite compassion, soon appeared for her relief; and, after a few minutes, she expressed herself with a pathos which will not be soon forgotten: "I can tread Satan under my feet: help me to praise, help me to praise. Pray, my dear sister, live near to the Lord; for I feel it to have been of the utmost importance now I am in the near prospect of eternity."

A short time before her dissolution, looking at a Bible, she exclaimed, "I am interested in all the precious promises contained in that blessed book." And in the night previous to her departure, she expressed herself to her aunt, "I am very bad, and do not know what the Lord is about to do with me; but all is well; I am going to Heaven."

In this most delightful frame of mind did my beloved child exchange this world for a better, on the 21st of June 1805, in her 33d year.

From the commencement of her conversion to the closing scene, her behaviour was uniformly exemplary in the highest degree:—it may be justly admired, but will not be easily imitated. R. D.

MR. WILLIAM HILL, AGED 21.

Mr. William Hill was born at St. Thomas, near Launceston. It was his happiness to receive a religious education; which, under God, restrained him from many youthful vices, and inspired him with a veneration for true religion. There does not appear, however, to have been any distinct work of grace on his soul till he was visited with a lingering consumption, when he began to seek the Lord with purpose of heart. At his request I visited him:—he expressed his fears that all was not right. "It is true," said he, "I have not launched out into open vices, like many young men, but I am a great sinner in the sight of God. I am not ignorant of the plan of salvation; but I want to see my-

self personally interested in Christ." I adduced a variety of the blessed promises which exhibit Christ "willing to save to the uttermost; and that whosoever would, might come," &c. On my next visit he appeared more comfortable, and stated the great consolation he had found in reading the Gospel of John, particularly chapter vi. 37, &c.

From this time he advanced rapidly in Christian knowledge and experience; many writings were blessed to him, particularly that excellent book, "The Refuge." The desire of his heart was gratified, and he was enabled to exclaim, "Jesus is my Saviour, I know and feel him to be so: what should I do without this good hope? O what a mercy that the Lord did not cut me off in my sins, and amidst my gaiety and unconcern."

June 21. "I am waiting," he said to a friend, "with restless nights and days; had I not support from God, what should I do?—but what are my sufferings to my dear Redeemer's?" On seeing his mother weep, he said, "O mother, why do you weep? Suppose the Lord should restore me, and I should be left to the temptations of Satan and turn out an infidel! whereas now I can lie down on my pillow and resign myself into the arms of my dear Redeemer."

The Tuesday following, a young friend calling, found him so very weak as scarcely to be heard to speak. Soon after, he desired to sit up; but with the exertion he fainted. Reviving a little, he prayed that the Holy Ghost would reveal more of the love of Jesus to his soul, and that, if it were the Lord's will, he might enjoy that sense of his presence which he had experienced in former days; but he could rest on the Lord's promises, and his soul was safe in his Redeemer's hands. When the clock struck, and he was informed of the time, he observed, "A few more hours and I shall leave this vile body and fly away, where I shall be for ever at rest."

On some fruit being brought him, he said, "How good is the Lord to such an unworthy wretch! O that I had a more thankful heart for the boundless mercies I enjoy, and that I could convey some of it to those who are suffering in the same manner as myself, especially such as love the Lord Jesus; for I love them whoever they are.

While enduring much bodily pain, he looked up to his father, and said, "'Tis hard; but what is this to what Christ suffered for me? what should I do now without my dear Redeemer? I could expect nothing from the Lord but to be cast into the bottomless pit of perdition; but Jesus is my Saviour, and has said unto me "Fear not, I am thy salvation."

Looking from the window, and seeing the church,—"There," said he, "my poor body will soon be laid, and my spirit will ascend to my dear Jesus; yes, it will, and Christ shall be my song."

Being told the day of the month, he said, "This is the month in which my dearest sister died: and who knows but I may die on the same day; but I hope I shall not continue so long, for I want to be with my dear Jesus; I feel him precious to my soul, and I know he will save me:—a little longer, and I must see him face to face; I am not afraid of death; the sting is taken away: Jesus said, "It is finished;" salvation is finished for all who feel their need of Christ."

Thus did this excellent youth display the reality of a work of grace upon his heart. Gradually becoming weaker and weaker in body, but strengthened with all might in the inner man, there was

A mortal paleness on his cheek,
But glory in his soul.

Weakness of body prevented his expressing his fervent desires after Christ; and now greatly longing for his dismissal, the Saviour whom he loved received him to his arms on Wednesday, July 17, 1805. The event was improved by the Rev. R. Cope, to a crowded audience, in a discourse founded on Job xiv. 2.

Launceston. R. H. O.

JAMES FRYE, ESQ.

On Monday the 2nd of December, died, in the 47th year of his age,

after three days indisposition, James Frye, Esq. Post-Master for the city of Bristol; which office he sustained during the period of 17 years, with peculiar honour to himself, and with equal advantage to the public. In the death of this excellent man the world has lost a friend, and the church of Christ a most admirable and amiable member. Like Obadiah, he "feared the Lord from his youth;" and of him may it also be said, "that he feared the Lord above many." Such, however, were the just views he entertained of the religion of Jesus, that he preserved an habitual seriousness of spirit without a shadow of gloominess; and was as uniformly cheerful, without ever yielding to the impressions of levity. His literary attainments were very considerable. Besides an acquaintance with several of the modern languages, he was no mean proficient in the Greek and Hebrew tongues, which he acquired in the earlier part of life from an ardent desire to read the sacred Scriptures in the languages in which they were originally written. So endeared to his heart was the inspired volume, and so familiar to his mind were its interesting contents, that he was a sort of living concordance: many whole chapters, and a considerable part of some of the sacred books, could he repeat verbatim. He had cultivated a taste for the fine arts. His own drawings are master-pieces; he was a connoisseur in paintings, and a proficient in music. He shone, however, the brightest as a Christian. In his sentiments he was strictly evangelical; in his habits, cheerfully devout; in all his conduct wisely benevolent; and few men ever lived more universally esteemed, or died more cordially regretted. His end was peace in a very eminent degree. Sensible to the last moment of his life, he spake delightfully of the mercy of God, particularly as displayed in the gospel of Christ; expressed an unshaken confidence in the atoning death of the Saviour; with great tranquillity committed his departing spirit into the divine hand, and thus sweetly slept in Jesus. On Lord's Day evening, the 15th, the much lamented death of this good man was improved in a funeral-sermon, addressed to a very numerous and deeply attentive audience, by the Rev. Mr. Lowell, from 1 Thes. iv. 13.; on which occasion a very honourable testimony was borne to the inflexible integrity, and the pious consistency of our departed friend.

RECENT DEATHS.

The church of Christ has suffered a serious loss in the death of the Rev. Abraham Booth, who, at the age of 72, left this world of sin and woe, on Monday, January 27th, 1806. He had been 37 years the faithful and affectionate pastor of the Baptist Church in Little Prescott-Street, Goodman's Fields, London.

On Wednesday Feb. 5th, his mortal remains were conveyed to the grave in a respectful but very plain manner, agreeably to his own injunctions. The body being taken into the Rev. Mr. Dore's Meeting-house, Maze-Pond, the Rev. Dr. Rippon delivered a funeral-oration; after which the body was deposited in the adjacent burial-place.

On the following Sabbath afternoon the Rev. Mr. Dore preached the funeral-sermon at Prescott-street, to a very crowded audience, from Numbers xxiii. 10. We forbear enlarging, because we hope soon to be able to gratify our readers with a full Memoir of this excellent man, and, if it can be procured, a Portrait.

Tuesday, even. Jan. 28, 1806, died Mr. John Hall, Grazier, of Arnsby, Leicestershire. He was the eldest son of the late Rev. Robert Hall, senior, whose praise is in all the churches. It appears that Mr. Hall had been remarkably cheerful throughout the whole day, had conversed with peculiar familiarity with his family, was in general health perfectly well, and had but just returned home to the bosom of his family, who were sitting round him, when, in attempting to reach something from a cupboard, he dropped down and expired in an apoplectic fit.

REVIEW OF RELIGIOUS PUBLICATIONS.

Short Discourses *to be read in Families. By* William Jay. *Two Vols. 8vo, price* 18*s*.

Public Worship, like every divine institution, is a rational service. Even the temple-worship under the law, was adapted to maintain the fear of God, and to encourage the hope of salvation; much more the preaching of the gospel. It may be doubted, whether the long-established mode of making a single text, instead of a larger portion of Scripture, the subject of each public discourse, be the most useful for the instruction of hearers; but it affords scope for popular address, and opportunity of impressing their consciences with distinct, though détached, truths of revelation. The publication of sermons, however, is likely to do little good, except of such as are suited to particular occasions, or to social and domestic edification. On the utility of these, Mr. Jay suggests the following reflections, in his Preface to these volumes:

"We have commentators; but expositions are designed to be consulted rather than read; and are calculated to aid sacred criticism, and promote a general knowledge of the Scriptures rather than to enliven the exercises of social piety. We have also paraphrases; but these too often consist of a mere languid redundancy of words, which, by pretending to illustrate, only oppresses and incumbers the sense, and generally serves no other purpose than to destroy the simplicity, weaken the force, and diminish the effect of the word of truth. "In the very best compositions of this kind," says a judicious writer, "the gospel may be compared to a rich wine of high flavour, diluted in such a quantity of water as renders it extremely vapid." Paraphrase is useful only in cases of obscurity; but the word of God, generally considered, is not hard to be understood. We do not apply the same censure to the reflections which are found at the end of the chapters or paragraphs, and which sum up their contents. These are often exceedingly valuable and useful; but it is easy to see that they are not very well adapted to the design before us. They are necessarily too refined in their coherence, too extensive in their review, too general in their remark, to leave a forcible impression on the minds of common readers or hearers."

"Sermons have been often employed, and many discourses have been published professedly for the use of families: but it has been remarked, "That these discourses have not been distinguished from others, either in their length, their style, or their subjects." It has been asked, 'Is there no difference in circumstances between public worship and domestic devotion?' It has been said, "Let a minister place himself in a private family, and lead the morning or evening devotion, and he will soon find how unsuitable it would be to deliver in a parlour, a sermon which he had prepared for the pulpit."

To most of these remarks, we implicitly subscribe; but we do not think that the censure which is passed on summary meditations is applicable to what Dr. Doddridge calls "The Improvement," in the sections of his Family Expositor. It appears to us to form, with his translation of the text (omitting the paraphrase) more proper matter for stated domestic instruction, than any that has been, or probably can be, digested into sermons, however judiciously they may be accommodated to the use of families. We say for *stated* use; because, on a Lord's Day evening, or at other times, as leisure admits, or as peculiar occasion offers, the reading of a sermon to a numerous domestic circle may be more profitable than any kind of exposition.

The author proceeds to lay down some good rules for the composition of sermons designed for this purpose; but in limiting their extent to ten minutes, or a quarter of an hour at farthest, we presume that he had a view to their constant use. We are glad that, in consequence of good advice, he has given greater length to many of his discourses. When not more than ten minutes can be spared, the time, in our judgment, would be better employed in reading the word of God, than on any human composition.

Mr. Jay's talents, both for the pulpit and the press, are so well known, and, we doubt not, so highly esteemed by most of our readers, as to stand in little need of encomium from us; but this circumstance renders it the more necessary for us to point out a few particulars, in which we think his obser-

vations questionable, or his pattern improper to be followed.

"The work has been finished in a short space of time, under frequent indispositions, and many interruptions. It might have been much better executed: but all human productions are susceptible of endless improvement; and were an author to wait till his own mind is completely satisfied, he may linger in idle hope, till Death, every moment hastening on, deprives him of all opportunity to serve his generation. The grand point at which we should aim is, "to work while it is called To-day, knowing that the night cometh wherein no man can work;" and to gain from the Master, the sentence with which he defended and applauded Mary: "Let her alone; she hath done what she could."

This mode of reasoning will not stand the test of critical investigation. If our younger brethren in the ministry act upon it, it will be to their cost, and of little profit to anybody. We advise them to be "swift to hear" and to read; but "slow to speak;" slower still to write, and much, very much slower, to print. Why should we suppose *our* performances of such mighty consequence to the public, that it cannot wait till we have made them correct and solid? Short pieces, especially, may and should be brought to the greatest perfection. Allowances must be made for imperfections in extensive works. We would also present our *caveat* against an abuse of the following remark:

"Paul, in his noble energy, adds the comparative degree to the superlative; and calls himself less than the least of all saints. He invented new words, and used quaint ones."

We do not recollect any expression of the apostle Paul, that can justly be called *quaint*: nor are we certain that he invented the term ελαχιστοτερος. He wrote to Hellenistic Jews; and to those who were conversant with them: his style, therefore, is not to be tried by the rules of classic purity; but we are greatly mistaken, if, in writing *English*, he would have used such phrases as "quartering upon him an old woman for life" (Vol. I. p. 142, applied, we think, very improperly to our Lord's Dying Address to John) or "let us *drop* Manoah and his wife" (p. 201) with some other expressions, which we should not, perhaps, have noticed in an author of less celebrity.

Next to the Preface, follows a striking and impressive Address to Masters of Families, on the subject of domestic duty. It would gratify us to extract much of it; but we must restrict ourselves to two paragraphs, near the close.

"There is another thing which, because it has a relation to the subject before us, I notice. Of late years a considerable number of persons, not in the ministry, have been stimulated to go of a Saturday evening, or a Sunday morning into the towns and villages as occasional preachers. The motive was laudable; but it has also contributed to the effect we have deplored: families are thus frequently bereaved of their head on the Sabbath; and who knows not that the Sabbath is the principal day in which men of business can be much in a religious sense with their families? I hardly know how to censure this; and I do not in every instance. But it may be well to ask, Whether God ever calls us to a course which requires us to neglect or violate those duties which he has enjoined in his word? In a general way, the ministry requires a man's whole attention; and when Providence has furnished the means of a respectable introduction into the office by institutions for improvement, it is a duty to avail ourselves of them."

We deplore the omission of family-worship, on whatever account; but we confess, that if poor ignorant villagers, and children, perishing for lack of knowledge, cannot be guided into the way of peace, without such a sacrifice being sometimes made, we would rather that it should be made. We say "sometimes made," because we do not think that it needs, or ought to be made constantly. In most places, we believe, private Christians engage by turns in their village-services; and those who remain at home, would surely admit the families of their brethren, so far as it could be made convenient, to share the benefit of their domestic worship.

The number of Sermons in these volumes, is fifty-three. The subjects are mostly appropriate to the leading design of the work; and they are discussed with adequate simplicity and familiarity. They often present beautiful delineations of the Christian temper, conduct, and experience. As they are not methodically arranged, an Index of the principal topics introduced, would form a valuable addition to each volume; for the mere lists of texts that are prefixed are far from being sufficient. We could have wished for more direct and distinct addresses on relative domestic duties, in a work

of this kind; and our pleasure, in what is given of that description, would have been more complete, if the highly evangelical strain in which the inspired writers enforce these subjects had been more closely imitated: but we are thankful to the author for what he has done; and especially for the striking and connected view in which he usually displays the *holiness* and the *happiness* of genuine religion. With the exceptions which we have thought it our duty to suggest, we strongly recommend his present work, both to the family lecture, and to private perusal. The few discourses which we think unfit for the former purpose, may be acceptable and useful for the latter; as those compositions which we should hesitate to call Evangelical Sermons, have eminent merit as practical essays.

Fugitive Pieces; *intended principally for the Use of Schools. By* W. B. Collyer, 2 *Vol.* 12mo, 5s.

WE took notice, with pleasure, of the first volume of this work, in our Number for June, 1804: the second has been published some months; but we had not, till now, opportunity to give it a place in our Review. We copy from Mr. C.'s preface the following account of it: —

"The Second Volume of Fugitive Pieces is at length, after much delay occasioned by long indisposition, submitted to the Public with the same diffidence with which the first volume was issued. Placed over a congregation comprising, in schools only, 250 children, the author has felt it his duty to attend closely to the best interests of young persons. He is happy to know that his labours, among his own immediate connections, have not altogether failed. Urged by the partiality of friendship from his own people, he was persuaded to present some part of his efforts, to instruct and amuse the youth of his congregation, to the world. An impression of 1000 copies was sold, and a second edition called for; which has been some months in circulation. Having given his promise of a second volume, should the first be sanctioned, he feels himself bound to discharge that engagement by the publication of the present little Work. He has neither in this, nor in the former, sought literary fame; but has simply aimed at engaging the attention, and reaching the heart of young persons; — and his highest ambition is, to be made happily instrumental in leading them to that glorious Being, who has declared himself, in relation to them especially, possessed of paternal feelings. Some Pieces yet remain, which, if the present publication meet with the encouragement and patronage afforded the preceding one, may form a third volume, which will conclude the author's Fugitive Effusions."

The first article of this volume, and which occupies 59 pages out of 106, is a Moral Tale, entitled Charles Clifford, in which are introduced some pretty pieces of poetry.

The simple outline of this narrative is, that religion is a source of happiness, and not of gloom; that a religious education is a most powerful barrier against misery; and that, if its influence be for a time suspended, those who have received it, cannot sin with impunity; and there is hope of their restoration to the holy paths which they had forsaken. — Mr. Clifford's afflictions shew, that religion does not exempt a man from sufferings, but teaches him to bear them well; and will make up, in inward peace, all possible outward losses. In a word, we have endeavoured to illustrate and enforce these declarations of the Scriptures, — "The way of transgressors is hard; — The paths of religion are pleasantness and peace:" and to establish this general rule, — "Train up a child in the way he should go; and when he is old, he will not depart from it."

The second principal piece in this volume is dramatic; and the subject is taken from the book of Ruth: a subject certainly well adapted to this species of writing, and which the author has treated with delicacy. The volume concludes with two poems: the Harp of Cowper, and the Harp of Ossian.

As there are so few productions in which the charms of poetry, and the sallies of imagination, are directed to religious improvement, we gladly recommend these volumes to young persons of taste and piety.

The unhappy Effects of Enthusiasm and Superstition, &c.; *a Sermon. By the Rev.* J. Evans, M.A. *Islington*, 8vo, 1s.

FROM these words of St. Paul, 2 Tim. i. 7. "God hath not given to us the spirit of fear, but of power and of love, and of a sound mind," Mr. Evans proposes to ascertain the nature of enthusiasm and superstition; and then to shew the unhappy effects with which they are attended. He modestly describes enthusiasm in the words of Mr. Locke; and its distinguishing proper-

ties in a quotation from Dr. James Foster. He very justly remarks, "that there is no enthusiasm in believing that God maintains a communication with the human mind; that he has disclosed his will at various times, and on various occasions, to the children of men; calmly illuminating the understanding, and gradually purifying the heart."—That the good Spirit of God, we may add, still continues, by the medium of the word of Christ dwelling in them, to enlighten the eyes of men's understandings, so that they know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward them who believe:—that God brings true Christians to final salvation, through sanctification of the Spirit and belief of the truth; that Christ dwells in their hearts by faith; that he liveth in them; that their bodies are the temples of the Holy Ghost, and that the Spirit of God dwelleth in them; that God purifies the hearts of the Gentiles by faith, and sanctifies them by his word, his truth;—these are Scriptural sentiments which no man of a sound mind will dispute. We constantly maintain, that the Holy Spirit of God moves man to nothing as his duty which was not his duty before, by the indissoluble authority of the divine law. We say that we have no other way of distinguishing his sacred influence, from the delusions of our own imaginations, and the irregular inclinations of our own hearts, but by trying its agreement with the infallible standard of truth and duty,—the word of God. The Spirit's agency we believe to be always and necessarily consonant to, and by the Holy Scriptures. He speaks not one thing in the heart of a believer, and another thing in the Bible. The mode of his operation our gross organs cannot distinctly perceive; but his presence and power we discover by the effects which he produces on the heart and life.

"Superstition," Mr. E. observes, "was applied by the ancients to those who entertained mean opinions of the gods, or did foolish things to obtain their favour. A mistaken idea of the moral attributes of God is at the bottom of all superstition. It always implies a blameable inattention to reason, or a credulity arising from indolence of understanding." The nature of superstition Mr. E. illustrates by references to the traditions of the elders among the Jews, to the practice of augury among the Greeks and Romans, and to the excesses of bodily mortification in the early days of papal darkness. The unhappy effects which these two distempers of the human mind produce, are stated to be, especially, the following, a mean and servile disposition, a spirit of timidity and irresolution, the destruction of love and charity, and a disorderly wildness and irregularity. In the application of the sermon Mr. E. recommends a careful inquiry into the religion of the Bible, and the cherishing of a *rational* and *scriptural* enthusiasm as entitled to our praise and admiration.

We wish Mr. Evans had availed himself of the opportunity which his subject gave him, of applying his general description of enthusiasm and superstition, to the many wild and irrational emotions of an over-heated imagination, and perhaps, a corrupt heart, by which, he must be very sensible, the fair face of primitive Christianity among us hath been much disfigured. He might, for instance, have found ample materials of illustration, not only among the ignorant Papists and illiterate Methodists, whose similarity his friend Bishop Lavington hath taken such wonderful pains in tracing, but among those *illumined* philosophers and *rational* divines, who, as Dr. Young (who was, in truth, himself an enthusiast, but of the old school) with his usual smartness says,

"Spike up their inch of reason on the point
Of philosophic wit, call'd Argument;
And then, exulting in their taper, cry,
"Behold the sun," and, Indian like, adore."

We cordially acquiesce in the propriety of Mr. E.'s exhortation: "that our religion, both as to faith and practice, should be a *reasonable service*." But, we trust, that Mr. Evans and other Christians of a sound mind, do not feel their reason degraded by implicitly believing their Creator, in matters which infinitely transcend their limited faculties; and that they will readily admit that there is some degree of homage due, by the human understanding, to the Father of Lights, as well as of fealty, by the human will, to the Lord our Lawgiver.

"The religion of Christ," saith our author, p. 37, "is a spiritual law, a law of rational and manly liberty." We are disposed to take these loose and undefined expressions in the best sense; but we submit it to Mr. E.'s sound sense and good taste, whether his description would have been less luminous if he had said, "We Chris-

tians, enjoying the liberty wherewith Christ hath made us free, have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry Abba, Father! This wisdom, which is from above, is first pure, then peaceable, gentle, easy to be intreated, full of mercy, and good fruits, without partiality and without hypocrisy." There is a dignity, sanctity, and authority in the words of the Holy Ghost, which impart elevation to the noblest sentiments, and elegance to the most beautiful. It is the legitimate style of the pulpit, and the canonical robes of her divine instructions.

The Churchman's Confession, *or An Appeal to the Liturgy: a Sermon preached before the University at Cambridge, Dec.* 1, 1805. *By the Rev.* Charles Simeon, A. M. *Fellow of King's College, Cambridge.* 1s.

THE text is 2 Cor. i. 13, "We write none other things unto you than what you read or acknowledge;" from which the preacher observes, that "the faithful minister derives great advantage from being able to make this appeal to his hearers; by referring them to the Holy Scriptures in proof of all that he advances, he establishes his word upon the most unquestionable authority, and fixes conviction upon their minds. The ministers of the church of England have a yet further advantage, because, in addition to the Scriptures, they have other standards to which they may refer, in confirmation of the truths they utter." These, however, the author observes, are not put on a level with the inspired volume, but considered only as an authorized exposition of the sense in which all her members profess to understand the Scriptures.

On this ground Mr. S. appeals to the general confession in the daily prayer, from which he discourses on three things, namely, Our lost state, The means of our recovery, and The path of duty; and concludes with commending this truly scriptural prayer as a test in a two-fold view; first, As a test whereby to try the discourses which we hear; and, secondly, As a test whereby to try our own experience.

Appeals like these, to a serious and candid Churchman cannot be made in vain; and all the opposition at present made to evangelical clergymen will fall to the ground, while they are shielded by these authorized and established forms.

LITERARY NOTICES.

A Fourth Volume of the Sermons of President Davies, from authentic MS. is just ready for publication; — and a new edition of Fenelon's Dialogues on Eloquence, is in the Press.

Mr. Styles, of Cowes, is about to publish, by subscription, a work on the Unlawfulness and Evil Tendency of Stage Amusements: to which will be added, a Sermon on the Excellency of the Scriptures. The price not to exceed 4s.

Mr. Tyreman, of Newport (Isle of Wight) has prepared for the Press an Essay on Baptism.

We have been favoured with a line from the Rev. Mr. Fill since our last; by which it appears that we were mistaken, in supposing that the second edition of his Warning was not published when we reviewed it. The short note he refers to, therefore, must have been overlooked by our Reviewer, tho' certainly not intentionally. This note we gave in our last, and wish to leave its full impression on our readers.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Expository Discourses on the Book of Genesis, interspersed with Practical Reflections. By Andrew Fuller. Two vols. 8vo, 10s.

The Works of Dr. Is. Watts (being the last of the *Practical* Works) 8vo, 8s. 6d.; Fine Royal Paper, 13s.

Essays on various Subjects (Religious, Moral, and Literary). By John Bigland. Two vols. 8vo, 12s.

The Church of God. Third Edition. 8vo, 9s.

Christian Politics. By Ely Bates, Esq. 8vo, 9s.

Sermons, chiefly on Sacramental Occasions, by A. Shanks, with a Life of the Author, 8vo, 7s. 6d.

Lord Nelson's Funeral improved: a Sermon by the Rev. J. Townsend, 8vo, 1s.

A Thanksgiving Sermon at Charnock, on Account of the glorious Victory off Trafalgar, 8vo, 1s.

Reflections on the Recent Extension of the Powers of their Lordships the Bishops, 8vo, 1s. 6d.

Second Edition of Mr. Jay's Thanksgiving Sermon 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

EAST INDIES.

GENTOO MISSION.

A LETTER, of a very pleasing and satisfactory nature, has been lately received by the Directors of the Missionary Society, from the Brethren, George Cran and Augustus Desgranges, dated Vizagpatnam, Oct. 16, 1805, together with their Journal, from March the 4th to September the 8th.

Their first residence in India was at Tranquebar, where they had an opportunity to consult with the worthy Brethren of the Danish Mission, and to commence the study of the language of the country. In the beginning of March 1805, Mr. Cran and Mr. Desgranges judged it best to remove to Madras; where they arrived on the 6th of that month, and had a pleasant meeting with the Baptist Missionaries, who have since (April 27) left that place for Serampore.

At Madras they met with very kind friends; some of whom occupy the most respectable stations, and who were of eminent service to them in forwarding their Missionary views. After consulting with gentlemen of the best information, earnestly seeking direction from above, and maturely weighing all the circumstances of the case, they determined to leave Madras, and to proceed northward to the Gentoos. One inducement to this decision was, that they might not seem to interfere with any missions already established in that neighbourhood. The good providence of God eminently favoured their views, and sanctioned their decision; for they procured such excellent recommendations from persons high in office, that they were very cordially received by the principal Europeans at Vizagpatnam, where they arrived July the 18th. A worthy English gentleman (a magistrate) had been in the habit of performing divine service himself in the Court-House, before the gentlemen of the settlement, the soldiers of the garrison, and a number of half-cast people: the Missionaries were immediately requested to undertake this office in his stead, which they willingly assented to; and have since been remunerated by a small salary.

The town of Vizagpatnam contains about 20,000 inhabitants, chiefly idolaters; and the neighbourhood is also very populous. Here then, under the most favourable circumstances imaginable, our dear Missionary Brethren have sat down, and will commence their labours in a country full of inhabitants, and with every recommendation that can be desired, as soon as they have made themselves masters of the Telinga, or Gentoo language, spoken in those parts. While at Madras, they had diligently studied the Tamulian language; which they had soon the mortification to find differed considerably from that spoken among the Gentoos, where they now are. There can be no doubt, however, that their pious industry will soon surmount every difficulty of this kind; and that they will very soon be able to preach among these poor, superstitious, idolatrous Heathens, "the unsearchable riches of Jesus Christ." Their study of the Gentoo language will be happily facilitated by a manuscript dictionary, providentially put into their hands by a gentleman who was about to return to England. In the mean time, they have the privilege of preaching every Lord's Day to the white people in the fort, who amount to about sixty persons.

The conclusion of the Journal from the Missionaries is so animated and encouraging, that we are persuaded it will be highly gratifying to our readers.

"We cannot close this Journal, dear Fathers and Brethren, without laying before you the importance of the situation in which we are placed, earnestly intreating you to send out more Mis-

sionaries to assist us. In the town where we now reside, there are above 20,000 Inhabitants, perishing for lack of knowledge. Within a few miles of us, on all sides, there are numbers of large villages, where thousands of the Heathen live in the grossest idolatry, and who claim our pity and compassion. This place is nearly central, which makes it most favourable for branching out into any part of the Circars. We have hundreds of miles to the right and left of us, where we may labour with freedom, and where we shall have no brethren to complain that we interfere with their mission. Its being on the coast, and continually cooled by the sea breezes, makes it advantageous for the health of the Missionaries on their first entrance into the country. An European going into the interior of India, immediately after his arrival, is likely to have his constitution impaired for life. By having the Missionary station on the coast, they will necessarily be detained there a year or more, while learning the language, which will tend to inure them to the climate, without endangering their health. While they are attaining the language, they may be very useful by preaching in English, teaching schools, and other Missionary employments, which will relieve those Missionaries who have attained the language, and enable them to itinerate through the whole of the Circars; also to Hydrabad, Golconda, and Bangalore, where the Telinga language is spoken. This spot is not less favourable for entering the Cattack and Mahratta countries. We understand that there is but little difference in the languages. The Mahratta country appears to us an important field for Missionary exertions. On this account we rejoice that a Mission is about to be established at Surat. Our opposite situation will afford an opportunity of Missionaries being sent from both these stations into the Mahratta country. These may meet each other in the centre, and bid "God speed." It is many days journey from hence.

"Glorious things are spoken of the City of God." Zion shall break forth on the right hand and the left! When we read the animating prospects presented to us in the sacred Scriptures, of the whole world becoming subjects of Christ's kingdom, we are sure that we are not straitened in God; and, therefore, think it would be sinful to be straitened in our own souls. We are aware that the conversion of the inhabitants of those extensive countries which we hope to traverse, will not be the work of a day, — but of years. It was *a work of years* which the Missionary Society was founded to accomplish; and we doubt not, if present advantages be embraced with sufficient energy, that many of its Members will live to see the blessed day, when the Sun of Righteousness shall shine with such resplendent glory on the millions of India, as wholly to dispel the dark clouds of Idolatry which at present overshadow them, and diffuse among them an unspeakable measure of the light of the glorious gospel!

"But more Missionaries are wanted. Our number is small. While we are laying the foundation, we trust that our friends in England will not delay to send out numbers to raise the superstructure of a work, in the accomplishment of which God, Christ, the Holy Spirit, and all who bear the divine image, are so deeply interested.

"Would to God that all the Ministers in our native country, the Students at the different Seminaries, and the Religious Public, could see what we see, and hear what we hear! Every man bowing to a stock of wood, or to a stone, would prove a new argument to "Come over and help us." The horrid noise of thousands of idolaters, at the celebration of their festivals, would sound like thunder in their ears. "Haste! haste to the help of the Lord against the mighty!" And those who could not themselves come, would have the number and ardour of their addresses to the throne of grace increased an hundred fold.

"Not doubting that your zeal for the glory of God will actuate you to take our situation into consideration, and to send out more labourers into this promising field, we, with the greatest pleasure,

dear Fathers and Brethren,
subscribe ourselves
your very sincere, very affectionate
brethren and fellow-labourers
in Christ,
GEORGE CRAN,
AUGUSTUS DESGRANGES."

P. S. Mr. Ringeltaube, who went out with Messrs. Cran and Desgranges, judged it best to continue at Tranquebar; where he has made a considerable progress in the Tamulean language, and will probably labour in the Tamul country.

We are happy to hear that the Missionaries have distributed many of the Persian Tracts which were printed in London, and sent out to them.

Some Religious Tracts have also been printed in English at Madras, by an English clergyman.

SURAT MISSION.

On the 25th of June, 1805, when the Brethren Cran and Desgranges were preparing to leave Madras, they had the great but unexpected pleasure of meeting with Dr. Taylor and Mr. Loveless (appointed to the Surat Mission) who arrived safely and in health at Madras; and were introduced to them at the house of a friend, where they were invited to dine. These Missionaries were also kindly received. Dr. Taylor intended to proceed to Bengal, to confer with the Baptist Missionaries. In the mean time Mr. Loveless will stay at Madras; and proceed with Dr. Taylor, on his return, to Surat.

GREEK CHURCH.

Extract of a Letter from Mr. Jung, Professor and Counsellor of the Elector of Baden.

Heidelberg, May 12, 1805.

"It is singularly remarkable, that the Lord is at present diffusing his awakening influences in the Russian Empire. The Greek church has hitherto resembled a large field of dry bones, without spirit or life. But now extensive awakenings are taking place, which are promoted by some very respectable characters in the Senate."

FRANCE AND ITALY.

The same Gentleman adds, concerning these Countries,

"The *falling away*, however, predicted in 2 Thess. ii. spreads surprizingly in several parts of the Continent. On the other hand, Popery begins to raise its head. The Emperor Napoleon has hitherto favoured Toleration; otherwise a spirit of persecution would already have appeared. I have lately heard of some awful instances of Popish bigotry. The late journey of the Pope to Paris has acted like an electric shock throughout France: and in Italy, the secret policy of the Papists has again begun to operate, in which the Jesuits are particularly active."

AMERICA.

The Editors of the Assembly's Missionary Magazine, published in America, say, "Knowing the Author of the following communication, we have no hesitation to vouch for its correctness."

Mr. Editor,

In consequence of a serious attention to religion in the town of Granville, in the northern part of the State of New York, a General Meeting of the Clergy and People was invited to be holden there on the 18th of June last. On this occasion a large concourse of people assembled, in a convenient grove, where a stage was erected for the clergy; and from which they addressed thousands of their fellow-mortals, on the great concerns of eternity *. The exercises commenced with an introductory address, stating the object of the meeting, impressing the minds of the listening multitude with the solemnity of the occasion, and by invoking the divine presence and blessing. They were continued by preaching, exhortation, and prayer, interspersed with songs of praise, with proper intermissions for two days successively. The great and important truths of the gospel which were unfolded, the zeal and ardor of the ministers of religion for the salvation of immortal souls, and the serious attention of the crowded multitude, exhibited a scene highly solemn and interesting. No person could be a trifler there, unless he was peculiarly hardened and lost to all the solemnities of eternity. The utmost decorum prevailed throughout the whole of the exercises; and the great assembly, collected under the canopy of Heaven, appeared to consider themselves in the awful presence of Him who fills immensity. At the conclusion, nearly twenty persons were baptized, between forty and fifty entered publicly into covenant with God, and were added to the church; and the holy communion was celebrated. It was computed, that about 1000 persons, from different churches, sat down together and commemorated the death of their exalted Lord. The whole assembly was estimated at 4000; and notwithstand-

* It is understood, that in this part of the country, there are no places for public worship.

ing this large and promiscuous multitude, no noise disturbed the general devotion. Thus the Sovereign of the Universe is remarkably accomplishing his promises, in causing "the wilderness to blossom as the rose, and the desart to rejoice and be glad!"

The General Assembly of the Presbyterian church, at their Meeting in Philadelphia, in May last, having taken into serious consideration the unhappy prevalence of the practice of Duelling in the United States, and being anxiously desirous of contributing what may be in their power, consistently with their character and situation, to discountenance and abolish this practice,

"Resolved unanimously, That they do, in the most unequivocal manner, declare their utter abhorrence of the practice of Duelling, and of all measures tending thereto, as originating from the malevolent dispositions of the human heart, and a false sense of honour; as a remnant of Gothic barbarianism; as implying a presumptuous and highly criminal appeal to God, as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the Sixth Commandment, and destructive of the peace and happiness of families; and the Assembly do hereby recommend it to the ministers in their connexion, to discountenance, by all proper means in their power, this scandalous practice.

"Resolved also, That it be recommended to all ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel; and that they admit no person, who shall have fought a duel, given or accepted a challenge, or been accessary thereto, unto the distinguishing privileges of the church, until he manifest a just sense of his guilt, and give satisfactory evidence of repentance."

COPENHAGEN.

Extract of a Letter from Messrs Paterson and Henderson.

Copenhagen, Oct. 15, 1805.

BEFORE we left Scotland, we were given to understand that the Danes were a religious people; but, from what we have seen and heard, they are the very reverse. We do not suppose that there are any people who pay less attention to religion. To what this may be owing we cannot say; but we believe it is generally ascribed to the influence of French principles among them. They are great imitators of the French in their manners; and since the late revolution, they have imitated them in laying aside even the very form of religion. They have many large and elegant churches, it is true; but very few attend. Sometimes there are not above a dozen in a house that would contain as many thousands. We do not imagine that, on an average, there are as many that hear sermon in this populous city on the Lord's Day, as hear it at the Tabernacle in Edinburgh. The Sabbath is scarcely known here; the most of the mechanics are at work, and nearly all the shops are open. Those who do not chuse to work, devote the day to pleasure. They generally go to the country in the summer, and in the winter attend balls, masquerades, and card-parties. If we walk the street in the evening, our ears are stunned with the noise of music and dancing at almost every door, and ballad-singers in almost every street. In a word, all is mirth and jollity. None appear to us to be caring for the concerns of their souls; nay, their conduct declares, that they do not believe that they are immortal creatures, or that there is any hereafter!

MISSIONARY COLLECTIONS.

	L.	s.	d.
Rev. T. Edwards and Friends, Three Crosses, Glamorganshi.	5	8	0
Rev. W. Griffiths and Friends, Glandwr, Pembrokeshire	7	0	0
Stirling Missionary Society — —	10	0	0
A few Friends to the Establishment, Donington, Lincolnshire	13	1	6
Rev. Mr. Castledon and Friends, Woburn, Bedfordshire	3	7	0
Mr. Hugh Allan, late of Old Compton Street, deceased, being Part of the Residue of his Estate, directed by him to be applied to such Public Charities as his Executors should think proper, by Mr. J. Moore, Executor —	32	4	0

A Case of Goods, marked M. S. left at the Treasurer's, No. 9, Old Swan, on the 17th of February, by an unknown Friend.

HOME INTELLIGENCE.

DISTRIBUTION OF PROFITS,

JANUARY 1806.

Cases.	Denomination.	Recommended by	l.	Cases.	Denomination.	Recommended by	l.
Mrs. S.	Indep.	G. Burder	5	C.	Pres.	Smart	4
A. H.	ditto	R. Hill	5	J.	ditto	Burder	4
A. A.	ditto	M. Wilks	5	J. C.	ditto	Buck	5
A. M.	ditto	Fuller	5	G.	ditto	Ryland	5
E. M.	ditto	Kingsbury	5	E. H.	Methodist	Meads	5
D.	ditto	Burder	5	M. C.	ditto	Plutt	5
L.	ditto	Bogue	5	M. D.	Baptist	Hinton	5
J. S.	ditto	Roby	5	B.	ditto	Fuller	5
M. M.	ditto	Wilks	5	G.	ditto	ditto	5
E. T.	ditto	Boden	5	N.	ditto	ditto	5
M. T.	ditto	ditto	5	M. B.	ditto	ditto	5
M. L.	ditto	Dr. Williams	4	S. H.	ditto	Kingsbury	5
A. L.	ditto	ditto	4	E. E.	ditto	Platt	5
E. F.	ditto	Townsend	5	D.	ditto	Townsend	5
D. B.	ditto	Wilks	5	R.	ditto	Ryland	5
S. H.	Presby.	Duncanson	4	S.	ditto	ditto	5
A.	ditto	Waugh	4	H. P.	ditto	Greatheed	5
D. V.	ditto	Platt	5	H.	ditto	ditto	5
A. M.	ditto	Waugh	4	J.	ditto	ditto	5
S.	ditto	Smart	4	E.	ditto	ditto	5

SPANISH AND FRENCH *PRISONERS.*

A number of Tracts, printed in the Spanish language, have been distributed among the Spanish Prisoners on board the prison ships at Portsmouth. The men receive them gladly. The New Testament in Spanish is now printing, with a view of being distributed among them; and it is hoped will be carried by them into Spain, where, the prisoners say, many of their countrymen would be glad to read it, if permitted so to do.

A number of Dutch Tracts have also been printed and dispersed among the Dutch prisoners.

We rejoice to hear that an evangelical minister, who is well acquainted with the French tongue, is permitted to preach on the Lord's Day to the French prisoners on board the prison-ships at Portsmouth.

Thus we hope that some of those whom war has rendered the prisoners of man, will, by the power of the Holy Spirit accompanying gospel truth, be made the Lord's free-men. Such, we know, was a few years ago the happy event as to one, who is now a Protestant minister in France.

TRACTS.

THE following are Extracts from Letters which have been received from a very worthy officer in the naval service, who loses no opportunity of distributing tracts among our seamen, and also among the prisoners of war in this country.

To Joseph Reyner, Esq.

Respected Sir, 12 *Aug.* 1805.

IT may be somewhat satisfactory to know how the very liberal supply of Tracts furnished by the Tract Society the latter end of last year, have been disposed of. — Those addressed to the aged have all been given to the hoary-headed seamen in Greenwich Hospital. The rest of the tracts, in English, to the new raised seamen and landmen for the fleet; excepting some, distributed in his Majesty's dock-yard at Deptford while the vessel was refitting there, very recently, and some few to the recovered sick from one of the hospital-ships.—Most of the tracts in the French language I have also dispersed to the French prisoners of war. I can testify, that these excellent little books have been the means of preventing much vice and immorality; and I am not

without hopes that they have been, and will be, productive of much more good, through the Holy Spirit's influence, on the hearts of those who read them.

I remain, Dear Sir, Yours, &c.

Respected Sir, 1st Oct. 1805.

SINCE the receipt of your last, I have taken about 200 French and Spanish prisoners of-war to the Sandwich, in the Medway, previous to their being marched to Norman-cross: to these men I gave all the French Tracts I had. There were a great many officers among them, who passed many high compliments on the authors of those little books, and frequently declared, *Tres bons livres en verite.* (very good books indeed): they seemed to covet more; and I was sorry I could not gratify them. I hope some of those valuable little books, in our own language, have been rendered very useful to a poor fellow on board one of his Majesty's ships, to whom they were seasonably given: the circumstance is as follows:—Recently, a number of men were put on board my vessel for a passage to the Nore, to serve in the fleet; amongst whom was one Charles F——, who had received 4 dozen lashes for desertion; notwithstanding which, having a dislike to the naval service, he deserted a second time, and was a second time apprehended by the police officers. This man, well knowing what he might reasonably expect on his return to his ship, in a fit of despair, attempted his life, by cutting his throat with a knife, while on board with me, which obliged me to leave him behind, under the care of the surgeon of the receiving-ship. On my return to London he was discharged into the vessel I command, a second time, strongly pinioned, as he frequently declared he was determined to put an end to his life, could he get the use of his hands. The next day being the Lord's Day, agreeably to the word of God, the articles of war, and my established custom, I convened all the ship's company in the cabin, and this unhappy man amongst them, to hear prayer and preaching, and the word of God read; and I selected for the occasion one of the Village Sermons, called "The Value of the Soul." It was truly affecting to see how this poor man was agitated under the word; he used every effort to conceal his feelings, but in vain. After this service was over, I desired every one to retire from the cabin excepting this distressed creature; I then attempted to argue with him on the nature of the crime of suicide, and the awful effects that follow, and to direct him to the only refuge, Christ Jesus. During this conversation the man wrung his hands and wept bitterly, under a sense of his criminality, and gave every external symptom of genuine penitence. Previous to this, he had frequently lamented the dullness of his knife, that he could not cut his throat effectually! he now rejoiced that he had not succeeded, saying, "His body must have been a corpse, and his soul lodged in Hell." "O," said he, "that every poor sinner saw the crime of self-murder, and every other sin, as I have it now presented to my view. I hope God will be merciful to me a sinner. I hope I shall yet live to become as good a member of society as I have been a bad one." After much conversation, I gave him tracts on various subjects, which he eagerly received, and very frequently and very attentively read them; and I have no doubt to great advantage. I have since learned from an officer, that this poor fellow has received his punishment, is now well, and rendering himself useful on board his ship; and that he has never attempted any thing like self-murder since.

I remain, dear Sir,
Yours, &c.
I. C.

COLLECTIONS

FOR THE GERMANS.

[*Continued from our last.*]

		L.	s.	d.
Royston, Rev. T. Towne		15	6	6
Barton, Somerton, Prankard		4	10	0
The Ladies at Miss Jefferies's School, Newington	—	2	0	0
Hebden Chapel	—	7	17	0
Cardington, near Bedford, Freeman	—	9	8	0
A few Friends in Suffolk, by E. D.	—	10	0	0
Adelphi Cha. Winchester, Esq.		30	0	0
Sutton, Buntingford, T. Towne		1	0	0
Melksham, Honeywell		16	5	0
Durham, Ward, jun.		7	15	0
Guernsey, De Quetville		15	4	0
Carlisle, M'Allum	—	3	3	0
Haverfordwest, Shaw	—	8	14	6
Henley, Scholfield	—	13	8	5
Teachers and Boarders at a Friends School, York	—	4	10	6
Wigston, Leicester, Davis		7	5	0

T.

	L.	s.	d.
Ayton in Cleaveland, Sundry Friends — —	20	3	0
Richmond, Indep. Cong.	4	4	6
Sunderland, Richardson, jun.	36	0	0
Uxbridge, some Friends	53	12	0
Pickering, Roundtree —	26	7	6
Ditto, Willoughby —	18	0	0
Township of East Ayton and Cayton, Bontflower —	4	4	0
Sutton Coldfield —	15	0	0
Dublin, Methodist Chapel	86	8	0
Brompton, additional, Hulett	0	13	0
Falmouth, Gwennap, Hooton, and Banfield —	71	1	0
Bicester, Fletcher —	2	0	0
Northwich, Jones and Co.	3	10	0
Knutsford, Indep. Chapel	5	0	0
Camomile Street, J. Clayton	36	3	6
Friends, by Kueper —	10	10	0
Birmingham, J. Morgan, and J. A. James —	105	18	2
Bond Street, ditto, Edmonds	30	0	0
Bridport, additional, Saltern	1	0	0
Partney near Spilsby, Lincolnshire, Tyler —	5	0	0
Rodborough, Jerry —	20	0	0
Wilson Street, London, Buck	12	16	6
Glasgow, Dale —	74	1	6
W. Cunningham & Friends	8	8	0
Kibworth, Leicester, Chater	3	15	0
Bromyard, Banfield —	13	0	0
Bethesda Chapel Dublin	51	7	0
Minister of ditto and Friends, Matthias — —	12	10	3
Sundries by Mr. T. Oldham	14	19	8
Willmott, &c. Stewart —	20	9	2
Sligo, Morrison —	13	18	9
Addition to ditto, M'Creary	1	1	3
Collections, Dr. M'Dowell	14	10	2
Athy, Kelly —	20	0	0
Byrom Street, Liverpool, two subscriptions, Davis —	7	9	9
Woolburn, English & Scot	21	11	4
Stockport, Evans —	12	1	0
Anderton, Mitchell —	11	13	0
Burlington Key, Robinson	28	1	0
Friends at Yeovil, Tracey	5	0	0
Mitcham, Austin —	11	11	3
Scarborough, Bottomley	32	4	6
Town Sutton additional, Beaufoy — —	1	0.	0
Abergavenny, Wyke —	4	2	0
Beccles Suffolk, Sloper —	12	10	0
Little Prescot Street, Booth	15	0	0
Boston, Taylor —	16	12	6
Friends, Boston, S. Barnard	3	7	6
Frampton Chapel, G. Barnard	7	7	0
Lancaster, Chartier —	11	4	6
Merthyr Tidvil, Lewis —	4	10	0
Eben. Chapel, Pontypool, Jones	3	3	0
Ditto, ditto, ditto	1	7	0
Caerleon, Evans —	7	3	0
Pontypool, Edwards —	3	0	0
Protestants living in Cumberland Lodge, Windsor Park	12	4	6
Fordham, Harris —	1	15	0
Poor People by Townsend	0	3	6
Stoke Newington, Ladies School at Mrs. Williams's	2	2	0
Hare Court, London, Webb	40	1	6
Portsea, Griffin —	16	3	0
Bratton, Wilts, Claypole	9	10	6
Devizes, additional, Sloper	1	2	0
Brighton, White, &c. —	50	0	6
Blanford, Free and Fisher	16	8	6
Thrapstone, Hogg —	6	0	0
Mickleton, Gloucester, Parish Church, Field — —	8	0	0
Langham, Trivett —	14	8	0
Hereford, Mr. Start —	7	8	6
Madeley Church, Salop, Walter —	11	10	0
Mansfield, Weaver —	5	5	0
Methodist Chapel, Newcastle upon Tyne, Myles —	13	0	3
Knaresborough, Howell —	12	0	0
Oldfield Lane, Manchester, Smith — —	9	2	0
Dover, Mather —	21	0	6
River, near Dover, ditto	2	4	6
Whitefield, ditto, Walker	1	17	6

The Subscriptions and Collections for the Germans, amounted, when this sheet went to press, to more than 11,000*l.*

(*The remainder in our next.*)

July 24, 1805. The Rev. Mr. *Davison* was ordained Pastor of the Independent Church at Bridlington, in the East Riding of York. Mr. Vint, of Idle, introduced the service, &c.; Mr. Cockin, of Halifax, offered the ordination prayer; Mr. Bottomley, of Scarborough, gave the charge; and Mr. Cockin preached to the people.

October 9, 1805. A small chapel was opened at Whizall, in the parish of Priese, Shropshire. Mr. Ralph, of Liverpool preached from Isa. lx. 7, 8. Mr. Everall and Mr. Edwards prayed, &c. In the afternoon Mr. Weaver, of Shrewsbury preached from 1 Peter ii. 4. In the evening Mr. Wilson, of Drayton, preached from Isa. ii. 3.; Mr. Ralph from Mat. ii. 1, 2.

We are happy to say that the ministry of Mr. Frey among the Jews, has lately been attended with some very pleasing appearances of success.

Many of our readers will be gratified to hear, that a Monthly Prayer-Meeting for the Spread of the Gospel (similar to those at Bristol, Frome, &c.) is held alternately at two places of worship at Newport, and one at Cowes, in the Isle of Wight, on the first Monday evening in every month, and is well

attended. In this neighbourhood, we are well informed, there is a good opening for an Academy for the Children of Dissenters, who are here very numerous; and a Dissenting Minister, of character and talents, who would preach occasionally, would have the fairest prospect of encouragement.

Patriotic Fund. On Saturday, Feb. 22, the amount of the Contributions to the Patriotic Fund, received at Lloyd's, on the Thanksgiving Day (beside the previous Contributions) amount to more than 90,000*l.* Such exertions as these, not only do honour to the national sympathy and gratitude, but they discover such an union of spirit as has seldom been known in this country; and will, we trust, tend to abate that party virulence, which too many have manifested towards all who dissent from the Established Church.

CAUTION.

It is recommended to persons who attend the more crowded places of public worship in the metropolis, carefully to avoid having property about them (especially in an evening) as a considerable number of genteelly dressed men and women make it their business to frequent such places, solely for the horrid purpose of picking pockets.

List of Lectures in and near London for March.

2. LORD'S DAY Ev. Broad Street, Mr. Brookshank; Hare Court, Mr. T. Thomas; Dean Street, Mr. Button; Peter Street, Mr. Pickett; Devonshire Square, Mr. Gray.
3. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Thomas's, Founders' Hall, Lothbury.
4. *Tu. M.* Broad Street, Mr. Goode.
5. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Hutchings's, Tooley Street.
6. *Th. M.* Monthly Meeting (Indep.) at Mr. Goode's, White Row, Mr. G. Clayton to preach. — The Sins of Believers offensive to God.
   Ev. Fetter Lane, ——

9. LORD'S DAY Ev. Broad Str. Mr. Collyer; Hare Court, Mr. Newman; Orange Street, Mr. Townsend; Chapel Str. Mr. Burder; Dean Str. Mr. Shenston; Peter Street, Mr. Rea; Devonshire Square, Mr. Gould.
10. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
11. *Tu. M.* Broad Street, Mr. Ford.
12. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. Wall's, Moorfields.
13. *Th. Ev.* Fetter Lane, Mr. Goode. — The Recovery of Peter.

16. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Hare Court, Mr. Humphrys; Chapel Street, Mr. Thomas; Orange Street, Mr. Burder; Dean Street, Mr. Wall; Devonshire Sq. Dr. Jenkins; Peter Street, Mr. Bryson.
18. *Tu. M.* Broad Street, Mr. Goode.
19. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Dore's, Maze Pond, Southwark.—Mr. Collyer, at Mr. Wall's, Moorfields.
20. *Th. M.* Monthly Meeting (Bapt.) at Mr. Rance's, Hackney, Mr. Coxhead to preach. —Christian Candour.
    Ev. Fetter Lane, Mr. Waugh. — The Blessed Effects of Christ's Resurrection.

23. LORD'S DAY Ev. Broad Str. Mr. Newman; Hare Crt. Mr. Webb; Dean Street, Mr. Dore; Chapel St. Mr. Dunn; Devonshire Sq. Mr. J. Thomas; Peter Street, Mr. Smith.
25. *Tu. M.* Broad Str. Mr. Ford.
26. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. J. Clayton's, Camomile Street.
27. *Th. Ev.* Fetter Lane, Dr. Rippon. Singing the Praises of God in Public Worship.

30. LORD'S DAY Ev. Dean Str. Mr. Clayton; Hare Court; Mr. Shenstone; Chapel Street, Mr. Gore; Orange Street, Mr. Lyndal; Peter Street, Dr. Rippon.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Bull, of Newport Pagnel.
Surry Chapel, Rev. Rowland Hill.
Spa Fields, Mr. Glascott.
Sion, Mr. Stort and Mr. Wilkins.
Hoxton, Mr. Hudson, West Bromwick.

POETRY.

On the insertion of the following Poem, we cannot omit to announce, that it is designed to recommend *The Asylum for educating the Deaf and Dumb*. That institution has existed fourteen years, and produced effects most grateful to the philanthropic and pious heart. "The Deaf indeed hear, the Dumb speak; and to these poor babes the gospel is preached." The Funds of the Society are however very inadequate to the relief of the numerous and affecting objects who solicit their assistance. Only twelve candidates can be now annually admitted; and at the last half-yearly election, forty-seven applicants were unavoidably rejected: some of whom are now, by their age, rendered unadmissible; and others have brothers and sisters suffering under the same affliction. The Society have, therefore, determined to build a more extensive Asylum, and considerably to increase the numbers whom they relieve: but they cannot execute their design without liberal and extensive support; and such support, we hope, that they will not ineffectually entreat. — Further information may be obtained from Henry Thornton, Esq. M. P. Birchin Lane, Treasurer; or the Rev. John Townsend, Rotherhithe, Secretary, who will gratefully accept any Donations for the intended Building, or Annual Subscriptions towards the general expences of the Society.

PETITION OF THE DEAF AND DUMB.

Who is that little blooming boy?
Why do no books his mind employ?
Why does he breathe no sound of joy?
Oh, he is deaf and dumb!

And who that maid, so passing fair,
Of beauteous form, but mournful air,
And with a vacant idiot stare?
She too is deaf and dumb!

Would that my language could relate
Their woe-fraught pangs and cheerless state!
And how I pity their sad fate
Who are both deaf and dumb!

Their infant years were never blest
With a soft lullaby to rest:
No prattlings e'er their love exprest,
For they were deaf and dumb!

Where healthy youthful sports abound,
And others play with merry sound,
They walk alone, or gaze around,—
As they are deaf and dumb!

When unseen dangers rush most near,
They stand unmov'd, devoid of fear;
Nor kindest cautions can they hear,
Since they are deaf and dumb!

Not all the melodies of Spring
To them can soothing pleasure bring:
Vainly the sweetest birds may sing
To the dull deaf and dumb!

From cheerful scenes to gloom they steal;
And should they pain or rapture feel,
They can no joy nor pain reveal,
Whilst they are deaf and dumb!

What knowledge can their minds acquire?
Who can their breasts with truth inspire?
Or kindle pure celestial fire
In the sad deaf and dumb?

If rich, Science, with beams so bright,
May much dispel their mental night;
And e'en illume with heav'nly light
The darksome deaf and dumb!

But if their parents should be poor,
Then (though they might obtain a cure)
All their sad woes they must endure,
And die both deaf and dumb!

Must they, ye good, whose hearts can sigh
For human grief, thus must they die?
No; to the succour you will fly
Of the poor deaf and dumb

Children, whose bosoms joyful beat
Around the social hearth to meet,
Who can your much-lov'd parents greet,
Pity the deaf and dumb!

Parents, who purest transports know,
Hasten your gratitude to show,
And aid, with lib'ral hands, bestow
Upon the deaf and dumb!

You who can list to pious lays,
And in the Church unite to raise
The fervent hymn of heartfelt praise,
Assist the deaf and dumb!

From Heav'n may great success descend,
And constant fruits their toils attend,
Who labour anxious to befriend
The hapless deaf and dumb!

And whilst we thus deplore their lot,
May that great God be ne'er forgot,
To whom we owe that we are not,
Like them, both deaf and dumb!

Hoxton Square. J. W.

LINES ON THE THOUGHT OF DEATH.

O, for that car which bore the man * of God
Triumphant to the realm of endless day,
Safe to convey me to that bright abode,
Far from Death's gloomy vale to mark the way!

A thousand diff'ring tracks its entrance gain;
Dark, dreary, loathsome to the sickening soul;
Decrepit age, and fell Disease's train,
And accidents in frightful forms that roll.

Hark! from the skies a voice, than mortal more,
Aloud proclaims, "Thy anxious fears dismiss;
"Nor faint to tread the lonely valley o'er, —
"The only way to everlasting bliss!

"The path thou hast to walk I have made plain:
"See, where my footsteps mark the dreary road,
"Press on; nor fear, Immanuel is my name;
"Nor doubt the promise of a faithful God!"

Jesus, at thy command my fears subside;
Death's terrors now no more my soul appal:
On thy kind arm I lean, Celestial Guide,
Be thou my hope, my strength, my life, my all!

Hoxton. * Elijah. STUDENS THEOLOGIÆ.

ELEGIAC LINES

ON THE DEATH OF THE REV. ABRAHAM BOOTH,

Late Pastor of the Baptist Church, Goodman's Fields.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. — Job v. 26.

WORN in his Master's work, and full of years,
The venerable BOOTH in dust is laid:
Like th' autumnal shock of golden ears,
Triumphant to the garner home convey'd!

His was the hoary head with glory crown'd,
By wisdom mark'd with dignity and grace:
His was the deep research, the judgment sound;
And his the soul sincere, and honest face.

No wanton speech, or subterfuge of art,
Disgrac'd his themes, or prov'd a want of thought:
Warm from the hidden treasures of the heart
Arose the uncorrupted truths he taught!

Simple, yet eloquent, — profound, yet clear,
He charm'd, and cheer'd, and rous'd the list'ning throng;
Impress'd the careless breast with godly fear,
And rais'd the drooping, and confirm'd the strong!

Ambassador of God! — in colours true
He amply trac'd the *Reign of Grace* divine *:
Himself a copy of the saint he drew,
A happy witness of the rule benign!

From carnal policy and worldly pride,
The pomp and forms that earthly minds approve,
He saw his Master's *Kingdom*, differing wide,
Was one mild government of truth and love †.

No seat of learning train'd his op'ning mind, —
No college tack'd a title to his name;
Yet Heav'n his gifts and diligence design'd
To shine with nobler light, and purer flame!

He rose to eminence from humble source,
On wings of zeal and patience upward borne;
Fought the good fight, and finish'd well his course,
And left a fruitful church their loss to mourn!

Yet BOOTH, with the true modesty of worth,
Th' eulogium of posthumous fame suppress'd ‡;
Unnotic'd wish'd to steal away from earth,
And praise his God, and enter into rest! ALIQUIS.

* See an elaborate work written by him on the Reign of Grace.

† See his excellent Essay, proving that the Kingdom of Christ is not of this World.

‡ He forbade, in his Will, any thing to be said of him in his Funeral-Sermon.

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Revd David Davies,

Swansea.

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THE

EVANGELICAL MAGAZINE.

APRIL, 1806.

MEMOIR

OF

SAMUEL EATON, ESQ.

THE subject of this Memoir was born in the year 1779, at Chandernagore, in the East Indies, originally a French settlement, but taken by Col. Clive in the year 1757. His father was an Irish Catholic, who went over to Bengal as a Cadet in the early part of life. His mother, who was a woman of colour, was the daughter of a French General of high repute, whose name was Desmoulin. The father and mother died nearly at the same time, leaving behind them four sons. It was the father's wish and appointment by will, that his children should have an English education. To facilitate the attainments of this object he sent over, not long before his death, twelve thousand pounds;—which sum was entrusted to the hands of two eminent grocers, in the west end of the town, with directions that every expence in the course of their education might be defrayed, and that what remained should be equally divided among them on their coming of age.

One of the sons died in the East Indies. Three of them, of whom Mr. Eaton was the second, were actually sent over to England by the grandfather, who survived their father. A confidential black servant was appointed to take the charge of them in crossing the dangerous deep; and so anxious was the grandfather that he might not be bereft of them all in one disasterous moment, that they were sent over at three different times, the same servant bringing first one, and then returning for another, till all arrived.

These children, fatherless and motherless, heirs to an immense fortune, sent for the cultivation of their minds so many thousands of miles, presented an appearance highly interesting to a feeling heart.

The eldest of the three that came to England died of a consumption at twelve years of age. Samuel, of whom this narrative principally treats, was sent to school at Brighton, where he was placed for three years under the care of the Rev. Mr. Mossop, a clergyman in the established church.

Not long after the arrival of the young people in England, an unexpected occurrence took place, which threatened deeply to affect their temporal interests. Their English guardians, who had the above-mentioned money in their hands, failed. A respectable gentleman, however, whose widow is still living, and who, having been for many years a purser in the East India Company's service, was well acquainted with the family of Mr. Eaton, generously stept forward, and took such legal steps as were necessary to protect the persons, and secure part of the property of the children. About 5000*l.* was recovered from the bankrupts' effects; and the boys were made wards in Chancery. They were sent to various places of education: Samuel, after he left Brighton, went to a school at Lewisham, which, on account of some disgust, he left very abruptly; and this occasioned his entering into a situation so replete with dangers of every kind, that he will doubtless reflect upon his deliverance from them with admiration and praise to all eternity.

Coming to London, and rambling about this great city, where perils present themselves at every turn to the young and inexperienced, he saw a bill of apartments to let;—which led him to become an inmate in a family which had like to have proved his ruin. The principals in this family were infamous and abandoned characters; they had, however, sufficient craft to conceal their wickedness, in a considerable degree, from this young man, who lived with them about five years. Finding that he was entitled to considerable property in England, and that he had the most flattering prospects from the east, they kept him from all his former acquaintances, and, upon various pretences, removed with him to Bristol, to Cardiffe in Wales, and to other parts of the country. When his own dividends from the bankrupts' effects were spent by them, they brought him again to town, that he might apply for his share of the brother's property, who had died at twelve years of age. His good friend the purser was dead; and they discountenanced his keeping up any acquaintance with his widow, though she still felt a tender solicitude for his welfare. That he might shun society, even of the most virtuous kind, as much as possible, the people he lived with endeavoured to instil into his mind the most despicable ideas of the female sex; and, in fact, kept him as in a prison. In fine, from the future developement of the character of this family, apprehensions have been entertained, that when the young man's property was all spent, his life itself would have been in danger! Mr. Eaton has since said, that his mind must have been infatuated to a great degree, not to see through their mercenary and iniquitous designs.

The time, however, for his deliverance at length arrived. The wicked are taken in their own net. The person in whose house he resided, in order to further his crafty and self-interested schemes, called upon a professional gentleman to assist him in a plan, which appeared to be to get the young man's property

completely into his hands. Happily for Mr. Eaton, the gentleman applied to, suspecting the ill design, put him upon his guard against his pretended friend, and took effectual steps to rescue him from the hands of villany.

As his property in England was considerably diminished, and his coming into actual possession of the very ample fortune left him by his father and grandfather in the East Indies was somewhat uncertain, he thought it expedient to engage in some profession. Accordingly he articled himself as a clerk to the gentleman who had interposed to protect him against the designing people with whom he had lived. He afterwards married his sister, by whom he had one child, who survived him only a few months.

About a year before Mr. Eaton's decease, he was out on his professional engagements in a smart shower of rain, and sitting afterwards in his wet clothes, he laid the foundation, it is supposed, of that complaint which at length brought him to his grave.

He had been an occasional hearer of the gospel, for upwards of two years, at Union Street, Southwark. But it was not till Thursday, the 19th of June, 1804, a few days before he died, that the minister of that place had any personal interview with him. He then found him in the last stage of a consumption, and, what was much worse, in the gulph of despair. Mr. Eaton acknowledged that God was just and holy; but added, "I shall go to Hell, and be damned." He was apprehensive that he had sinned the sin against the Holy Ghost, and could not be pardoned. Mr. H. explained to him his views of the nature of the unpardonable sin, called his attention to that awful passage in Mark iii. 22—30, and observed, that the sin there described appears to have been a malicious ascribing to the agency of Satan those operations of Christ which were wrought by the power of the Holy Spirit. It was further remarked, that no man can be said to have committed the unpardonable sin, who discovers real repentance for sin, since none but the impenitent are excluded the kingdom of Heaven. Mr. Eaton received every word of instruction with uncommon eagerness and solemnity. After prayer, he begged to be seen again as often as possible. The next day Mr. H. saw him twice; and Mr. Eaton, having desired that they might be left alone, he recited a brief history of his life and experience. He began with saying, "I had the misfortune to be born of rich parents." He then mentioned his having been sent over to England for education, and some of the disasterous circumstances which have been already referred to. Being asked by what means he had been led, in his peculiar situation, to a serious concern about his soul and eternity,—what ministers he had heard, and what books he had perused,—he replied, that he had heard Dr. Ryland and Mr. Lowell at Bristol, and different ministers in London. As to religious books, his

reading had been very confined; but Bunyan's Pilgrim's Progress was one of the first books that induced him to think of setting his face towards Zion. Besides this, and Messrs. Jay's and Lowell's Sermons, he had read little else in divinity but the Bible. The sacred Scriptures, with the Holy Spirit that indited them, had been his chief teacher. His friends say that the law of the land, which was to have been his profession, and the gospel of Christ which makes wise unto salvation, were almost his whole study.

During this interview he was still in a desponding frame, saying, "I am a great sinner; I deserve Hell, and I believe I am going to it; I have quenched the holy Spirit of God." 'Why do you think so?' "I cannot pray mentally; I believe I shall be damned."—This kind of language he frequently used to those that were about him. When reminded that the blood of Jesus Christ the Son of God cleanseth from all sin, and that he must not limit the Holy One of Israel,—he replied, in the same melancholy strain, "I know that God is holy; but I believe I shall be lost. The first sermon I heard you preach was from these words, "The Lord hath made all things for himself, yea, even the wicked for the day of evil:" I am that wicked person that the Lord hath made for the day of evil." Mr. H. expressed a strong hope that he was mistaken in his views, and that the Lord would have mercy upon him, as he was so deeply convinced that he deserved Hell, and did not, like Satan, charge God foolishly for the punishments he might inflict. "Ah," said he, "you judge of me charitably, like a Christian; but I see no hope for my soul! I am a lost soul! Oh sin, that hateful and accursed thing!"

His views of the dreadful nature and consequences of sin were uncommonly strong and affecting. While this dear young man pierced the heart by attempts to justify his own despondency, Mr. H. replied, "Well, I am sure it is my duty, as the servant of Christ, to preach the gospel to you; and to say as Paul and Silas to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." We are nowhere told that divine mercy is confined to persons of any particular age or character; whosever repents of sin and believes in Jesus, shall obtain salvation."

Mr. Eaton often spoke of the perfections of God with the most profound veneration. But though deeply impressed with sentiments of the divine purity, he was not sufficiently acquainted, at this time, with the riches of grace and mercy. Having prayed with him, Mr. H. left him more composed and comfortable in his mind.

In the evening he called upon him again; when Mr. Eaton expressed his gratitude and affection, in terms that shewed how much he valued any attempt to promote his best interests. From

the overwhelming sense of guilt he discovered, a suspicion arose that probably, at some or other period of life, he had been suffered to fall into gross immoralities. But no trace of this could be found, though himself and his most intimate friends were spoken to on the subject. His own words were, "I have led a moral life; but what is morality? my heart is so wicked!" On Saturday the 21st, Mr. H. saw him again. He expressed a deep conviction of the holiness of God, and the power of indwelling sin, and lamented that sinful thoughts intruded themselves into his mind in dreams.

About half past ten in the evening, Mr. H. being sent for by his desire, and remarking to him that he appeared more tranquil than usual, and seemed to have some hope in the Lord,—Mr. Eaton exclaimed with an energy that will long be remembered,

"'Tis done, the great transaction's done!
"I am my Lord's, and he is mine!
"He drew me, and I followed on,
"Charm'd to confess the voice divine!" DODDRIDGE.

He added, "Jesus Christ is my Saviour; God hath loved me with an everlasting love!" with other expressions of the like import. He then intimated a wish, if the Lord should spare him, contrary to his expectations, of entering into church-fellowship, and engaging in the work of the Christian ministry.

On Lord's Day evening, the 22d, Mr. H. saw this young man for the last time. During the whole of this interview, which was long, he was in great agony of body. His frame of mind also appeared at first rather low and dejected. He did not know, he said, whether it was not a temptation of Satan to deceive him, when he had entertained and expressed a hope that he was a believer. He laboured to convey, in the strongest terms, his ideas of the excellencies of the Divine Being, and the evil of sin. Never, surely, did any person discover more humbling views of himself. Seeing him gasping for breath, and, apparently within a few hours of eternity, Mr. H. said to him (with a view to impress the witnesses of this solemn scene with a consideration of the vanity of the world) 'What would wealth do for you now, my friend?' "Wealth! wealth!" said he, "'tis impious to mention it:"—and then, with great and continued importunity, he called upon the Lord to release him.

During the struggles of his dissolving nature, he was reminded of the severe sufferings of Christ. Soon after this he said, with great emotion, "I have a sight of the Lord Jesus expiring at Calvary! O my Saviour, what didst thou suffer for me! I have one doubt," said he, "I want patience."

He desired Mr. H. to read some hymns to him, and mentioned particularly the 23d of Dr. Doddridge; the subject of which is, Rejoicing in our Covenant Engagements to the Lord.

"O happy day that fix'd my choice
"On thee, my Saviour, and my God," &c.

Having requested that this hymn might be sung, he joined in singing it; and when he came to the third verse, quoted in a preceding part of this narrative,

"'Tis done, the great transaction's done!
"I am my Lord's, and he is mine!" &c.

he sang these lines with such strength and fervour, as to be heard all over the house. "Don't think me a madman, don't think me a madman," said he; "I would sing louder if I could." His soul was wrapt up in a sacred extacy of joy and delight.

He then desired that the 137th of Doddridge might be read:

"Enquire, ye pilgrims, for the way
"That leads to Zion's Hill;
"And thither set your steady face,
"With a determin'd will!"

In singing this also, and another by Dr. Watts ("There is a land of pure delight!") he joined as well as he was able. He was then within twelve hours of an eternal world; and presented a most interesting spectacle to every humane and reflecting observer. — Such were the agonies of his body, and the solemnity and triumphs of his soul!

Twice he attempted to utter some sentiments that powerfully impressed his mind; but the exhausted powers of Nature prevented him from saying all he intended. To the minister who visited him, he spoke distinctly these words, "God sent you into the world to tell sinners that Jesus Christ died to save them. I am a sinner! he died to save me, and all sinners that believe in him!"

After having been commended to God by prayer, and taken leave of his friends, Mr. Eaton dozed most of the night. At intervals, however, he was awake; and manifested to the last the most ardent devotion towards God, and the tenderest affection to all that were about him; and on Monday, the 23d, about eight o'clock in the morning, the spirit of this good man forsook its poor emaciated tabernacle, and entered, without doubt, into the everlasting kingdom and joy of its Lord!

At his own request a sermon was preached at Union Street, on occasion of his death, from Zech. iii. 2, latter part, "Is not this a brand plucked out of the fire?" A passage chosen by the deceased as peculiarly applicable to his own case. Nothing was farther from his mind than any applause to himself. "Don't deceive your congregation," said he, "in what you say about me." He wished to give glory to God, by publishing the riches of his grace to a poor perishing sinner.

The reader, it is hoped, will excuse a reflection or two suggested by the above narrative: — Mr. Eaton was born in circumstances which presented the most splendid prospects as to the present world. It was the wish of his friends, that when his education was completed, he should return to the East Indies, or

spend the remainder of his days in England in affluence and dignity. Such was the scheme of his earthly parents; but the sequel of his life shews, that his heavenly Father had in view an object infinitely more important, in bringing him to this country. Had Mr. Eaton continued in the place of his nativity, he would probably have lived and died a stranger to the only Saviour of Sinners: but here he was brought to the knowledge of the gospel, and trained up for the enjoyment of eternal glory. What is the earthly inheritance which was intended for him, compared with the inheritance, incorruptible, undefiled, and that fadeth not away, which there is reason to believe he is now in possession of! How mysterious are the ways of Providence! Glory to God in the highest, from the church militant and the church triumphant!

THE CHARACTER OF DEISM.

Deism is the verbal acknowledgment of the being of a God, with a denial of any communications from him by supernatural revelation. All pretensions to such a discovery of the mind of God to man, it pronounces absurd, enthusiastic, or impossible. It banishes the Almighty Parent from one branch of his rational family; and prohibits the children of this family, sojourning in this terrene part of his dominions, from entertaining the least expectation of learning any thing of his brightest perfections, or receiving any assurances of his paternal favour and merciful forgiveness. Certainly, this general aspect of Deism is not calculated to raise any strong predilection in its favour, unless on such as dread the near approaches of that amiable and holy light, which, whilst it irradiates and cheers the humble and upright soul, discovers and reproves the characters and the deeds of darkness.

On a closer inspection of the several characteristics of Deism, we may distinctly perceive that the assumption of superior rationality and deep penetration, is one prominent feature. In the maintenance of this claim, and in aversion to the Bible, it may be conceived that the advocates of Infidelity are sincere and serious. Indeed, when we bring these Children of Reason into contrast with a Newton, a Butler, a Johnson, or a Jones, we may well feel surprized at the injustice and indecency of such a claim; but when we call to mind, that the first requisition of the gospel is that unfeigned humility, which is the offspring of self-knowledge, our wonder will subside. In this pride of intellect and supercilious contempt of others, we recognize that race, whom Revelation pourtrays and admonishes, as thinking more highly of themselves than they ought to think; and whose awful condition drew from the lips of our divine Philanthro-

pist that address, "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 (to abase the proud, and to shew favour to the humble) it seemed good in thy sight." Ah, how far are such from receiving the invitation of him who says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls!"

Deism is passionately fond of the satirical character. Raillery and Banter are its favourite weapons; and of these arrows its quiver is always full. "Ridicule is the test of truth!" exclaims the Deist; and labours hard to procure for this absurdity the reputation of a sound axiom. Were the validity of this criterion admitted, what truth of natural religion might not be confuted and cashiered by a stroke of satire? Even the underived existence of the great Supreme might be discarded from the list of established doctrines by the flippant pun of a modern wit. It is justly observed by an eminent writer, that, "Supposing it barely possible that the great God should reveal his mind and will to men by miracle, vision, or inspiration, it is a piece of contempt and profane insolence to treat any tolerable or rational appearance of such a revelation with jest and laughter, in order to find whether it be divine or no; and yet, if this be a proper test of revelation, it may properly be applied to the true, as well as to the false, in order to distinguish it. Suppose a royal proclamation were sent to a distant part of the kingdom, and some of the subjects should doubt whether it came from the king or no, is it possible that wit and ridicule should ever decide the point? Or would the prince ever think himself treated with just honour, to have his proclamation canvassed in this manner on a public stage, and become the sport of buffoons, in order to determine the question, whether it is the word of a king or no? Let such sort of men go on, at their dearest peril, and sport themselves with their own deceivings; — let them, at their peril, make a jest at the Bible, and treat the sacred oracles of Christianity with scoff and merriment: but then, let them lay aside all their pretences to reason as well as religion, and as they expose themselves by their writings to the neglect and contempt of men, so let them prepare to meet the majesty and indignation of God without timely repentance! It surely betray a superficial mind to laugh when called to reason; and that must be a dark and hollow cause, which shuns the steady light of sober investigation!

Infidelity is further known by an affectation of the name and garb of Liberty. Its votaries compliment each other with the appellation of Free-Thinkers, as if they alone had courage to rise above vulgar prejudices, and assert the rights of enfettered Humanity. Though themselves are the slaves of Corruption, they promise liberty to others; and, like the French Con-

vention in the plenitude of its madness, offer their assistance to every nation and people that wishes to recover its freedom from the controul of Conscience and Scripture, saying, "Let us break their bonds asunder, and cast away their cords from us; for whatever crafty priests or the superstitious multitude may say, our invincible determination is, that this man shall not have dominion over us." By these specious professions of Liberty, Deism seeks to catch the untutored imagination; and, by this device, many a youthful mind has been attracted, entangled, and eternally undone.

Deists dwell much upon minute objections. On these they continue to ring everlasting changes, though they have been obviated again and again, in a manner the most satisfactory to every mind not darkened by prejudice and prepossession. They pore over the fair form of Christianity, not to contemplate her harmonious and sublime proportions; but to fasten on every fold of her flowing drapery, which comports not with that standard of ideal excellence and beauty which their unsanctified imagination has established. O that these carping sons of Folly would learn, from the mysteries and *seeming* incongruities of the natural world, that if there be any analogy maintained among the productions of the same Almighty hand, — between the universe and the revelation of God, grandeur and comprehension will be the inimitable stamp of their divine original, while their *minutiæ* may escape or confound the penetration of short-sighted man.

Another trait of Deism is credulity. The name of unbelievers can apply to the Deist only in relation to what God has spoken in times past by his Prophets, and in these latter days by his Son. In the dogmas of Infidelity, credence is unlimited; and he believes in hope against hope, and against the clearest moral demonstration. Let no one charge the Deist with incredulity, when it is recollected that he believes that wicked and designing men formed a system of doctrines, reflecting the highest glory on the character and conduct of God; laid down rules of morality so pure as to detect the sins of the heart; exposing hypocrisy and wickedness of every species in the most pointed and impartial manner; and then, with serene confidence and child-like simplicity, assume not merit to themselves for their sublime discoveries, but ascribe the whole to the inspiration of God. The apostles of Christ bore witness to the resurrection of their crucified Lord before Jews and Gentiles, Kings and Rulers, calmly meeting reproach, bitter persecutions, the loss of every earthly enjoyment, and Death in its most alarming forms; — yet the Deist believes that these twelve men, of plain education and manners, — of sound common sense, unsophisticated by the maxims of worldly policy or false philosophy, — that these very men invented, and persisted in maintaining a downright falsehood (and which they must have known to be such) at the expence of every thing men hold dear in this world, and with-

out any prospect of compensation in the world to come, except the severe doom of hypocrites, — deceivers of men and blasphemers of God. Indeed, it requires the faith of a Deist to digest such absurdities as these; and we should look for it in vain, even in him, in any other connection than that of revealed religion.

Finally, Were we to say that Deism is peculiarly distinguished by the form of cruelty, facts of the most painful nature would fully support the justice of the remark. We need not produce in evidence the reign of Terror among the Infidels of France; when, having assaulted the throne of God by an open disavowal of his moral government and being, they proceeded, with horrid consistency, to sport with the lives of the subjects of his government, just as caprice, convenience, or political interest seemed to require; exhibiting over their graves the grand catholicon of Infidelity, *Death is eternal sleep!* If to deduct from the miseries, and to increase the innocent enjoyments of human life, be the concern and endeavour of the true philanthropist, what pretensions to that character can he adduce whose zeal and exertions uniformly tend to seal up the springs of personal, of family, and of public happiness, and to aggravate the numerous ills of mortality? The gospel reveals the Person and Sacrifice of Christ Jesus as the only foundation of hope to a guilty creature, in the presence of his just and almighty Judge. Here Faith takes her station, — here immortal Hope finds firm footing and solid rock. Deism rashly attempts the subversion of this sure foundation which God has laid in Zion; and, adding folly to cruelty, proposes the quicksand of Scepticism as more eligible; or declares that the fabric of human confidence for eternity, needs no other basis than such as is suited to a castle in the air. In the absence of every other joy, and when surrounded by sorrows of every alarming kind, the gospel of our Lord Jesus presents to the believer the cup of sovereign consolation. Deism, with a malignant sneer, dashes the soothing draught from the lips of the trembling sufferer; and then with triumph leaves him to mourn the destruction of his last and only comfort. The gospel sheds a gleam of celestial light over the deep valley of the shadow of Death, — opens a vista through the regions of mortality, and discloses to the eye of faith the beauties of the land of Promise, — consoles surviving Christians, by reminding them that those who sleep in Jesus are only gone before; and that, ere long, they shall rejoin them in their Father's house above, to part no more for ever! But Deism, cruel Deism, pants to extinguish the last bright ray of life, — to rend the bosom of holy friendship with unavailing and inconsolable distress: in short, to arm all the evils of life with tenfold energy, and then, to complete the tragedy, affix the dreadful seal of annihilation to the closing scene.

These are some of the genuine features of that hydra of the

moral world, Deism. And what is there here to attract the regards, or fascinate the heart of man? From this image of darkness, deformity, and death, turn, O my soul, to the contemplation of that God whose revealed name is Love! — of that Redeemer who heals all the diseases of the mind! — of that gospel which brings life and immortality to light, furnishing to the humble follower of Jesus that glorious hope, which is like an anchor of the soul, both sure and stedfast; and which entereth into that within the vail, whither the Forerunner is for him entered, where there is fulness of joy, and where there are pleasures for ever more! FIGLINUS.

Sheffield.

EXTRACT OF A LETTER

FROM THE LATE REV. ROBERT HALL,

OF ARNSBY,

TO THE LATE REV. JOHN SHARP,

OF BRISTOL, THEN AT MANCHESTER.

Arnsby, March 7, 1787.

WITH respect to the subject of *Duty*, I think the consideration of three things would set it in a clear light:

I. That obligation does not arise from mens' different dispositions: God's language not being on this wise, "Please yourselves, and you will please me."

II. Secret decrees, or divine intentions, whether relating to mercy or misery, cannot be either the rule or measure of duty, nor the ground of obligation. Revealed things belong to us and to our children for ever. Obedience must be a compliance with some known or knowable rule; therefore,

III. That which faith, or any other act, evidenceth, cannot be the ground or warrant of duty; because what is evidenced by believing, or any such act, whether relating to the mind of God towards man, or in the mind of man towards God, is not, and cannot be known, till what is the evidence of it take place, or be performed.

What is duty must be enjoined, either (1.) By the moral law, or (2.) By positive law, or (3.) By the gospel.

But duty is not enjoined by the moral law, unless it be the duty of all to whom God speaks to believe what he says is true; which so many inconsiderately deny.

The duty of men in general is not defined by positive law; because that relates, under the gospel dispensation, as I conceive, only to the conduct of those who are already professed believers.

attend; and, to add to my grief, I could scarcely be heard; what with the interruptions made by the entrance of the people, the buzz of those who were passing each other in their seats, the rising up and sitting down of others, and the noise of the doors. I proceeded no farther, and went out. My sorrow was, however, still increased, when passing by the doors of the house of my God, I overheard the following dialogue:

A. Are we in time?

B. O yes; the prayer is not yet begun.

A. Well, then, I am time enough!

"Time enough," said I! "What! am I then of no importance! I who dwelt in the heart of Christ, cannot I gain admittance to the ears of this people! Time enough! when God saith, "Wheresoever I record my name, I will come unto you and bless you."— My God, Mr. Editor, will certainly vindicate my cause, and enquire the reason why men will not come to hear

your much neglected Friend,

THE BIBLE.

REFLECTIONS ON GENESIS XIII. 7—14.

THERE is something peculiarly instructive and edifying in this part of the history of Abram and Lot; and it may profitably employ our reflections for a few moments; for it is an important feature in Scripture-biography, that it developes the whole of characters. There is no secret reserve, — nothing glossed over; but the imperfections and failings of good men are recorded for our caution and warning, as well as their gracious dispositions and holy actions for our imitation.

1. This history corrects a very common error: — That an increase of wealth implies and involves an increase of happiness. Abram and Lot were both increasing in substance; but it was connected with an increase of dependants and servants, and with an enlarged establishment. Peace and repose are often interrupted; servants disagree, and make their unwelcome appeal to their employers. This often separates chief friends, and robs the elevated of much tranquillity. The history before us is not a solitary instance. We can appeal to the experience of very many, which will corroborate and confirm it. "If riches increase, they are increased that eat them; and what good is there to the owner thereof, save the beholding of them with his eyes?"

2. We cannot withhold applause from the amiable character and condescension of Abram: he was the superior in age, wealth, relationship; yet he concedes his right, he stoops, he yields, and refers the choice to Lot. How forcibly did he ex-

emplify the glowing description given of charity by the apostle *! Did this disposition exist, altho' it were in an inferior degree, in the world, how speedily would it terminate feuds and broils! and strife and contention would soon cease. Let us seek an increase of this gracious temper, that we may thereby increasingly adorn the blessed gospel of Jesus our Lord, who was "meek and lowly in heart."

3. We observe the false estimate we are likely to make, and the erroneous and fatal choice we shall make, if we are regulated by outward appearances and carnal motives. Sodom was well watered,—the plains were verdant,—the prospects pleasing,—the land fertile; and, alas, Lot appears to have consulted nothing, save a suitable portion and provision for his flock and herds! The character of the inhabitants of the cities of the plain could not be unknown to him, though disregarded. The consequent danger and exposure of his family; his immediate departure from the counsel and pious example of Abram, and from the divine worship in Abram's house, appear to have had a small share in his consideration. Some have thought, that Lot was at this period unconverted; and that the trials he here met with, when his soul was vexed from day to day, was rendered instrumental to bring his "wandering heart to God."

4. Behold a practical comment on the aphorism of our Lord—"Blessed are the meek, for they shall inherit the earth."—The way to succeed, in a worldly respect, is frequently to recede from claiming our full right—to be submissive—quiet—calm; and to refer all to the appointment of infinite wisdom. Choose then my inheritance for me, O Lord: there is not any thing I so much dread as having my request in temporal things, but leanness in my soul. Abram gave up his just right to choose; but his covenant God appointed him the best portion here, which he could possess and enjoy with a calm and thankful mind, and the pleasing prospects of faith, into a better and a more enduring substance than the earthly Canaan. L— C——L.

* 1 Cor. 13.

MARY AT THE SEPULCHRE OF JESUS.

They have taken away my Lord, and I know not where they have laid him. John xx. 13.

When historians are about to commemorate any extraordinary action, or record any remarkable saying, it is common for them to take particular notice of the scene where such actions were performed,—such words spoken; and it may be worth our while to observe where Mary was when she uttered the exclamation which stands at the head of this paper. She was in a garden: a place which, from its variegated beauties and charming scenery, has

ever delighted the eye, and gladdened the heart of those who love to admire the great Creator in his works. — It was a garden in Palestine; of the luxuriant vegetation of which, as well as the exquisite odours exhaled from its aromatic shrubs, we in these colder climes and more steril regions can form but very faint conceptions; and it was the garden of a rich man, — an honourable counsellor, in which cultivation was no doubt carried to its greatest perfection, and Nature assisted by every means that art could invent and munificence supply. Mary appears, I think, from the scriptural accounts we have of her, a person who was not likely to be inattentive to the beauties of Nature or of Art. Whatever she might have been while seven demons raged within her bosom, there is in all her conduct subsequent to her deliverance by the hand of her compassionate Redeemer, a softness, — an affectionate fervour, — an ingenuousness, — an holy fortitude, which speaks her, at least to me, to have been a woman of peculiar susceptibility and greatness of soul. But, whatever she might have felt at another time, the charming scenes around had *now* no charms for her: the flowery tribes had no loveliness to attract her eye; the balmy perfumes no sweetness to regale her olfactory nerves. She is in search of a far different object; she seeks not her living Lord, whose soothing tenderness had so often chaced away her sorrows, — whose delightful converse had so many times gladdened, while it improved her mind; — no: to these sweet privileges she had now bid her last adieu! But she comes to look for the dead body of her beloved Master, anxious to perform the last act of duty and affection; and to ease her overloaded bosom, by bedewing his cold corpse with her tears. Full of these mournful thoughts, she weeps, — she stoops, — she looks into the sepulchre: and what does she see there? Instead of a lifeless corpse, behold two glorious inhabitants of the invisible world! two radiant angels, shining in all the refulgence of immortal glory! — Surely, these bright appearances will arrest her attention, and divert her from her purpose! — Ah! no. They are, indeed, fairer than the sons of men; but they are not her Jesus! and could all the bright orders of the celestial hierarchies descend to her view, they could not compensate her for his loss. She takes no notice of their superior beauties; she does not even start at their unexpected appearance, but immediately tells them the cause of her distress — "They have taken away my Lord, and I know not where they have laid him!"

We will here take leave of Mary; but we will retain her lamentation, and see whether it may not, in some cases, be adopted as our own. In our necessary intercourse with mankind, we are frequently constrained to complain of the vanity and futility of every thing around us: conversation cannot long be kept up, even among the elegant and well-informed, with a proper zest; it soon degenerates, — it ceases to interest, — it fatigues: and why is this? Alas! "They have taken away my Lord, and I know

not where they have laid him!" In a land professedly Christian (as a justly celebrated minister has lately observed) Christ is excluded from the court, the senate, and the camp; his life and his death, his resurrection and intercession, his perfect atonement and finished salvation, are regarded as obsolete and unfashionable topics; the introduction of which, in a polite circle, is highly indecorous, and immediately entitles the speaker to the name of Puritan, or Methodist; and where these subjects, which comprehend all that is important to dying immortals, are exploded, who can wonder at the barrenness of our discourse? Sometimes I have entered a temple, dedicated to the Most High, and heard an eloquent and well-studied harangue: the preacher has displayed almost the powers of a Cicero or a Demosthenes; his language was florid — his periods well turned — his pronunciation regulated by the best rules of grammatical propriety — his gesture was perfection itself; yet, with all these attractions, my attention soon began to flag: my mind was unimproved; my heart unaffected; my soul unblest. I sought the reason, and I quickly found it: there was much logical definition; much acute argumentation: there was a great display of the preacher's erudition; perhaps, too, there was much Heathen morality; but one thing was wanting; — Christ was not there: "They had taken away my Lord, and I knew not where they had laid him!" and a Christless sermon, however eloquent, is to me as a body without a soul; for the Spirit of God has long since taught me, that "none but Jesus can do helpless sinners good."—Again, I sometimes go into the society which is far dearer to me than any other the world can afford; I mean that of the people of God. Here I expect, and generally find, improvement and pleasure going hand in hand: but it is not always so; there are periods when, even among these much-endeared connections, I feel dulness and languor, dissatisfaction and satiety, creeping upon me; our hours drag heavily along; and we neither receive nor communicate any real good: the cause is evident, — Christ is not in the company; or at least if, in fulfilment of his own gracious promise, he is present, he is an almost unnoticed guest; the world has been suffered to intrude; and, instead of talking "of all he did, and said, and suffered for us here below; the path he marked for us to tread, and what he is doing for us now," we are considering what we shall eat, and drink, and wear; rehearsing the news of the day, and an hundred other frivolous topics: these have found admission, and they have hid our Jesus from our mental eyes; — "They have taken away our Lord, and we know not where they have laid him."

May we not go one step further; and enquire whether the closet of the believer is not sometimes witness to a similar disappointment? When the child of God is in his right mind, this is the seat of his highest enjoyment: here he meets, and sweetly communes with him whom his soul loveth: here he forgets the world, with all its

cares, and all its allurements; and antedates his future glorious rest——

> "In secret silence of the mind,
> "Our Heav'n, and there our God we find."

But are we always thus blest? — Ah! no: sometimes the grand adversary finds admission even there; and brings with him some "tempting bait," some vain and foolish thing, to draw off our minds from God, and "thrust our Saviour from our arms." Instead of meditating upon holy and heavenly themes, our hearts are like the fool's eye, roving even to the ends of the earth; prayer is no longer a delightful privilege, but a burdensome task; and if we spend our accustomed time, it is because *it is accustomed*; and we secretly long till the tedious hour is over. O, my Christian friends, what seasons are these! we may take up our Bibles, —we may bend our knees; but, without fixedness of heart,— without the aid of the Holy Spirit,—and a sweet and solemnizing sense of the Divine Presence, our devotion is an empty form: — like Mary, we are present at the sepulchre; but "they have taken away our Lord, and we know not where they have laid him!"

If these observations are just, they tend to confirm this point,— that Christ is all in all. Ordinances and means, public and private, may be diligently attended, and it is right they should; but it is His presence that must put energy into them, and make them beneficial to the soul. Christian friendship may and ought to be cultivated: but unless all our communications with each other tend to lead our minds up to that "Friend, who sticketh closer than a brother," they only glew the mind faster to the creature, and eventually do us more harm than good. The works of creation deserve the most attentive investigation; but, except we look "through Nature up to Nature's God," all our philosophic attainments will but swell our pride, and pervert us from the simplicity of the Gospel. O, that from henceforth I may seek Christ in every thing, and never rest satisfied till I find him! Whenever terrene objects would allure my senses, and engage my affections, may I be enabled to turn from them all, and continue my anxious search until, by the eye of faith, I can see my Redeemer, and embrace him with sensations similar to those which filled the enraptured heart of Mary, when she exclaimed *Rabboni!*

Sandwich. E. T.

MORAL INABILITY PROVED FROM SCRIPTURE.

Although much has been ably written on the subject of natural and moral inability, its nature and importance do not appear to be well understood by many readers. Probably this may be owing, in some measure, to the want of a few plain Scripture-

examples. If two or three may be likely to yield more satisfaction, with some description of professors, than the usual laboured mode of some writers to explain it, it were easy to select them. Thus, in Luke xi. 7, 8, where the person applies to his friend at midnight for a few loaves, his excuse for declining the application, "I cannot rise and give thee,"—our Lord interprets by "will not." 'I say unto you, though he will not rise,' &c.——The young man (Matthew xxi) that was commanded to sell his property, and give to the poor, with the promise of a treasure in Heaven (see v. 29) had it as much in his power to comply, in a natural sense, as the man in the above parable. Both, however, wanted inclination and will (or moral ability); and neither could properly plead any other excuse for non-compliance than was owing to this cause.

When the apostle John observes, that "whosoever is born of God cannot sin, because he is born of God," none will dispute, and all will perceive, that such a person has it as much in his power to sin, as to natural ability, as ever: but his inclination and will are now against sin; and he is no otherwise unable to sin than in this view and on this account: the love of holiness morally disables him from sinning. In some such sense as this, we must probably understand the limitations of the Divine Power itself: for God's ability can be subject to no other restrictions than what his sovereign purpose and will have imposed. He has, unquestionably, natural ability to save all; but, according to his purpose and will, he is able finally to save only those that come unto him by Christ Jesus.*

We, cannot, however, lay the blame of a disobedient life anywhere but on our own evil, perverse, natures: for we pursue our own will and inclination, in preferring folly to wisdom, and iniquity to holiness. We love darkness rather than light, while our deeds are evil: and this is, undeniably, our reason for following the works of darkness; and not because we have no natural ability to renounce them. Nor, had we any other plea for rejecting Christ and his kingdom, in our natural state, than what ought to be sought for in the perverseness of our wills,—"we would not have this man to reign over us:" we did not like it. Hence it happeneth, that when once sinners are willing, in earnest, to be saved, all difficulties in the way presently vanish: they find a willing Christ and faithful promises; and along with these, ability to forsake all for them. So true is it, that nothing keeps us from Christ but the disinclination of a sensual mind and unbelieving heart†. We will not come to Christ for happiness, but are quite willing to go elsewhere; because that better suits our foolish imagination and depraved taste.—This is our *cannot*, which leaves us under all the guilt of a *will not* §.

* Heb. vii. 25. † John v. 40. § Isa. i. 19, 20. Ps. lxxxi. 11, 12.

It has, I think, been deemed the grossest Arminianism for a preacher to say, "we may all be saved if we will;" but it seems perfectly consistent with the soundest Calvinism and plainest Scriptures, since nothing but a will is requisite to be made partakers of divine blessings. "Whosoever will, let him come and take of the waters of life freely." It is, moreover, as comfortable Calvinism to those who desire, above all things, to be saved, as that God hath no pleasure in the death of the sinner, but rather that he turn and live: for if they are truly willing, grace has made them so; and what is there to hinder their salvation, when God is as willing as they? This, however, it may be needful to remark, is more than a feeble, indolent, ineffective wish. It is that which originates in the power of God, and is effectual to all the purposes of subjection to his will, and delight in his service and ways; "for it is God that works in us both to will and to do;" though it is purely our work to oppose his will, by obeying our own.

It will hence appear, that the above distinction is not so trifling and unimportant as some would have us believe; for it obviously enters into the composition of divine truth, and makes no inconsiderable part of our own experience. It is clear also, that sinners are not dead, in the sense of stones and posts; for then they would be as innocent as they, in the gratification of every evil propensity. Nor, in that case, would the Spirit of God have employed entreaties, warnings, expostulations, invitations, &c. to persuade and to overcome their prejudices, disinclinations, and aversions. It is more certain that spiritual death is described as a sleep*, in which all the powers of the mind are entombed in ignorance and kept under the dominion of flesh; "for to be carnally minded is death." A death more nearly a-kin to that of the Devil, which consists in pride, hatred, enmity, and alienation of heart from God, than to that of a senseless log of wood. Thanks be to God if he hath conquered our hearts, and made us willing in the day of his power! for, like others, we were destroying ourselves, by willingly following the devices and desires of our own hearts, even when the light of Truth and strong convictions opposed us therein.

H. K.

* Eph. v. 14.

CHRIST'S VICTORY OVER DEATH.

It is appointed for all men once to die. This the curse of the law hath declared; "and no man hath power over the spirit to retain the spirit, neither hath he power in the day of death: and there is no discharge in that war." It is from Sin that Death hath received his power. Sin arms him with vengeance

against the human race; and the divine law, which sentences to death, gives authority to the power he employs. "The sting of death is sin, and the strength of sin is the law." This enemy of man found not a match for his power but in him, who, though he fell in the combat, rose to die no more. Being God over all, blessed for ever, Lord of life and of death, he possessed sufficiency of power to perfect and maintain his conquest over the King of Terrors. He displayed his authority and power, when with such ease he did cast out Devils; and when, to the word of his mouth, he who had the power of Death submitted with such servile fear. But it was through Death he obtained a victory over this common enemy; and how it was thus obtained is of importance to enquire.

In the fulness of time, God sent forth his Son, made of a woman, made under the law. This law, under which he was made, subjected all the descendants of Adam to death, as the punishment of sin, to all that can be conceived miserable in the separation of soul and body, and in the separation of both from God, to lie under his vengeance in suffering the punishment due to their offences. "The wages of Sin is Death." The demands of the law, which sentence man to death, are righteous and just; and must, in every *iota*, and to all their extent, be fully answered. When this is done, Justice is satisfied; and the law can demand no more. Our Lord Jesus Christ engaged to bear this curse, — to subject himself to all that was in that death which the law threatened. He hath redeemed us from the curse of the law, being made a curse for us. He who knew no sin, was made sin for us. The Lord laid on him the iniquities of us all; and when he placed himself under the law, guilty by imputation, it would not let him go till he had endured all the punishment due to his elect, and paid the utmost farthing which it exacted of them. The arrows of Death, dipped in the poison of the curse, stuck fast in him, wounded him to the soul, till he was sorrowful, even unto death. During his humbled life, and particularly toward the close of it, in the garden of Gethsemane and on the cross, he felt all the misery that can be conceived in being forsaken of God, and in enduring the outpourings of his wrath. Prior to the moment of his dissolation, he endured all that constituted the hell or misery which the accumulated guilt of his elect deserved. Death, which, in the extensive sense of the law's threatening, included in it every penal evil, employed against him all its strength, wasted itself in the combat, and left him a powerful conqueror! There was inflicted on him all that was in the bitterness of Death, without his being destroyed. The weight of punishment he endured could not deprive him of life. The strength which Death employed against him could not subdue him: he survived it; he felt all that was in the punishment threatened, and honourably died a conqueror

over Death, — a voluntary death in obedience to the law, and in fulfilment of the righteousness it demanded.

His submission to death did not imply its dominion over him; for his resurrection from the dead demonstrated that he had overcome Death. As the separation of soul and body was part of the curse, to this he delivered himself as one who was able to effect that change, in obedience to the divine law, without being forced to submit to it, like others who die under the curse. Wicked men die under the curse; but their subjection to it is by constraint, and as of violence. Death executes the sentence on them in all its severity and terror: they are unwilling to submit to it, nor are they able to endure the punishment of sin contained in it. But when Christ died under the curse, his death was not by constraint, nor by force; his soul and body were not torn asunder, or separated in the reluctant agonies of horror and despair; for though he died, his death was an act of his own, in a voluntary and not a forced submission to the threatening, like others who die under the curse. In this, in a particular manner, including the expiation that was perfected by the shedding of his blood, does Christ's conquest over Death appear: he endured all deserved sufferings prior to the mere dissolution of his body, without these being able to deprive him of life! Death spent all his power upon him, till the law of God could permit it to do no more: then Christ said, "It is finished!" then he overcame Death; and when in possession of full strength, and to fulfil every part of the law, he deliberately, and by an exertion of his own power, disembodied his spirit, and commended it into the hands of his Father. He cried with a loud voice, and bowed the head, and gave up the ghost! Then was fulfilled his own saying, "I lay down my life; no man taketh it from me: I have power to lay it down, and power to take it again." His death was not in consequence of weakness, or of pain. To represent Christ as languishing to death under the pains of crucifixion, or dying from mere agony and suffering, derogates from his dignity and power, and gives a view of his death, which the Scriptures do not warrant us to entertain. That he felt anguish and pain cannot be doubted; but his death was not the effect of weakness or suffering, else it might be said, Death overcame and subdued him. Those who witnessed his crucifixion, saw that he died before his strength was exhausted; and when the centurion saw that he *cried with a loud voice*, like one possessed of full strength; and gave up the ghost, like one who had power to dispose of his own life, he was astonished; and said, "Verily, this was a righteous man; this was the Son of God!" Why would Pilate, or any other, express their surprize that he was so soon dead, if he had died in the course of nature, under sufferings, like other men? or, Why did the soldiers come to put a period to that life, which they expected, as in ordinary cases, would have continued much longer, if they had not thought

that he could not so soon have expired? But the whole demonstrated that he had power to lay down his life; and that the King of Terrors, who had reigned from Adam, was completely foiled in this battle with the Captain of our Salvation!

He displayed fully his power over death in his resurrection from the dead. No power could detain him whose strength was the strength of Omnipotence: — no power could detain him in the grave, whom Divine Justice was bound to honour and release. "Him God raised up, having loosed the pains of death, for it was not possible that he should be holden of it." It was not possible, in strict justice, that he could be detained in the grave, having finished transgression, made an end of sin, and brought an everlasting righteousness, and fully satisfied all the demands of the divine law.

Farther: He displays his victory over death in delivering his people from the power of it, in every respect in which it is said to reign; and will give a complete discovery of his victory over it in the resurrection of the dead: "By the word of his power, he will raise from their graves the numberless generations of men; some to the resurrection of life, and some to the resurrection of damnation." "The earth and sea, and death and Hell, shall give up the dead which are in them." Then death, and every resemblance of it, shall be utterly destroyed, and banished from his kingdom for ever. When this mortal shall put on immortality, and this corruptible shall put on incorruption, then shall be fulfilled the saying that is written, "Death is swallowed up in victory!"

ADJUTOR.

AN ORIGINAL LETTER
FROM THE LATE MR. JOSEPH WILLIAMS.
OF KIDDERMINSTER,
TO A MINISTER OF HIS ACQUAINTANCE.

Rev. and dear Sir, *Kidderminster, July* 6, 1754.

I HAVE lately been reading as under. It is an extract from a sermon, preached before the reverend Presbytery of Newcastle, in one of our American colonies, October 11, 1752, by Mr. S. Davies, in Hanover, Virginia, who will perhaps call on us next month, on his return from Scotland.

From Isaiah lxii. 1, "For Zion's sake, I will not hold my peace," &c. he takes occasion to mention some measures which the ministers of the gospel should pursue for the advancement of religion in the world. "Particularly," saith he, "We should make proper preparations for our public ministrations:" and under this head, give me leave, Sir, to select here and there some of his remarks, viz.

"A barren genius, diligently cultivated, will produce more useful fruits than the wild spontaneous productions of a luxurious genius suffered to run to waste; and the best foundation of learning laid in youth, will soon become a scene of desolation and ruin, unless the structure be carried on, and the wastes of Time repaired by diligent study during our after-life.

"The success of our ministrations very much depends on the clearness and affectionate solemnity of our discourses. These must be clear to enlighten the mind, and solemn and pathetic to affect the heart. An over eager attention to the little niceties of accurate composition, does often enfeeble our discourses with those excessive refinements and languid delicacies, which are far less useful, as well as far less graceful, than the expatiating, *extempore*, irregular thoughts of a mind deeply impressed with eternal things. Let us, on the one hand, take care not to degrade the majestic truths of the gospel by an indecent and slovenly dress; and, on the other, not to divest them of their awful solemnity with pert theatrical levities and beauish gauderies. Let us not affect to extemporize to such an excess as to render our sermons a chaos of embrio-thoughts, maimed arguments, and rude expressions; or a huddle of passionate reveries, without matter or method: and let us not so scrupulously confine ourselves in public to the path we have laid out to ourselves in our studies, as to admit of no *extempore* amplifications, or occasional excursions; for it is attested, by the experience of all who have made the trial, that in the fervour of our public addresses, a variety of tender and passionate, and at the same time pertinent, thoughts will occur to us, which we might have sought in vain in the coolness of our private studies.

"A warm heart has always a fruitful invention; and will spontaneouely suggest sentiments more striking to the populace, and even to hearers of taste, than our premeditated and laboured thoughts; and it would be a robbing our auditory of one of the best parts of their entertainment, to suppress these devout sallies and excursions of a transported heart, lest we should deviate a little from that insipid regularity with which we have planned our discourses. We all know that when a thought flashes upon our mind with unexpected suddenness, it affects us more than those which are familiarized to us by frequent meditation; and hence the sudden irruptions of ideas on our minds, in our public discourses, enkindle the heart at once; and not only animate us at that moment, but diffuse a peculiar vigour and pathos through the remainder of our ministrations; and, therefore, such a rigid confinement to our notes, upon ordinary occasions, as denies us this advantageous and oratorical licence of expressing such extemporary thoughts, is an ungrateful imposition to a warm heart that would indulge its own ardour, and a great obstruction to the fervour and pathos of our delivery, and consequently to the

success of our preaching; and it is very doubtful, whether the languid accuracy and effeminate nicety of such discourses can afford such delightful entertainments, even to a polite auditory, as all ranks, except those of a squeamish delicacy, would find in discourses less correct, animated by these *extempore* eruptions of an affectionate zeal.

"It is probably the lot of most of us to have occasion so frequently, or unexpectedly, to preach, that we cannot sometimes make proper preparations; and in this case it is our duty, with a humble dependence on the aids of divine grace, to improve such opportunities, though at the risk of our reputation as accurate preachers. Though, in ordinary cases, the assistance of the Holy Spirit does not supersede, but suppose the exertion of our powers in proper preparations, yet on such occasions we may, without presumption, humbly pray for and expect it, though we have made little or no preparation; and our expectations shall not be frustrated. Though we should not conciliate to ourselves so much popular applause, yet we may do more service to the souls of men than at other times by our most elaborate discourses. And indeed it is no impossible task for one to whom the great truths of the gospel are familiarized by reading, meditation, and experience, to deliver an *extempore* discourse, which may be very profitable to the populace, and not justly offensive to persons of superior improvements.

"2. Let us generally insist upon those subjects which are purely evangelical, or peculiar to the religion of Jesus." ——

But, now I think on it, what need I go on transcribing, when you may, no doubt, have the reading of the whole sermon? It is a present from the author to Mr. Fawcett, who will not deny you a perusal of it.

Nevertheless, Sir, I do not grudge the pains I have been at in transcribing so far. The sentiments I think weighty, and well expressed; and I could not but wish, at first reading, every minister of Christ would practise agreeably. He certainly speaks his own experience, when he seems to appeal to the experience of all who have made the trial; and I really think it hath, in some instances, been my own experience when I have been repeating the sermons of others. Good old Mr. Spilsbury, before sermon, used frequently to make this one of his requests to the throne of grace! "Lord, help us rightly to conceive!" and I remember Dr. Watts, in his Humble Attempt, &c. earnestly presses upon ministers, not to read all they deliver in their sermons, nor confine their preaching to their notes. "Dare," saith he, "sometimes to deliver a sentiment warm from the heart;" and

Dr. Doddridge, I remember, told me, seventeen years ago, that it was a rule he inculcated on all his pupils; and he illustrated the possibility, and even probability, of any pious minis-

ter being capable of doing it with propriety and to advantage after this manner. There are few tradesmen of any note but can talk pertinently, and in a proper style, and that for a good while together, upon any branch of their business which they thoroughly understand. How much more may a minister, when he hath well studied and digested his subject, and arranged his thoughts under proper distinct heads, be supposed capable of uttering many things with propriety of expression whilst his people are before him, which he could not think of when alone? — or to that purpose.

Give me leave, Sir, to add, it is agreeable to what has been my way of thinking these forty years. It is longer than that since, having a most awful sense of eternal things, compared with which I justly esteem all temporary things as nothing, I often wondered at some of our most serious Christians, and even ministers, that they could talk so coolly about things of such everlasting weight. I wondered ministers in the pulpit did not talk more feelingly,

> "Preaching as if they ne'er should preach again,
> "And as a dying man to dying men." BAXTER.

And I still think, that a deeper sense of the infinite weight of eternal things would help any minister at the present day to preach better, and contribute a great deal to the fruitfulness of his invention and fluency of his tongue when engaged in solemn service. But how shall he come at that? Certainly, every good gift cometh down from the Father of Lights; and, therefore, prayer must be the means to fetch it down, — earnest, importunate, persevering prayer; and this joined with solemn, devotional, frequent meditation. Let him, with the greatest seriousness, preach every sermon to himself before he preaches it to his people; get his own heart warmed first, and then he will be more likely to warm others. Out of the abundance of the heart the mouth will speak; and here it may not be improper to take notice of a passage or two in the sermon, which is wrought into the body of what I have transcribed, but which I then skipped over: "While our minds," he says, "are intensely engaged in the abstracted speculative contemplation of a subject, we are too ready to forget its awful reference to ourselves, and its influence upon our eternal state; and hence study sometimes deadens us into senseless Stoics, instead of firing our hearts with all those tender passions which are so graceful in Christian orators. The best way to remedy this evil, and to reap the advantage of reparation for the public, is to diffuse a spirit of devotion through our studies, to direct them to proper objects, and to avoid extremes."

Somewhat to the same purpose I remember to have read in some of Mr. Baxter's Works, perhaps twenty or thirty years

ago, viz. that when in his studies he found his heart dull and dead, and out of frame, he found it the best course to read awhile, with a view to get his own soul enlivened, in some such author as Sibbs, Hildersham, Dodd, Perkins, Bolton, &c.: and when he had got his own heart warmed with their devout sentiments, mixing prayer with his reading, he found he could go on with renewed alacrity in his studies, and to much better purpose.

Now, Sir, what do you think I have in view in all this? I need not tell you. Not to make you preach worse, but better: not more to your people's heads, but to their hearts; and yet, I assure you, I do esteem you an able, faithful minister of Jesus Christ, diligent and laborious beyond most. But who is sufficient for these things? Not the great apostle, nor the Papists' great apostle, of themselves; and yet they seem to bid as fair for it as any two that ever preached. The longer I live the more I am convinced what an arduous undertaking and employment the work of a minister is; and by far the more so, not only as whatever he does faithfully in his office must run counter to the corruptions and prepossessions of mens' minds; but likewise, as he himself is a man subject to like passions and infirmities as we are: if the salt should lose its savour, wherewith shall it be salted or seasoned? And yet how lamentably, how generally, at least in how great a measure is this the case of those who should be the salt of the earth!

Dear Sir, it will grieve me if any thing I have said should grieve you. I assure you, I am far from intending any such thing: but the liveliest need quickening; and I shall greatly rejoice, if by any thing I have said, or can do, I might contribute any thing, though but at second-hand, to render your work more easy to you, and you more successful in it; and, surely, the hints I have borrowed of Mr. Davies, reduced to practice, would not fail to render your work easier to yourself, as it would save you much writing; and if it should prove the means of animating, as well as exercising your faith, your love, and holy zeal (as really I cannot see what would have a greater tendency thereto) you will, undoubtedly, have greater satisfaction, peace, and joy, and probably greater success of your ministrations. I ask pardon for taking so much freedom; and yet I think you will more than forgive me. — May a double portion of the spirit of Elijah's God be poured down upon you, and you be made more and more to rejoice in your work! This is the ardent desire and prayer of,

dear Sir,
your faithful Friend and humble Servant,
Jos. Williams.

I am sorry I forgot so long to send you Mr. Winter's Letter.

ANECDOTES.

YOUTHFUL BENEVOLENCE.

In the institution of Saint Catherine at Petersburgh, under the direction of Madam Bredhoff, an elderly lady of distinguished talents and sweetness of disposition, the following little circumstance occurred: — In this institution, which is supported by the Empress dowager, a limited number of young ladies are admitted, free of expence, by ballot; but others are received upon paying, as it is termed, a pension. At the last admission, two little girls, the eldest not exceeding ten years of age, the daughters of a naval captain, the father of a large family, presented themselves, and drew, the one a prize, and the other a blank. Although so young, they concluded that fate had, in this manner, resolved upon their separation; they felt it, and wept. Another young lady, to whom the next chance devolved, drew a prize; and observing the distress of the sisters, without holding any communication with their parents, or with any other person, spontaneously ran up to the luckless little girl, presented her with the ticket, and, leading her up to the directress, said, "See, Madam, I have drawn a prize! but my papa can afford to pay the pension, and, I am sure, will pay it for me; — pray, let one who is less fortunate enjoy the good that has happened to me. This charming anecdote was immediately reported to the Empress dowager, who expressed the highest delight, and paid out of her own purse the pension of the little benefactress.

Carr's Northern Summer, page 369.

AWFUL INSTANCES OF EXTREME IGNORANCE.

We have frequently mentioned instances of deplorable ignorance; which are not without their use, as they teach us to prize the smallest degree of spiritual knowledge, and as they put us on vigorous exertions to diffuse it. — For these purposes we insert the following:—

A poor creature in Scotland, being on her death-bed, was visited by a minister, who asked her, "Where do you hope to go when you die?" She answered, 'I don't care where I go.' "What!" replied the minister, "don't you care whether you go to Heaven or Hell?" 'No,' said she; 'I don't care where I go.' "But," added he, "if it were put to your choice, would you rather go to Heaven or Hell?" 'To Hell,' said she. "What!" said he, "are you mad? — would you go to Hell?" 'Yes,' said she, 'I would; for all my relations are there.'

Strange as this may appear, Mr. Whitfield was told the anecdote by a worthy minister of Scotland, who knew the fact.

Another instance, out of many, will prove how much ignorance may exist in a country favoured with the light of Christianity, as

ours is, and what need there is of *plain instruction among the poor*, the following fact may be depended upon, as it comes from a very respectable person still living, who was an eye and ear-witness of it:—

During one of Mr. Whitfield's excursions in Yorkshire, he preached in a field near Sheffield, to a large audience, a very affecting sermon on the *Sufferings of Christ*. A poor woman, who was driving some asses laden with bricks, stopped for some time to hear him. When he mentioned the circumstance of his having suffered for sinners, without the gates of Jerusalem, upwards of seventeen hundred years ago, she said, addressing herself to one of the asses, goading it, "Go, Robin! as it is so long since, I hope it is not true:"—and away she went.

Though there is a considerable alteration for the better in the religious aspect of our country, especially in that part where the above circumstance occurred, since the time alluded to, yet it is to be feared, there are many in our land who rise, in their knowledge of the Gospel but a few degrees higher than the old woman now mentioned.—Let the thought rouse the Christian teacher to greater attention and activity.

SEASONABLE REPROOFS.

Mr. Meikle, late a surgeon in Carnwath, Scotland, being called to a gentleman who had been stung in the face with a wasp or bee, found him very impatient, and swearing wrathfully under his pain. "Oh, Doctor," said he, "I am in great torment; can you any way help?" 'Don't fear,' says Mr. Meikle, 'all will be over in a little.' The gentleman still persisting in his curses and oaths, Mr. Meikle became quite uneasy, and wished to reprove him: 'I see nothing,' says the Doctor, 'only it might have been in a better place.' "Where might it have been?" asks the gentleman.—'Why, my good friend, on the tip of your tongue!'

The same gentleman being once at Edinburgh on business, and not comfortably lodged, he went out early on Sabbath morning to a place of retirement, in the neighbourhood of the town, to enjoy, undisturbed, some time for devotion. Sitting in an arbour, a young gentleman placed himself beside him; who, by his singing and foolish talk, discovered such a contempt of the Sabbath as the Doctor could not allow to pass without reproof.—"I am just thinking," said he, of the 4th commandment; pray, Sir, can you help me out with it?" 'Indeed, I cannot,' replied the gentleman. "O!" says Mr. Meikle, "I recollect it now: Remember the Sabbath day, to keep it holy." On this the gentleman left the Doctor to his devotion.

Obituary.

MISS ANN WRANGHAM.

On Thursday, October 11, 1804, died, aged 21, after a lingering and painful indisposition, which she bore with a patience truly Christian, Miss Ann Wrangham, of Thorp Basset, Yorkshire. She had an interesting appearance and genteel address; to which were added a conduct strictly moral, a temper remarkably sweet, and a mind naturally lively. These admired excellencies, however, left this young lady destitute of spiritual religion, till about eighteen months before her death, when it pleased the Lord to call her by his grace. This work of the Eternal Spirit was effected under a discourse, the report of which excited her curiosity on account of its being delivered in a barn, and by a clergyman of the establishment. The simple and affecting account of her conversion is given in her own language:—"What a wandering wretch was I before my God's converting grace! I was driven away with every wavering blast; yet, when I have promised myself pleasure, something has always occurred to my mind which has cast a sadness over my heart. How different that peaceful breast where Jesus dwells! Oh happy people, who are publishing the glad tidings of the gospel! How many hearts do you set free! I was anxious to hear Mr. M——, at Rilington; zeal and love for Jesus beamed in his eyes! I heard him with stupid amazement; my heart beat with a thousand fears; how earnestly did I wish I was the meanest wretch, if I only could feel the love of which he spake! I returned with the gay ones whom I accompanied; I spoke cheerfully to them; but my heart was wrung with anguish; it was dark, and my tears flowed unseen; I retired to bed and to pray, but arose unrefreshed; my heart was hard; I thought it would remain so; I feared the miseries of Hell."

From this time she became a new creature, which was manifest in her total disrelish to vain amusements,—by the diligence with which she perused religious authors, especially the sacred volume,—and from the pleasure she always appeared to enjoy in the company of those who were born from above. Her fears were gradually removed, and her faith in Jesus confirmed by the use of such private means; the only ones to which long indisposition would allow her to attend. If ever she murmured, it was on account of her not being able to be present at public worship. But her meditation in private was so constant, and her prayer for divine teaching so fervent, that her knowledge of the plan of salvation became so correct as far to exceed that which some appear to possess who have heard the gospel preached for years together. As her body decayed, her mind daily was renewed. This will best appear by a few extracts from her papers.

March, 17, 1804. "To-day I am twenty-one; and Oh, I hope next year I shall celebrate my birth-day in my Father's kingdom! Shall I, O God, spend an eternity of joy, for these earthly sufferings? Then blessed be thy fatherly hand that draws me by them to thyself! Last year I did not think to see another birth-day; but wonderful are thy ways, thou King of Saints! Why do I go mourning all the day? thou wilt be my Saviour; thou wilt raise my head in my last agony!"

In a letter to a female friend, dated April 15th, she writes: "It may seem strange, but it is true, that from the beginning of my illness (near two years ago) I have never firmly believed that I should recover. Although my friends would flatter me with the prospect, and I have, to appearance, been getting better fast; yet this idea never left my mind; "An angel's hand cannot save thee from the grave!" And are they friends, my dear S——, who would drag me back to life and all its painful miseries? How I despise the things of this vain world! All that I have known of what the world calls Pleasures, now look to me like dreams or empty shadows! And though my heart was twisted round

with the cords of tender affections for my dear parents, and brothers, and sisters, yet these my heavenly Father is loosening fast. I may say with the amiable Young,

When shall I die to vanity, pain, death?
When shall I die? — when shall I live for ever?

Monday, July 16th. "Satan would fain persuade me, I yet shall fail at the last. Yet in thee, my all-conquering Saviour, I will trust. Lord increase my faith, for I am weak! O my heart, why art thou so distrustful! Is he not able to save to the uttermost?"

The following letter she wrote to a minister, a few days before her dismission from the body, with instructions that it should be delivered immediately after her death: — "Ere this reach my ever-valued friend, I shall have ceased to groan under this body of sin and pain. I long for death, which will, I trust, release me from both. I may truly say with David, "It is good for me that I have been afflicted." Has not the Lord, with all the tender compassion of a long-suffering Father, caused me to feel his chastening rod, since nothing but that could move my hardened breast? Oh the goodness of God to so vile a sinner! I would not part with my hopes in my blessed Redeemer for all that this vain world can give! Oh, if the world knew the calm, the real pleasures of religion, they would make it their first instead of their last concern!"—At the close of the letter she thus writes: "Give my dying love to Mr. M——, and pray tell him, that he once made a sinner tremble. And now, my dear Sir, I must cease. I need not ask for your prayers: when you receive this I shall be beyond them. Adieu! adieu! we shall soon meet again to sing the praises of him who was slain!"

The friend to whom this letter was addressed, was in the habit of visiting the pious writer during her illness, as often as a distant residence would admit. There is reason to believe that his conversation was much blessed for the fortifying the young Christian against the powerful assaults of the great enemy of souls, and for arming her for her final conflict with the king of terrors. On October 10, he visited her for the last time; when he found her a good deal harrassed by temptation. She said she was under no apprehension as to the result of death, but feared exceedingly lest Satan should gain any advantage over her in the moments of dissolution. Her friend having that morning read a memoir in the Evangelical Magazine, of an eminent minister whose experience was, in this respect, the same, but who died triumphing in the Lord, related this circumstance to her. She seemed to be much comforted by it; and he left her in a more happy frame.

She was able to go down stairs till the day of her death, when she found herself so weak, as left no doubt in her mind that her end was come. She had previously arranged her little valuables, to which she had affixed marks how they were to be disposed of, and now gave directions accordingly. After having had her dear parents, and brothers and sisters called to her bedside, she very affectionately addressed them upon the vanity of the world, the importance of religion, &c. and took a long, — a last farewell of each. Then, with a countenance expressive of the sweet serenity of her mind, and which also demonstrated that her former fears were only the suggestions of that great adversary of souls who seeks to distress whom he cannot destroy, she lifted up her eyes and said, "Lord Jesus now receive my spirit, for I am ready!" Her friends and attendants witnessed her departure with mingled sorrow and admiration. According to her request, the solemn occasion was improved by the above friend, in a sermon delivered in the Methodist Chapel, at Relington, on Sunday, October 21, 1804, from Rev. xiv. 13.

Green Hammerton. J. JACKSON.

We understand that a pamphlet will shortly appear, containing the diary of this lady for the last nine months of her life, together with outlines of her character.

MISS REBECCA ALBRIGHT,

Of Basingstoke, died on Monday, April 22, 1805, aged 29. It appears

that she had been seriously impressed with the importance and worth of her soul for about four years; and the impression was increased by means of a lingering affliction, under which she laboured for the last three years. Death at a distance appeared dreadful; but as it approached, she was enabled to view it with composure. She told a friend a little time before her decease, that had she died when very ill about seven years before, she should have been lost; but that now, she thanked God, she had a good hope, and could look death in the face without dismay. In this comfortable frame she continued till about Sunday, 14th April last, when her weakness permitted her to attend only in the morning at the meeting. Her mother perceiving she was preparing to go, thinking her too weak to attend, endeavoured to dissuade her; but with a very expressive and animated countenance she replied, "Oh, my dear mother, if you knew what enjoyment I have had this morning (referring to private devotion) you would not attempt to prevent my going to the house of God, for I hardly knew whether I was in the body or out of the body! I am constrained from gratitude to go for what the Lord has done for me; and if this body sinks under it, it does not matter." Mr. Jefferson preached from Matt. x. 32, "Whosoever, therefore, shall confess me before men," &c. During the discourse she was almost in raptures. Her love to the house of God was so great, that nothing but total incapacity could keep her from it; and her attachment to her minister so strong, that it was always with great pleasure she saw him come into the house; for he had been the means of her establishment in the truths of the gospel.

From the time of her confinement she addressed all who came to see her on the important concerns of their souls, though before remarkably reserved on religious matters. To a young woman who came to see her (and who had lived with her some time) she said with earnestness, "My dear Fanny (clasping her in her arms) make religion your main business; do, promise me you will attend to it more than ever you have done; it is this only that can support you in the time of affliction, and in the hour of death. Oh, what could I do without the presence of God at this time! I had," said she, "a comfortable sleep last night; and, what was better, I had a little of the presence of God with me! Oh, how sweet it was! I dreamed that there were four angels standing to convey me to the upper regions of bliss."—On the Friday before her death, she expressed a wish that her mother might sit up with her that night, saying, at the same time, that she might probably sleep out of the body, and that it was on her mother's account she wished it; "for," said she, "I know it would have grieved you if I had gone while you were asleep." To a friend she said, "Oh, what mercy there is in God! who felt his bowels move with compassion towards his rebellious child! This was my case." She frequently lamented that she knew religion so late; that she had so little time to glorify God; and had not now an opportunity of honouring him in an open profession, by joining the church.

On Sunday, the 21st, she was quite in extacies, saying, to her friends around her, she longed to be gone to her dear Jesus; and with extended arms to Mrs. S. she exclaimed, "Oh, my dear Sally, that I could take you and all my dear friends with me to glory!" To a young person who came to see her, she earnestly said, "My dear Sarah, I want you to go to Heaven as well as myself! I hope you do seek the Lord. See here, I am just going to die. What a mercy it is that I was not suffered to perish in my sins! So vile a sinner as I am found mercy! and so will you, if you go to God for it. See what religion will do! nothing but real religion could support me now. You have, my dear, a parent that prays for you, and longs for your salvation; oh, attend to her good advice!" To another friend she said, "I sometimes fear that my faith will not hold out,—that Satan will be too strong for me; but I desire to trust in the Lord, who has said, "I will never leave thee, nor forsake thee." To Mrs. P. she said, she was just going to

pass the river Jordan; "but to me (lifting up her foot at the same time) it is no more than stepping over a rivulet." To Mr. T. she said, "I used to be afraid that you would talk to me about my soul; but now I cannot but speak what God has done for me;" Mr. T. said, 'God has opened your mouth to speak for him;' "Yes," said she, emphatically; "neither you, nor all my friends could have done it; it is God that has done it." At another time she said, "I have been thinking how happy I should be, if I were permitted to look down, and be able to tell you when I am gone, that I have got safe to Heaven. Oh, how differently do I think now to what I did when in health!" Thus she continued till about twelve o'clock on Monday, when she altered so much for the worse, that her friends were apprehensive she was about to take her flight. "Death," said she, with the greatest cheerfulness, "is advancing;" and with a placid smile said, she was going to Heaven. Soon after, Mr. T. called, when she addressed him, "My dear Sir, I have been disappointed; I thought I was gone to glory; but you see I am come back again; I am still in the land of the living;" he said, "Not my will;" she immediately added, "but thine be done." About three o'clock Mrs. C. called, found Mrs. T. Mrs. A. her mother and sister Fanny with her; she was sitting in an easy chair, a mere animated skeleton; yet so serene, comfortable, nay, even joyful, in the immediate prospect of entering into the eternal world, as astonished all her friends. After speaking to those who came to see her, she paused a little, and suddenly broke out in those words of Dr. Watts,

"With joy we meditate the grace
"Of our High Priest above;"

and sang the hymn nearly all through with such animation and strength of voice, that surprized all around her. Expressing a wish that Mr. T. might be sent for, he came, and about the same time another friend called to see her; "Come, my dear friend," said she, "and see what the Lord has done for my soul! Come all my Christian friends, and join with me in singing praises to my adorable Saviour!" and immediately began singing, "Great God, I own thy sentence just;" and sang it to the last verse with uncommon fervour,

"Then shall I see thy lovely face
"With strong immortal eyes;
"And feast upon thy unknown grace
"With pleasure and surprize."

Those whose feelings would permit joined with her; while others who were too deeply affected with the scene, sat overwhelmed in tears. After the hymn was sung, she requested her friend to engage in prayer. She afterwards continued to speak of her hopes and prospects, or sang hymns or psalms descriptive of her feelings, as far as her strength would admit; but at times, was so much reduced, as not to be able to articulate.

In this happy frame she continued till about seven o'clock, when the adversary of souls was permitted to approach with his fiery temptations. She perceived the storm drawing near, and said, "Oh these clouds that are coming over my mind! Oh that dreadful darkness which is approaching! Pray, O pray, all my friends, that the tempter may not be permitted to come." At length the gathering storm began to break, and in vain did her minister and Mr. T. endeavour to comfort her. She refused every argument. About nine o'clock she was exceedingly agitated, wrung her hands, moaned in the most piteous manner, exclaiming in the most doleful accents, "I am lost! I am lost! I am lost!" Thus she continued till about eleven o'clock, when she said, "The conflict is now over; the victory is obtained; and now I am going to glory!" Addressing herself to Mr. T. she said, "My dear Sir, what would you have thought of all my professions if I had died in that state?" 'I should have thought, my dear,' he replied, 'you were gone to Heaven.' "Yes, Sir," said she, "I am *now* going! the conquest is won!" 'Oh death, where is thy sting? O grave, where is thy victory?' and immediately broke out in songs of triumph; which she continued till her voice was lost in death.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons *on various Subjects. By* T. Blundel, *Pastor of the Baptist Church, Luton.* 8vo, *Price* 6*s. bds.*

THE author of these discourses informs us, that he has been "induced to publish them, from the consideration of the great importance of divine truth in general, as well as of that part of it which the present volume is intended to elucidate.

"If those who possess property do well to preserve it for others who shall come after them, how much more should those who are in possession of heavenly truth, which both enriches and adorns the soul, endeavour to transmit it to posterity!"

No person can be fit to preach who is not impressed with "the great importance of divine truth in general;" nor is he likely ever to preach usefully, if not affected by the particular importance of that part of divine truth on which he is addressing his congregation. If, then, the reasons assigned by Mr. Blundel are of general application, every minister ought to transmit to posterity every useful discourse which he ever preaches; that is, he ought to print it, if he can, that posterity may at least have a chance of advantage from his ministry.

We have lately intimated a different opinion; and we do not imagine that our readers will think us required by the foregoing argument to retract it. We are willing, however, to admit of an exception to our rule against the publication of sermons which do not relate to particular occurrences, and are not suited to social or domestic edification, in favour of such discourses as those which are now before us. We think their intrinsic merit sufficient to justify their appearance in print. At the same time, we are mistaken, if an author, who can infuse this recommendation into a printed sermon, might not communicate his ideas more usefully in a different form.

The natural and acquired talents, the modes of preparation, composition, and expression, that are requisite for the pulpit and the press, differ so greatly, that we very rarely find the same person eminently useful both as a preacher and as a writer. The same discourse is read in the closet with very different feelings from those which attended its delivery from the pulpit. Cicero, than whom probably no one ever more fully understood the difference of writing and speaking, was wiser than to publish his moral and philosophical treatises in the same form as his orations. We think it might be for the public benefit, if those of our brethren, who have talents for composition, would write something else than sermons.

The subjects of these discourses will lead to a judgment of their general tenor: 1, The Ground of Enmity between Christ and Satan; Gen. iii. 14, 15. — 2, Christ's Benevolence to an impoverished World; 2 Cor. viii. 9. — 3, The Atonement; Heb. x. 12. — 4, The Pre-eminence of Christ over the Saints; Col. i. 18. — 5, The Ministry of Angels; Heb. i. 14. — 6, The Excellency of Charity; 1 Cor. xiii. 13. — 7, The Believer's best Hope; Tit. ii. 13. — 8, The great End of the Christian Life; John xvii. 15. — 9, The River of Life impeded; 2 Thes. iii. 1. — 10, The Design of God in an unsuccessful Ministry: John xv. 20. — 11, The Necessity of Christ's Ascension; Acts iii. 21. — 12, Love to Christ; 1 Pet. i. 8. — 13, God's Kindness in the severest Afflictions; Deut. xxxii. 11, 12. — 14, The favourite Objects of Eternal Wisdom; Prov. viii. 31. — 15, Christ's Dominion; Rev. i. 6.

As these subjects are not *trite*, neither is the author's manner of treating them. He has considerable originality of thought, and his remarks are usually pointed: his information is evidently more extensive than his literature: his style is not polished, and it is sometimes obscure; but it is free from affectation: his divisions (which are commonly not of the text, but of the subject) are more indicative of fertile invention than of logical arrangement; and ingenuity, rather than pathos, characterizes the discussion. In general, these discourses are evangelical, practical, instructive, and entertaining. The author's remarks are sometimes singular and questionable; but they are usually just and profitable, and often very interesting and impressive. As a specimen, we quote the exordium of his second sermon: —

"Gifts among men rise and fall, considered as proofs of a benevolent heart, according to the ability of the giver. That which in one case is deemed niggardly, would in another appear libe-

ral. On this principle the *widow's mite* was reckoned to be more than all the others had given of their abundance, inasmuch as it contained *all her living*. Yet it is possible for the rich to discover more real charity than the poor, even if both were to give their all; for in proportion as the inheritance of the former exceeds that of the latter, the sacrifice must require a greater degree of self-denial. Had the estate of the young ruler been small, possibly he might have given it to the poor, and followed Jesus; but he could not resign "great possessions."

"Were it possible to ascertain the riches of Christ when in the possession of heavenly glory, as well as the poverty he endured on earth, we might, by the same means, know the wonderous degree of that grace which he bestowed, in order that we might be made rich. But as it is impossible fully to comprehend his native riches, we must of course remain ignorant, in a great measure, of that grace which led him to give up all for us. Notwithstanding this, however, it is certain, that the only way to know his grace is to consider the glory and happiness which he had previously resigned, and the meanness and misery to which he submitted for our sakes.

"There can be no just reason to doubt that, by Christ's being rich, is here meant what he possessed as a divine person, before his incarnation; and by his becoming poor, that state of humiliation to which he descended for the good of man. On the supposition that he had no existence or glory antecedent to the assumption of human nature, the order of the text might very properly be inverted: "That he who was poor, in the service of God and man, became rich." Like Jacob, who passed over Jordan with his staff only, and in the service of Laban, became two bands!"

Sacred History, *in Familiar Dialogues, for the Instruction of Children and Youth. In Two Volumes. By the late Miss* H. Neale; *with a Recommendatory Preface, by the Rev.* John Ryland, D. D. *Second Edition*, 7*s*.

We are glad to see a work of this nature reaching a second edition; it is a proof that the religious public have approved of the labours of the pious author, now deceased, whose great aim was to glorify God by promoting the best interests of the rising generation. The Memoirs of her Life, entitled "Experimental Religion delineated," in a selection from her Diary, give a very favourable idea of the amiable author; and were so well received, that a second edition was called for in a very short time.

Dr. Ryland, in his Recommendatory Preface, says, "I conceive that my respected friend discovered a laudable zeal for the benefit of the youth of both sexes, in forming Familiar Dialogues upon all the principal histories of the Old and New Testament. As her design of engaging the attention of children to that part of the divine word, which is so peculiarly suited to impress their tender minds, must be owned to be highly commendable, so I acknowledge, that after perusing the principal part of the manuscript, I found myself greatly pleased with the execution of her plan. She appeared to have united so much entertainment with the most profitable and evangelical improvement of the Scripture-Histories, as greatly to exceed, in the latter respect, especially, if not in both, any attempt of the kind that I have seen."

As we reviewed the first edition of this work at some length, in our fourth volume, we shall only here add, that to that edition an Appendix was annexed, containing An Account of the Jewish Nation, from the Time of Nehemiah to the Destruction of Jerusalem; but as a number of this last volume still remain, and may be purchased as a separate publication, the former three volumes are now reprinted in two; by which means, the price being reduced to seven shillings instead of twelve, tutors and governesses may be enabled more generally to introduce them into schools.

We are also informed, in the Preface, that a small selection of Hymns, suited to each subject, compiled at the request of the author, by her brother, Mr. J. Neale, has been published, under the title of A Companion to Sacred History, price only 6d.; and may be bound up with the Dialogues.

El Shaddai: *a Sermon at the Ordination of Mr. Pritchard, Colchester, Aug.* 26, 1804. *By* John Martin. 6*d*.

This Sermon, or Charge, which is founded on 2 Cor. iii. 5, "Our sufficiency is of God," commences in the following singular manner:—"It would give me some concern, Mr. Pritchard, were I now to preach to

this large and crowded congregation: for, probably, my voice would not be well heard by many in this assembly. But as you are the only object I am to address; as, I believe, you will be able to hear me, and are disposed to hear me with becoming attention, my service, though serious, is not grievous. If, therefore, you will sit down, I will endeavour to lay before you some seasonable and friendly remarks on the words of our text."

Mr. Martin first considers the words as applicable to the following subjects: 1. To that kind of *learning* in which every minister of Christ should endeavour to excel. 2. To his publicly *teaching* others. 3. To that kind of *ruling* which he is to regard in his own house, and in the church of Christ. 4. To his bearing well those *praises* which he may be compelled to notice. 5. To the *reproach* he may expect to bear. 6. To that *resignation* which will be of the greatest importance in his dying moments. In each of which is shewn the necessity of divine assistance.

Under the second general head of discourse, the preacher attends to "some things closely connected with faith in this animating truth, "that our sufficiency is of God."

"The minister who lives in the exercise of this faith, will manifest courage, caution, humility, and devotion."

This discourse compresses, in the space of 23 pages, much useful matter, derived from the word of God and long experience in the ministry, highly deserving the attention of younger ministers.

The Fruits of the Spirit the Ornament of Christians: *a Sermon preached at the Baptist Monthly Association, London, Oct.* 21, 1805. *By* Robert Burnside, A. M. *Price* 1s.

THIS is one of a set of discourses on the Holy Spirit, preached at the Baptist Monthly Meetings in London, during the year 1805. We are glad to see the various branches of a subject so very important and useful, treated so largely and distinctly. The Sermon before us is on Psalm xlv. 13, "The King's daughter is all glorious within." Before the author enters on the direct consideration of the intrinsic excellence of the Fruits of the Spirit, he notices certain particulars which are sometimes mistaken for them. Here he shews that a correct idea of divine truth is not always a sign of real Christian excellence, nor belonging to the most perfect community of saints, nor possessing spiritual gifts, nor displaying a particular grace or virtue while the rest are neglected. He then appeals to the sentiments of the World, the Church, Conscience, and the Divine Being himself, to prove that the fruits of the Spirit are the main ornament of Christians: after which he proceeds to shew that there are professing people, who, instead of entertaining this view of the matter, seem to consider the fruits of the Spirit as the *disgrace* or *burden* of Christians.

On the former of these topics the author thus expresses himself: "The opinion seems to you so extremely absurd and impious, that you perhaps wonder to what class of people I refer as maintaining it. I will tell you plainly, that I mean all those who stigmatize the duties of believers with respect to bringing forth the fruits of righteousness, and exhortations to those duties, as *Legality*. If they intended by the use of that term merely to express their disapprobation of substituting the graces and virtues of the Spirit for Christ and his merits, or of attempting to depreciate the work of the Spirit, or of considering the precepts of Christianity detached from its doctrines and promises, we should cordially unite with them in their censure of Legality. We, none of us, any more than they, approve of legal preaching, or of legal opinions and practice, in this sense of the term. But, I fear, they intend something farther; namely, to place the moral law on a footing with the ceremonial law, which is abolished; and to deny not only that it has any power of condemning a believer, or of conferring a title to eternal happiness by obeying it, but even that it continues to be the rule of our temper and conduct. I do not charge them with directly inculcating licentiousness; but I am apprehensive that they wish to confine the attention of Christians merely to matters of faith, supposing that holy dispositions and actions will follow of course (as if there was no danger of vain speculation) and shewing no solicitude about any of the fruits of the Spirit, except those perhaps of hope and joy. If something of this nature be not their meaning, they must be sensible that the objections made by them to the phrase, 'the law of God, and to other expressions used by Christians and ministers, in speaking of practical religion, are at best but "strifes of words," if they do not imply opposi-

tion to the language of the apostles themselves and of common sense.

"Persons of this unhappy description are wont in fact to conceive, and even to speak, of the fruits of the Spirit, not as an *ornament* but as a *disgrace*; as infringing the liberty which believers have in Christ Jesus; and as imposing a yoke upon them, no less contrary to the nature and design of the gospel, than that which the Jewish converts wished to lay upon the necks of their Gentile brethren, when they insisted upon their keeping the law of Moses. They think they have nothing to do but to receive and enjoy; and that there is not the least occasion for considering the precepts and prohibitions of the divine law for comparing their hearts and lives with them, or for vigilance and circumspection, self-denial and exertion. This discipline they look upon as unworthy of the magnanimity and generosity displayed in the gospel, and as a badge of slavery. But we, I trust, my brethren, are not "without law to God, but under the law to Christ;" and shall think honourably not only of the pleasures of religion, but of its privations and labours." The sermon concludes with suitable reflections.

Periodical Accounts *relating to the Missions of the Church of the United Brethren among the Heathen*, No. XLIV. 1s.

This Number contains four articles: 1, Extract of the Diary of the Mission at Bogue (St. Elizabeth's) in Jamaica; 2, Letters from Labrador, received in 1805; 3, Report of a Journey to the Land of the Creek Indians; 4, Various Accounts, — Greenland, — North America.

The first article relates some of the labours of Brother Howell in Jamaica; where some of the proprietors of estates allow the slaves an hour to attend divine worship. At Elim estate, when Mr. Howell visited the negroes, they cried out, "There comes Massa; there comes Massa," with evident tokens of joy. The Missionary was quite enlivened by this agreeable reception; and spoke to them, with a warm heart, of the great love of our Saviour, and his desire to receive and save poor sinners. Many pleasing circumstances are related, which prove that the preachers have not laboured in vain. "Though we cannot," say they, "exult over a very abundant harvest of souls, which these fifty years have produced (for so long have some of the Moravians laboured there) nor even our present prospects, we find, nevertheless, abundant cause of gratitude to the Lord, for his having preserved a good seed in Jamaica, which, in his good time, may grow up into a rich harvest."

It appears, that from the commencement of this Mission to the present date, 938 negroes have been baptized.

Several instances are related of the negroes who died in the faith; particularly of one Ignatius, who was baptized in 1756: "He was a man approved by all as a child of God; and for many years held the office of assistant. He was one of those quiet souls who preach more by their walk and conversation than by their words; and even in his last hours said little. But during his illness, he frequently and joyfully declared, that he felt no fear at the approach of death; but rejoiced that the Lord would soon come and take him home. His character as a Christian slave was unexceptionable; and the white people on the estate always gave him a good testimony; nor was he ever known to be guilty of those mean pilfering tricks, so common among the negroes."

In the second section of this Number we have letters from Labrador. The Brethren at Okkah say, "How do we rejoice, dearest brethren, that we are able this year to give you an account of them (the inhabitants) greatly differing from that which caused you and us so much pain and sorrow. We can assure you, that our merciful Lord has heard your and our prayers in their behalf; and now begins to give us fresh proofs of his wonder-working grace in the hearts of the poor Esquimaux, by nature so dark and perverse, that we fall adoring at his feet. The fire, kindled at Hopedale last year, has spread even to this cold and dreary region; and we see it beginning to burn bright in the hearts of our Esquimaux congregation in a manner never before perceived."

"For the beginning of this new period of grace, the Lord made use of the visits of our Esquimaux brethren and sisters from Nain; who, in the most artless but impressive manner, related to their countrymen here what the Lord had done for and upon them at Nain, and how graciously he had led them during the winter. Our people heard it with astonishment, began to consider their own state; and we perceived, with inexpressible joy, how they submitted to the convictions wrought in their souls by the Holy Ghost. The last visit from Nain was, in this respect, the most interesting

and profitable. The Esquimaux visitors, and particularly the sisters, showed such an ardent desire to describe to their countrymen the love and mercy of God, which they themselves had so savingly experienced, that they went about from tent to tent, and particularly to their own sex, spoke so powerfully and movingly of the compassionate disposition of Jesus towards them, and his desire to save them from sin and perdition, that they could resist no longer; but came and owned the dangerous state in which they had been, earnestly enquiring what they should do to be saved."

A letter from Nain says, "The many prayers, which both you and we have offered up to God our Saviour, that he would perform his work among the poor benighted Esquimaux, and grant them true conversion of heart, have been heard and answered. You may still remember, how distressing to our minds and feelings the course of our Esquimaux had been previous to the return of the ship in 1804. Since that time, our Saviour has wrought a miracle of grace in the conversion of two Esquimaux, whom we considered as the very worst among them, and manifested his love and mercy towards them, in a manner that excites us to thank and adore him in the dust."

At the close of 1804, the congregation at Nain consisted of forty-three baptized (including eleven baptized children) and twenty-nine not yet baptized, but under our care; in all, seventy-two.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A New Edition of Mr. Henry's Commentary, in 4to, revised by the Rev. G. Burder and J. Hughes, with Plates, Part I, 8s.; Fine Royal Paper, 12s.

A New Volume (being the fourth) of the Works of Pres. Davies, 8vo, 7s.

A Dissertation on the Prophecies relative to Antichrist, &c. By G. S. Faber, B. D. Two vols. 8vo, bds. 16s.

A Theological Dictionary. By C. Buck. Second Edition, Part I (or Five First Numbers) 5s.

Vindication of the Presbyterian Form of Church Government, in a Series of Letters to Mr. Innes. By the Rev. J. Brown, 12mo, 3s. 6d. boards.

Works of the late Rev. Walter Cradock, with his Life, and a Recommendatory Preface, by the Rev. T. Charles and P. Oliver, 8vo, 5s. 6d.

Letters to Dissenting Ministers and to Students of the Ministry, from the late Rev. Mr. Orton. By S. Palmer, Two volumes, 12mo, 8s.

Minutiæ, or Little Things for the Poor of Christ's Flock, By J. W. Peers, LL. D. Second Edit. 2 vols. 6s.

Select Parts of the Old and New Testament, agreeably to the most approved Versions. By the Rev. T. Brown, A. M. 8vo, 15s.

Select Passages from the Diary and Letters of the late Lieut. Col. Blackadder, with a Preface, by the Rev. J. Newton, 12mo, 4s. boards.

A Funeral-Sermon for the late Mrs. Denkin, of Bermondsey, with her Obituary, and Extracts from her Diary, by the Rev. J. Townsend, 8vo.

Ordination Service for the Rev. J. Davidson, at Rochford, 8vo, 1s.

Sunday-School Miscellany, Vol. I, 18mo, 3s. boards.

The Cottage Library of Christian Knowledge, Part I and II, each 6d. containing Six of a New Series of Entertaining and Instructive Religious Tracts; which may also be had separately. (*See the Advertisement on the last page of our Cover.*)

Original Poems for Infant Minds. Second Edition, two vols. 12mo, 3s.

The Dead Raised, or a Good Soldier of Jesus Christ. Written by the Rev. S. Coven, 1668; republished by W. Batson. 8vo,

A Catechism, published at the Request of several General Baptist Churches. By Dan. Taylor. 4d.

An Abridgment of Dr. Owen's Treatise on the Extent of the Death of Christ, published by E. Sheppard, D. D. 8vo,

Select Poems for Young Persons, on Religious and Moral Subjects, 32mo, 1s.

Peace with France, and Catholic Emancipation, repugnant to the Command of God. By L. Mayer. 8vo, 1s.

Grace displayed: a Sermon preached at Scarborough, on the Death of Mrs. M. Hopper. By S. Bottomley, 8vo, 1s. common paper, 8d.

A Thanksgiving Sermon at the Scots Church, London Wall. By R. Young, D. D. 4to, 2s.

A Thanksgiving Sermon at the Church of Sedgefield. By the Rev. T. Sanders, M. A. 8vo, 1s.

Two Sermons at Long Sutton, Oct. 6, 1805. By C. Jerram, A. M. 1s.

Hymns, by the late Rev. J. Grigg, 6d.

The Victory of Christ: a Thanksgiving Sermon, by G. Mantell, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Annual Meeting of this Society will be held in London on Wednesday, May 14th, and the two following days. The Ministers already engaged to preach on that occasion are, the Rev. Mr. Bradley, of Manchester; the Rev. Mr. Charles, of Bala; and the Rev. Mr. Bogue, of Gosport, whose discourse is intended as an Address to Christians in behalf of the Jews. The name of the Minister of the Establishment who is also to preach, will appear in our next, together with the several places where the Sermons will be delivered.

The approaching Anniversary of the Missionary Society will, in all probability, attract as numerous an attendance of its Friends as usual; — it has indeed always been found a season of spiritual refreshment; and there is ground to hope, that the ensuing Meeting will be as interesting as any preceding one. The Account which will be given of the measures of the Society, and the general aspect of its concerns, it is presumed will afford satisfaction, and excite much thanksgiving to God.

Under divine auspices, its operations are greatly extending, and its prospects brightening. The foundation of exertions is laid on a scale of still increasing extent, in the number of accepted Missionaries now under preparation at the Seminary; but the providential openings in the Heathen world, demand measures of greater energy, and far more numerous supplies of Missionaries than have been before contemplated. It is, therefore, hoped, that every Minister, who may have the intention of being present at the Public Services, will previously exert his influence with his Congregation and Friends, as far as prudence admits, to furnish the pecuniary means of carrying on this divine work, without which the Society must unhappily be restricted to a scale of operations much below their own wishes, and the encouraging aspects of Divine Providence.

By a Letter from Rotterdam, information has been received that Mr. Kicherer's labours, since his return to Zak River, have been greatly blessed; and that the people who were dispersed, are in great part gathered again.

Letters have been received from Dr. Vanderkemp and Mr. Read, dated Cape Town, Sept. 12, 1805 (previous to the capture of the place by the British troops); from which it appears, that the reason of the Missionaries being recalled from their stations, was the jealousy excited by their connection with an English Society. It seems also, that the opposition of many of the inhabitants to them, arose from the Missionaries defending the rights of the poor natives against their cruel oppressors.

The Directors of the Missionary Society to their Christian Brethren of every Denomination, in the United Kingdom.

Christian Brethren,

It is with real satisfaction that we address you, when we have any thing to communicate which will either contribute to your joy, or call forth into activity your love and zeal. Deeply sensible of the duties, and of the responsibility of

our appointment, we are anxious that, as far as God may enable us, no part of the human race shall remain unvisited by the gospel of Jesus Christ: for this purpose, our eyes have been directed to every quarter of the globe, desirous to follow the indications of the divine will, wherever we might perceive them.

In the surveys which, from time to time, we have taken of the state of religion among our fellow-men, there is a people which has frequently arrested our attention, and called forth deep, but, till lately, unavailing commiseration: — a people which, whether considered in a civil or religious view, is the most extraordinary that ever inhabited the face of the globe! — for ages, the favoured depositories of the knowledge of the true God and of his revealed will, they have rejected the last and clearest manifestation of his nature, counsels, and operations.

We have much lamented their protracted infidelity, and its consequent miseries; and have, at the same time, been grieved at the general unconcern with which Christians have continued spectators of their unhappy condition. While they live in Christian countries, unconscious evidences of the divine origin of that gospel which they themselves disbelieve, how little have they been the objects of that charity which Christianity inculcates! A torpid insensibility hath restrained all those holy energies which ought to have been exerted in their behalf: nor can British Christians claim an exemption from this charge. The benign nature of our civil constitution has attracted multitudes of the dispersed seed of Abraham to our country; and, under the protection of our laws, they have multiplied and prospered. We consider them to be Britons and fellow-subjects, and mingle with them in the affairs and intercourse of society. Thus, as the difference in our religious sentiments does not interrupt our civil relations, it has sunk into disregard; and this inattention has been followed by a culpable lukewarmness to their spiritual state and condition. A few endeavours have been made, at different times, to call their attention to Christianity; but they have been partial, transitory, and apparently unsuccessful.

The concern which has, for a few years past, so extensively manifested itself in behalf of Heathen nations, is a happy omen that the spiritual state of the Jews will, ere long, call forth similar regard. Nothing, surely, can be more consistent and congenial, than that two kindred objects, equally the subjects of prophecy and promise, should be prosecuted with equal ardour and conjoint endeavours. Let not that be left behind in our plans, which, for aught we know, may be first in the order of full accomplishment. Be the divine purposes, however, what they may, the path of our duty is obvious and plain; and we doubt not that our Christian Brethren, in every part of the united kingdom, will return a cheerful and zealous response to the invitation now given them, to embrace the object in their affections, their prayers, and their exertions. To propose it is to enforce it, for its claims are so apparent and strong, that arguments cannot add to their weight.

While we thus excite you, brethren, to serious concern and generous exertions in behalf of the Jews, it will become us to state what are our own views and designs, and in what way we look for your co-operation.

When it pleased God, a few years since, to send us, as an intended Missionary, a converted descendant of Abraham, it appeared to us an intimation of the divine will, that we should turn our attention to that people; and we indulged the hope that, in the person of Mr. Frey, a suitable instrument was brought to our hands. An appropriate education was therefore given him; and, as his endowments seemed well adapted to the work, and his heart deeply intent upon it, it was resolved, at the period of our last Annual Meeting, That he should commence his labours. They have been continued to the present time,

accompanied with tokens which encourage us to hope that we have not misconstrued the providential will, and cause us to desire to enlarge our endeavours. At this stage of our progress, it would have been highly gratifying merely to say, that considerable attention had been already excited among the Jews; but to that, we trust, we can add, that more than one soul has been brought to the Saviour of sinners; and that others are also, in a humble frame of spirit, desiring the knowledge of his name. We have, besides, made the important discovery, that latent convictions of the truth of the gospel exist in the breasts of many Jews, who, under the countenance which a judicious course of measures adopted by the Missionary Society would afford, might be led openly to avow their convictions, and attend public ordinances.

A field of vast importance, and of inviting appearance, thus presents itself to our view, although the entrance to it is not without difficulties, and the cultivation of it will require peculiar wisdom and discretion. In such a cause, obstacles, whatever they may be, are to be contemplated, not dreaded; and, after much deliberation and prayer, we have resolved to press forward in our labours, with increased earnestness and additional efforts.

The limits of this Address will not allow us to specify what are the means, in our judgment, best adapted to the desired end. Some of these will be common to every attempt to spread the gospel; others must be dictated by an attentive consideration of the genius and actual circumstances of the people, to whom we are more immediately sending it. We can only say, generally, that pointed appeals will be made to them, from the press, to rouse their attention to the subject of religion; — additional opportunities of hearing the gospel, from the mouth of one of their own brethren, Mr. Frey, will be presented; — means of religious instruction, and of other necessary information, will be provided;—protection will be afforded to such as are exposed to persecution for the sake of the gospel; and the offices of humanity and charity performed towards deserving objects, who may require them at our hands: nor must such means be overlooked as will tend to perpetuate the work, — to prepare fit instruments for carrying it on, — and to enlarge its sphere, even beyond the limits of our own country, as God may grant us opportunity. As in the case of Missions to the Heathen, our example will, it is hoped, excite, in other places, similar endeavours, so that we may in that way be the instruments of more good than our own hands can perform.

The subject itself, and the considerations connected with it, will be more fully presented to view at the next Annual Meeting of the Society; and a discourse, suited to the circumstances, will be delivered by a much-respected brother, whose heart always expands with generous ardour in the prospect of new attempts to extend the kingdom of the Redeemer. We anticipate with high satisfaction, the day in which hundreds of British Ministers, and thousands of British Christians, with a few of the dispersed of Jacob, will unite their supplications for the speedy accomplishment of all the good which God hath spoken concerning Israel.

But, brethren, before much attention can be expected on the part of the Jews, a more lively interest in their behalf must be felt by Christians. How much, alas, might our closets and pulpits upbraid us for forgetfulness of the state of the Jews! Let us review the glorious promises of God, with respect to their restoration; let these promises be carried by the prayer of faith before the heavenly throne; let ministers aid their own and their people's intelligence of the subject, by bringing it to notice in their public ministrations; let Christians stir up each other to a remembrance of their duty in regard to the Jews; and as there are few places in the kingdom where Jews do not reside, let prudent and affectionate measures be taken, ge-

nerally, to call their attention to Christianity, induce them to consider the evidences by which it is supported; and, above all, to convince them, personally, of their need of that salvation which it brings for their acceptance.

We cannot but take this opportunity of reminding our brethren, that the extensive and extending sphere of the exertions of our Society naturally occasions heavy and increasing expences. The new and important object now proposed to your consideration will, naturally, enhance those expences. How necessary it is, therefore, that you should manifest the desire you entertain for the conversion of Jews and Gentiles, by a liberal support of the measures tending to those ends, needs not be stated.

Earnestly entreating your prayers, that wisdom, fidelity, and zeal may be imparted to us, and that we may be directed to those measures by which the divine glory shall be promoted, and desiring that grace, mercy, and peace may be with you, Brethren, and the whole Israel of God, we subscribe ourselves

your willing servants
in the gospel of Jesus Christ,
The Directors of the Missionary
Mar. 17, *Society*,
1806. GEO. BURDER, *Sec.*

MEDINA.

THE newspapers state that *Medina* has been captured by the *Wahabees*, whose army has overwhelmed the whole country, and taken the city by assault; with prodigious bloodshed and devastation. They set fire to Medina in various places, destroyed the mosques; and having ransacked them of their valuable shrines and treasures, completely destroyed *the tomb of the Prophet*. After which, some thousands of females of the first rank, and a number of the principal inhabitants, were carried off into the desart. A troop of camels were also sent away with jewels and other treasures to an immense amount.

Later accounts say, that "Since the taking of Medina, the Wahabees have made further progress: they have excited alarm at Mecca, and have made themselves masters of Gedda."

A war has also broken out in Bosnia. The Christians in that province, aided by their neighbours the Montenegrins and Herzogovins, have made a great slaughter among the Turks.

This extraordinary event will probably render some account of Mahomet's tomb acceptable to the reader. We transcribe it from "A faithful Account of the Religion and Manners of the Mahometans, third edition, published in 1731. By Joseph Pitts, of Exeter," father, we believe, of the late Rev. Mr. Pitts, of Southwark. Mr. Pitts was taken prisoner when very young, by the Algerines, and sold for a slave. In the course of his journies with one of his masters, he visited Mecca and Medina.

"Medina," says this writer, "is but a little town, and poor; yet it is walled round, and hath in it a great mosque; but nothing near so big as the temple at Mecca. In one corner of the mosque is a place built about fourteen or fifteen paces square. About this place are great windows, fenced with brass grates. In the inside it is decked with some lamps and ornaments. It is arched all overhead. I find some relate, that there are no less than 3000 lamps about Mahomet's tomb; but there are not, as I verily believe, an hundred (and these not of silver, as some report; but almost all of glass). I speak what I know, and have been an eye-witness of. In the middle of this place is the tomb of Mahomet, where the corpse of that bloody impostor is laid, which hath silk curtains all around it, like a bed; which curtains are not costly nor beautiful. There is nothing of this tomb to be seen by any, by reason of the curtains round it; nor are any of the hagges (or devotees who visit it for worship) permitted to enter there. None go in but the eunuchs, who keep the watch over it; and they only to light the lamps which burn there by night, and to sweep and cleanse the place. All the privileges the hagges have, is only to thrust in their hands at the windows, between the brass grates, and to petition the dead juggler; which they do with a wonderful deal of reverence.

"It is storied by some, that the coffin of Mahomet hangs up by the attractive virtue of a loadstone to the roof of the mosque; but, believe me, it is a false story. When I looked thro' the brass grate, I saw as much as any of the hagges; and the top of the curtains which covered the tomb, were not half so high as the roof or arch; so that it is impossible his coffin should be hanging there. I never heard the Mahometans say any thing like it."

A considerable degree of credit seems to be due to Mr. Pitts's account, for he relates what he himself saw, and what perhaps none but a Mahometan would be allowed to see; for it is to be observed, that in consequence of extremely severe and barbarous usage, he was constrained, for a time, to profess himself a Mussulman: an event which he lamented all his life; and which induced him, after he obtained his liberty, and returned to England, to devote his son to the Christian ministry, to make a kind of amends for his temporary defection from Christianity.

CAPE OF GOOD HOPE.

On the 8th of January last, *Cape Town* and its dependencies were surrendered to his Majesty's forces, commanded by Sir David Baird and Sir Home Popham, after an action on the 6th; in which it is stated, that the Dutch army lost about 700 men; and his Majesty's forces about 240 in killed and wounded. We are concerned to hear of the loss of our fellow-men, and especially of our fellow-subjects; yet we indulge a hope, that the cause of Missions in that country may be benefitted by its reverting into the hands of the British Government.

VESUVIUS.

A Letter from a British officer, near Naples, dated Dec. 2, 1805, states, that a very considerable eruption of Mount Vesuvius took place shortly before the arrival of the English army; and the lava was still warm. "The effects of the earthquake are everywhere visible throughout the kingdom: there is scarcely a house in Naples, Torre de l' Annonciata, Castell a Mare, or anywhere along the coast, that has not a visible rent from its roof to its foundation. In Abruzzo, where its effects were particularly felt, seventeen thousand lives are said to have been lost. Every blessing has thus its counterpoise. Were it not for these disasters, to which this country has been sometimes prone, from natural causes with which Providence has thought proper to tax it, its climate would render it a paradise."

BENGAL.

The Rev. C. Buchanan, Vice President of the College at Fort William, has proposed a prize of 500*l.* for the best work in English Prose, embracing the following subjects: — 1, The probable Design of Providence in submitting so large a Portion of Asia to the British Dominion; — 2, The Duty, Means, and Consequences of translating the Scriptures into the Oriental Tongues; and promoting Christian Knowledge in Asia; — 3, A Brief Historic View of the Progress of the Gospel in the different Nations, since its first Promulgation.

SUSOO MISSIONARIES.

WE are sorry to state, that the ship Margery and Mary, in which the four German Missionaries (sent out by the Society for Missions to Africa and the East) sailed from Liverpool on the 16th of February, was, on Sunday, the 23d of that month, at four o'clock in the morning, stranded off St. Margaret's (or St. Martin's) Bay, about nine miles to the westward of Wexford, in Ireland; but, thanks be to God, all their lives were saved, with all the crew, together with part of their property. Soon after, the ship struck, when immediate destruction seemed at hand, the day dawned, and the captain with joy discovered land. The boat was sent on shore, and help procured; so that by ten o'clock in the forenoon, the Missionaries were all safe on shore, where they met with kind friends, who conveyed them to Wexford.

We have been favoured with a copy of the following Letter from one of the Missionaries:

Wexford, March 1st, 1806.

Dear Sir and Madam,

What shall I say, or how shall I excuse myself? I seem to be in the condition of Pharaoh's butler, who remembered not his good friend Joseph, but forgat him: yet be assured that I have not forgot your kindness. The reason for my not acknowledging your favours sooner are these: first, I am very imperfect in the English language, as well in speaking as in writing. Secondly, I thought to be soon in Africa, where I could give you a better account of our voyage: but the Lord our God went another way with me and my brethren. You will have heard that we set sail from Liverpool the 16th of February; we had at that time tolerably fair wind, and I was pleased and rejoiced in the Lord: but on the following days we had generally contrary winds.

Feb. 20th, we had a storm, not very strong; but poor Butscher was afraid, yet I committed myself to the Lord, in whose name I and my brethren go among the Heathen to proclaim his precious gospel. After

this I lost my fear, and the storm began to cease.

The 21st, we had a storm again from eleven o'clock in the morning till twelve o'clock at night, and much stronger than the day before; yet I was not so afraid as on the 20th. In the afternoon, when the storm was very strong, I and my brethren went into our cabin, and committed ourselves, and all the people in the ship, to the Lord our God; and I went to bed very easy in my mind, and rejoicing in the Lord; after nine o'clock in the evening, though the storm was yet very strong, I had the promise in my heart that the Lord will not forsake us, but deliver us out of all danger.

The 22d in the morning, about five o'clock, came such a strong wind as we never had before; yet I was not so much afraid, because the promise of the Lord, "I will not forsake thee," kept me from great fear. My bed was near the opening of our cabin; and whilst I lay yet in bed, a mighty wave came over the ship, and through the opening of our cabin upon my bed, as heavy as hailstones. I leaped up, went on the deck, and saw how the mighty waves came over the ship; but the Lord commanded them to do us no harm; and in the afternoon the wind was quiet.

The 23d, about four o'clock in the morning, we felt and heard a very strong shaking of the ship; the captain, a very active man, leaped out of his bed, went on the deck, and exclaimed, "Good God! we are all lost, our ship is stranded!" As soon as I heard this I leaped out of my bed, went on deck; and my brethren and the other passengers followed me.

The captain commanded the sailors to loose the boats and put them in the water, to save somebody if possible; but the sailors, terrified in their minds at that moment, could not labour! The cries of them were dreadful: one cried "Lord! Lord! we are lost;" and others swore! And now we all stood on the deck, expecting the moment of our death, because the captain thought the bottom was perhaps broken; yet I was not afraid, assured in my heart, if I die this moment, in the next I shall be with my dear Saviour, who has redeemed me; and I shall adore his holy name in eternal happiness.

Soon after this, the captain called out, "I see land!" What joyful intelligence was this for us!" The captain then examined whether we had much water in the ship, and found but little; and as soon as it was day he sent his first mate in a boat to the land, to enquire where we were; who on his return informed us we were near Wexford, in Ireland, and that a rich gentleman had received him very kindly and asked for the captain, who with the mate went on shore and was received very kindly by the gentleman; who, when he heard from the captain that there were four missionaries on board, he sent to Christian friends in the neighbourhood, and made known to them our distress. About ten o'clock in the forenoon we went on shore, and in the afternoon the Christian friends came and received us very kindly to their houses, where we resided till the 27th. After this we came to Wexford, where we now are; and our goods are brought from the ship. We have written to our honourable committee, and are waiting for directions. Blessed be the Lord, that he has saved our lives in a wonderful manner! we were near death, but he has delivered us from it. O that my heart may rest more and more upon our all-sufficient God and Saviour!

I can say, by the grace of God, I feel no fear of going again upon the mighty waters; I wish with all my heart that the Lord may soon shew us another opportunity of going to the poor Susoo Nation, to proclaim his precious gospel.

This letter would have been longer if I could express myself properly in English.—I cannot conclude without wishing you all joy and peace in believing. May God be the strength of your hearts and your portion! I frequently make mention of you in my poor prayers;—the dearly beloved of the Father remembers you, now he is in his kingdom.

I and my brethren unite in kindest respects to you, and to the two ladies and the gentleman in your house. The Lord be with you all, and with

your obedient Servant,

LEOPOLD BUTSCHER.

MISSIONARY COLLECTIONS.

	L.	s.	d.
Rev. Mr. Steill and Congregation, Kidderminster —	14	2	0
Rev. T. Madden and Congregation, Shaftsbury Chapel, Aldersgate Street — — —	13	0	0

HOME INTELLIGENCE.

COLLECTIONS
FOR THE GERMANS,
Received by Williams and Smith.

	L.	s.	d.
W. M. Everet —	6	5	0
A Friend —	1	1	0
Mr. Dickie's Friend —	1	1	0
Mr. Bosans — —	1	1	0
Mr. Norton and Friends —	2	9	0
T. Leigh — —	3	3	0
A Poor Man's Mite —	0	5	0
A Friend, Mrs. N. —	3	0	0
Two Staffordshire Friends	1	11	6
Baptist Meeting, Reysoe	3	8	2
Indep. Cong. at St. Neot's	10	10	0
Friends of Baptist Cong. Biggleswade — —	4	3	0
George Harrison —	5	6	0
Mr. Parker — —	0	2	6
John Dennis —	0	5	0
A. B. C. — —	2	0	0
J. S. — —	1	1	0
	46	12	2

The East Kent Association held the last meeting at Mr. Mather's, Feversham, Oct. 9, 1805. Mr. Townsend of Ramsgate preached in the morning from 2 Thessal. ii. 14; Mr. Drew, late of Folkstone, in the evening, from Rom. viii. 32; Mr. Cramp, of St. Peter's, preceding evening, from Acts v. 31. They hold their next half-yearly meeting at Mr. W. Mather's, Dover, April 9th, 1806, in the Easter week: Mr. White, of Ashford, in the morning; Mr. Chapman, of Sandwich, in the evening; Mr. Young, of Canterbury, preceding evening.

Oct. 31. The Rev. Morris Morris was set apart to the pastoral office of the Particular Baptist Church, *Glan-y-Ferry*, Carmarthenshire. Mr. T. Lewis of Carmarthen described the nature of a Gospel Church, asked the questions, and offered up the ordination prayer, &c: Mr. Harris, of Swansea, gave the charge, from 1 Tim. iv. 16; Mr. Watkins, of Carmarthen, preached to the people, from 1 Thess. v. 13; and Mr. D. Davies, of *Velin Voel*, preached to all without distinction, from 2 Tim. iv. 22. — There have been great awakenings in that place and the neighbourhood, in the course of last summer; and many souls have been brought (it is hoped) from darkness to light.

Nov. 5. The West Kent Union Society held their half-yearly meeting at Mr. Ralph's, Maidstone. Several of the brethren met in the vestry, for business; when the accounts were audited, and Mess. Ralph, Goodwin, Rogers, and Bentliff engaged in prayer. Brother Stanger having resigned the office of secretary, Mr. Beanfoy was chosen in his stead; brother Knott was appointed moderator for the day. In the public service, in the evening, Mr. Atwood, from Folkestone, prayed; and Mr. Knott preached, from 1 Thess. iii. 1. The next meeting is to be held at Gravesend, on Tuesday, April 1st, 1806, at Mr. Kent's: the forenoon will be appropriated to the business of the society, and public worship will begin at three o'clock in the afternoon, and at half past six in the evening. Mess. Drew and Bentliff are appointed to preach. In case of failure, brothers Goodwin and Rogers.

On Sunday, the 10th of November, was opened for public worship, the 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: tho' by no means small, was inconvenient, and going so fast to decay, as scarcely to be considered as 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, very appropriate sermons were preached by the Rev. Mr. Lowell, of Bristol (the former pastor) and by the Rev. Mr. Newton, of Witham, in Essex. So numerous, however, were the auditories, that many persons could by no means gain admission.

On the 10th of Dec. was ordained at Newark upon Trent, the Rev. John Ball, in the late Countess of Huntingdon's connection. Mr. Newman, of Sleaford, introduced the service, from Acts xiii. 2, 3, and prayed the ordination prayer, accompanied with imposition of hands; Mr. Gladstone, of Lincoln, gave the charge, from Rom. i. 16.; and Mr. Ball concluded the service in prayer.

Jan. 3, 1806. The Rev. J. Hunt (late student at Mr. Bogue's) was or-

dained pastor over the church at Titchfield, Hants. Mr. R. Winter delivered the introductory discourse, and proposed the usual questions; Mr. Kingsbury offered the ordination prayer; Mr. Bogue gave the charge, from Josh. i. 6—9; Mr. Griffin preached to the people, from 1 Thess. v. 12 and 13; Mess. Adams, Scamp, and Lacey engaged in prayer. In the evening a sermon was preached by Mr. Bennet, from Isaiah liii. 11.; and on the preceding evening by Mr. Loader, from 1 Cor. vi. 20. Messrs. Davies, Stevenson, Stiles, and Luke prayed.

March 12. The Rev. J. H. Hopkins, late student at Hoxton, was ordained pastor of the Independent church at Tonbridge, in Kent. Mr. Dunn, of London, began the service with reading and prayer; Mr. Leggett, of Burwash, delivered the introductory discourse; Mr. Ralph, of Maidstone, offered the ordination-prayer; Mr. T. Hopkins, of Linton (brother to Mr. J. H. Hopkins) gave the charge, from Acts xvi. 17.; Mr. Beaufoy, of Town Sutton, offered the general prayer; Mr. Barker, of Deptford, preached to the people, from Rev. iii. 22; Mr. Shrewsbury, of Seven Oaks, delivered the concluding prayer. Mr. Dunn preached the preceding evening. As the congregation was retiring from the house of God, the much-respected brother Leggett, who delivered the introductory discourse, fell in a fit, and instantly expired. This solemn providence made a deep impression upon both ministers and people; and was improved in the evening, in a sermon from Acts xx. 24, by Mr. Slatterie, of Chatham.

It is reported, that the *Rose*, in which the *Rev. Mr. Jerment* took his passage, about three weeks ago, from London to Dundee, has been taken by the enemy, and sent into a Dutch or French port.

The Religious Tract Society have removed *their* Depository from the Office of this Magazine, in Stationers' Court, to No. 60, Paternoster Row; but the business of the Publishers will, in other respects, be carried on as usual. — *See their Advertisement, on the Cover of this Magazine.*

The Effect of Yeast, or Barm, in Fevers. Inserted by particular Request.

A correspondent writes thus: —

"It pleased the Almighty, some time since, to visit me with a violent fever, which a gentleman of the faculty informed me would not be at its height for three weeks. My friends having some time before read a paragraph in the newspaper, of yeast being administered with a very good effect, some of the best kind was procured, and administered, at the rate of a table-spoonful, in a cup of warm water, every two or three hours. The next day, when the medical gentleman came, he expressed himself astonished at the unexpected alteration; and in two days from my first taking it, pronounced me entirely out of danger.—In short, my friends, who watched with great anxiety the event, perceived a visible alteration in six or seven hours."

DEATH OF THE REV. MR. BLACK, OF EDINBURGH.

Extract of a Letter from a Friend in that City.

THIS mournful event has excited the most general and lively sensations of sorrow in this place. On Saturday, the 15th ult. our late worthy friend was affected with a feverish complaint; which, for some days, was thought to be nothing but the effect of a cold, of which it was expected he would soon recover; but, on the Thursday following, some very alarming symptoms began to appear; and from that time the fever continued, with slight intermissions, to increase till Tuesday the 25th, when it pleased the Sovereign Disposer of all events to take to himself this amiable man and faithful labourer, in the forty-fourth year of his age; and, I think, in the twentieth year of his ministry.

Few ministers have been more active and conscientious in the discharge of every part of their duty, more sincerely beloved by their people, or more universally respected by their friends, than Mr. Black. His removal is felt as a painful bereavement by his family, friends, and congregation; and is regretted by all ranks in this part of the kingdom, as a loss to the church in general, and to this city in particular. —His remains were interred on Monday, the 3d of March; and on the Sunday following, two appropriate discourses were delivered to his sorrowful congregation by the Rev. Arch. Bonar and the Rev. Walter Buchanan, who were appointed by the Presbytery of Edinburgh to officiate on that occasion, at the request of the relations of the deceased.

The Rev. Mr. Thompson, a valuable minister of the Secession, at Leeds, has also been removed to the eternal world, after an illness of a few days.

List of Lectures in and near London for April.

1. *Tu. M.* Broad St. Mr. Humphrys.
2. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Gaffee's, Broad St.
3. *Th. Ev.* Fetter Lane, Mr. Burder. The prevailing Love of the World destructive.

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6. LORD'S DAY Ev. Broad Str. Mr. G. Clayton; Hare Ct. Dr. Young; Chapel Str. Mr. Stollery; Dean Str. Mr. Kello; Devonshire Sq. Mr. Atkinson; Peter St. Mr. Dunn; Palace St. ——
7. *Mon. Ev.* Prayer-Meeting for the Nation, Swallow Street.
8. *Tu. M.* Broad Street, Mr. Burder.
9. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. T. Thomas's.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. J. Clayton's, Camomile St. Mr. Barker to preach. — What uses are to be made of the Falls of Christian Professors.
    Ev. Fetter Lane, Mr. Ford. — Christ's Ability and Willingness to save.

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13. LORD'S DAY Ev. Broad Str. Mr. Hughes; Hare Court, Mr. Burder; Chapel Street, Mr. Gold; Orange St. Mr. Townsend; Dean St. Mr. Taylor; Devonshire Sq. Mr. Powell; Palace St. Mr. Dunn; Peter St. Mr. Crawford.
14. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
15. *Tu. M.* Broad St. Mr. Humphrys.
16. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Knight's, Borough. — Mr. Collyer's Lecture at Mr. Wall's. — The Life, Death, Resurrection, and Ascension of Christ.
17. *Th. Ev.* Fetter Lane, ——

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20. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Dean St. Dr. Jenkins; Chapel St. Mr. Buck; Devonshire Sq. Mr. Shenstone; Orange St. Mr. Burder; Palace St. Dr. Duncan; Peter St. Mr. Stollery.
22. *Tu. M.* Broad Str. Mr. Burder.
23. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Tim. Thomas's.
24. *Th. M.* Monthly Meeting (Bapt.); at Dr. Rippon's, Mr. Button to preach. — Baptism.
    Ev. Fetter Lane, Mr. Hughes. — The Disadvantage of attending a superficial Knowledge of Religion.
25. *Frid. Ev.* (7 o'clock) Sermon to Young Persons, at Barbican, by Mr. Campbell.

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27. LORD'S DAY Ev. Broad Str. Mr. Dore; Hare Court, Mr. Lyndall; Chapel St. Mr. Atkinson; Devonshire Sq. Mr. C. Hyatt; Dean Street, Dr. Rippon; Palace St. Mr. J. Thomas; Peter Street, Mr. Greig.
29. *Tu. M.* Broad St. Mr. Barber.
30. *Wed. Ev.* Prayer Meeting for the Nation, Mr. Waugh's, Well St.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Bull, of Newport Pagnel.
Spa Fields, Mr. Glascott.
Sion, Mr. Start and Mr. Wilkins.
Hoxton, Mr.

SEVERAL Ministers, conceiving that a Monthly Lecture, addressed to Young Persons, may, by the blessing of God, be the means of much spiritual advantage, have agreed to preach at the following Times and Places:

List of Monthly Lectures to Young Persons.

Time. 1806.	*Preacher.*	*Place.*	*Ministers to pray.*
April 25,	Rev. J. Campbell,	Barbican,	Mess. Stollery and Greig
May 23,	Collyer,	Haberdashers' Hall,	Burder and Ford
June 27,	Thomas,	Stepney,	Townsend and Gore
July 25,	Stollery,	Rotherhithe,	G. Clayton and Dunn
Aug. 22,	Dunn,	Kingsland,	Gore and Thomas
Sept. 26,	Burder,	Crown Court,	Stollery and Collyer
Oct. 24,	Greig,	Peckham,	Brooksbank & Townsend
Nov. 28,	G. Clayton,	Fetter Lane,	Ford and Dunn
Dec. 26,	Gore,	Palace Street,	Campbell and Thomas
Jan. 23, 1807,	Brooksbank,	Founders' Hall,	Burder and Collyer
Feb. 27,	Townsend,	Chapel Street, Soho,	Brooksbank and Greig
Mar. 27,	Ford,	Walworth,	Stollery and Campbell.

These Lectures are to be delivered on the evening of the Fourth Friday in the Month. The Service to begin at Seven o'clock precisely.

POETRY.

INTERCESSION
FOR THE JEWS.

FOUNTAIN of truth, and grace, and pow'r,
Thy word can ne'er decay;
But, firmly fix'd, shall still endure,
When worlds are pass'd away.

O smile propitious, while we dare
The promises to plead,
Which thy own sacred pages bear
To faithful Abram's seed.

Hast thou far off thy people cast,
For ever to remain?
Wilt thou not, Lord, return at last,
And visit them again?

Yes; thou hast pass'd thy royal word,
Nor canst thyself deny,
That Jacob's race shall be restor'd
To favour and to joy!

Hasten, O Lord, the happy hour
When this shall be fulfill'd;
And thy dear Son with mighty pow'r
To Israel be reveal'd.

We, from wild olives lopp'd away,
And grafted in the true,
Pray that the native branches may
Be re-ingrafted too!

We joy when one of this dear seed
The gospel does embrace;
And long till all, from error freed,
Shall taste a Saviour's grace.

Then Jew and Gentile shall combine
Emmanuel's name to praise;
And sound his mercy all divine
Thro' everlasting days!

Sandwich. E. T.

ELEGY

On the Grave-Digger of Bunhill Fields, who caught his Death from infectious Air in opening a Tomb, after having been Fifteen Years in that Employment.

I WEAVE not now the cypress-wreath
To deck the bust of hero dead;
Nor mourn that, in the dust beneath,
A son of Science rests his head.

The humbler work of Death I tell,
Who snatch'd this menial drudge away:
How into *earth* at last he fell,
Who *earth'd* up many a lump of clay.

Fifteen long years his delving spade
Had pierc'd Old Bunhill Fields around,
And many a Nonconformist laid
Beneath unconsecrated ground.

From Death he earn'd his daily bread,
And liv'd midst monumental stones;
To their last home had thousands led,
And heap'd the sod above their bones.

Ye men of blood, ye warlike train,
Less honour'd your employ is found;
Ye strew the crimson'd earth with slain;
He hid the dead beneath the ground.

At length his mortal hour was come,
Nor Death would his old servant spare;
But from the ambush of a tomb
Pour'd on him pestilential air.

He fearless ope'd the gate of Death,
Suspecting nought of danger nigh,
Drew in the poison with his breath,
And took his turn at last to die.

He enter'd oft the grave before,
And quitted soon the dark domain;
But now he lies to rise no more,
Till dust and ashes live again.

Thus all must follow, soon or late;
But how or when we cannot know;
That each might Death's approaches wait,
Prepar'd to triumph o'er the foe!

ALIQUIS.

THOUGHTS
On entering a Place of Worship.

WHAT favour, Lord, that I should meet
With saints around thy mercy-seat,
And love the house of pray'r!
What once was weariness and pain,
Is now my choice delight and gain,
The solace of my care!

O let returning Sabbaths be
A sign between my soul and thee
Of mercy, love, and peace!
This one desire I'd seek with zeal,
Within thine earthly courts to dwell
Until I see thy face!

Westminster. S—

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Ridley & Hall sc

The Revd Wm Sedcole,
Swanage, Dorset.

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THE

EVANGELICAL MAGAZINE

MAY, 1806.

MEMOIR

OF

SAMUEL HOPKINS, D. D.

LATE PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN NEWPORT, RHODE ISLAND.

DR. SAMUEL HOPKINS, whose death was mentioned in a former Magazine, was one of the most celebrated Divines which perhaps America has ever produced; we feel happy, therefore, in being able to lay before our readers an ample and authentic account of him, for the greater part in his own words, though necessarily abridged from the original, of which, we believe, very few copies have reached this side of the Atlantic.

Some Sketches of my past Life, which I am induced to recollect, and commit to writing for my own benefit, and for the gratification, and, perhaps, advantage of those of my particular friends and relatives who shall survive me; being now in the seventy-fifth year of my age.

I WAS born at Waterbury, in Connecticut, on the Lord's Day, September 17th, 1721. My parents were professors of religion; and I descended from Christian ancestors, both by my father and mother, as far back as I have been able to trace my descent. I conclude, I and my ancestors descended from those called *Puritans*, in the days of Queen Elizabeth, above two hundred years ago, and have continued to bear that denomination since, and were the first settlers of New England. This I have considered to be the most honourable and happy descent, to spring from ancestors who have been professors of religion, without interruption, during the course of two hundred years and more; and many of them, if not all, *real Christians*.

As soon as I was capable of understanding and attending to it, I was told that my father, when he was informed that he had a son born to him, said, if the child should live, he would give him a public education, that he might be a minister, or a Sabbath-Day man, alluding to my being born on the Sabbath.

I have considered it as a great favour of God that I was born and educated in a religious family, and among a people, in a

country town, where a regard to religion and morality was common and prevalent; and the education of children and youth was generally practised in such a degree, that young people were generally orderly in their behaviour, and abstained from those open vices, which were then too common in sea-port and populous places. I do not recollect that I ever heard a profane word from the children and youth with whom I was conversant, while I lived with my parents, which was till I was in my fifteenth year.

I from my youth was not volatile and wild, but rather of a sober and steady make, and was not guilty of external irregularities, such as disobedience to parents, profanation of the Sabbath, lying, foolish jesting, quarrelling, passion and anger, or rash and profane words; and was disposed to be diligent and faithful in whatever business I was employed; so that, as I advanced in age, I gained the notice, esteem, and respect of the neighbourhood. I was, in general, greatly careless about all invisible things; but was often plotting for something, which then appeared to me good and great in this life; and often indulged and pleased myself with vain and foolish imaginations of what I should be and do in this world. And sometimes, though rarely, had some serious thoughts of God, and about my soul and a future world of happiness and misery. And I once had a dream of the future judgment, in some measure agreeable to the representation made of it by Christ himself in the xxvth chapter of Matthew. I dreamed that I and a brother of mine, who was about two years younger than me, were sentenced to everlasting misery, and driven down to Hell, with the rest of the wicked. This greatly impressed my mind for a long time after. And the impression then made, has not wholly worn off to this day.

As my father was a farmer, I was employed in labouring on the farm; with which business I was pleased, and made proficiency in it. I was frequently told, and often thought of the declaration of my father on the day on which I was born, 'that he would bring me up at college,' as the phrase then was, for a public education. But I felt no particular inclination to this; but was rather inclined to labour on a farm: but what always turned my mind against going to college, was the years of absence from my parents and their family, which were involved in it.

But in the winter after I was fourteen years old, I retired much to a chamber in my father's house, and spent considerable time in reading, but more especially the Bible; and began to feel more inclination to learning, and less to working on a farm. When my father perceived this, he told me, if I was inclined to go to learning, he would put me to a place where I might be fitted for the college. To which I readily consented. Accordingly I was put under the care and tuition of the Rev. John Graham, of Woodbury, his meeting-house being about ten miles from my father's house. Here I was fitted for college, with a number of

others; and was examined and admitted a member of college in September, 1737, being sixteen years old on the seventeenth day of that month.

While a member of the college, I believe, I had the character of a sober, studious youth, and of a better scholar than the bigger half of the members of that society; and had the approbation of the governors of the college. In the eighteenth or nineteenth year of my age, I cannot now certainly determine which, I made a profession of religion, and joined the church to which my parents belonged, in Waterbury. I was serious, and was thought to be a pious youth; and I had this thought and hope of myself. I was constant in reading the Bible, and in attending on public and secret religion. And sometimes at night, in my retirement and devotion, when I thought of confessing the sins I had been guilty of that day, and asking pardon, I could not recollect that I had committed one sin that day.

While I was in this state and situation of mind, Mr. Whitefield came into New England; and after he had preached in Boston, and other places, came to New Haven, in his way to New York. The attention of people in general was greatly awakened upon hearing the fame of him, that there was a remarkable preacher from England travelling through the country. The people flocked to hear him when he came to New Haven. Some travelled twenty miles out of the country to hear him. The assemblies were crowded and remarkably attentive; and people appeared generally to approve; and their conversation turned chiefly about him and his preaching. Some disapproved of several things which he advanced; which occasioned considerable dispute. I heard him when he preached in public, and when he expounded in private in the evening; and highly approved of him; and was somewhat impressed by what he said in public and in private; but did not in the least call in question my own good estate, that I remember. He preached against mixed dancing and frolicing of males and females together: which practice was then very common in New England. This offended some, especially young people. But I remember I justified him in this in my own mind, and in conversation with those who were disposed to condemn him. This was in October, 1740, when I had entered on my last year in college.

During that fall and the succeeding winter, there appeared to be much more attention to religion than before, among people in general: and a number of ministers in New England were aroused, and preached oftener than they had done, and appeared much more engaged and zealous than before; and several came to New Haven and preached in a manner so different from what had been usual, that people in general appeared to be, in some measure, awakened, and more thoughtful on religious subjects than they had been before.

Early in the next spring (in March) Mr. Gilbert Tennent, who had been itinerating in New England, in Boston, and other places in the winter, came to New Haven from Boston, in his way to the southward. He was a plain and rousing preacher; and a remarkable awakening had been produced by his preaching, and many hopeful conversions had taken place under his preaching, where he had itinerated. On his coming to New Haven, the people appeared to be almost universally aroused, and flocked to hear him. He stayed about a week in New Haven, and preached seventeen sermons, most of them in the meeting-house; two or three in the college hall. His preaching appeared to be attended with a remarkable and mighty power. Thousands, I believe, were awakened; and many cried out with distress and horror of mind, under a conviction of God's anger, and their constant exposedness to fall into endless destruction. The members of college appeared to be universally awakened. A small number thought themselves Christains before they came to college, and I believe they were so. Several of these appeared with an extraordinary zeal and concern for the members of college; and without paying regard to the distinctions of higher and lower classes, they visited every room in college, and discoursed freely and with the greatest plainness with each other; especially such whom they considered to be in an unconverted state, and who acknowledged themselves to be so, setting before them their danger, and exhorting them to repent, &c. The consciences of all seemed to be so far awakened, as to lead them to hang their heads, and to pay at least a silent regard to their reprovers. The persons above mentioned, who thus distinguished themselves in zeal, were, two of them my class-mates, Buell and Youngs. The other was David Brainard. I attended to the whole, and approved of all they said and did; but retained my hope that I was a Christian, and had little or no conversation with these zealous men. At length Brainerd came into my room, I being there alone. I was not at a loss with respect to his design in making me a visit then; determining that he came to satisfy himself whether I were a Christian or not; and I resolved to keep him in the dark, and, if possible, prevent his getting any knowledge of my state or religion. I was, therefore, wholly on the reserve, being conscious that I had no religious experiences or affections to tell of. In his conversation with me, he observed that he believed it impossible for a person to be converted, and to be a real Christian, without feeling his heart sometimes, at least, sensibly and greatly affected with the character of Christ, and strongly going out after him; or to that purpose. This observation struck conviction into my mind. I verily believed it to be true, and at the same time, was conscious that I had never experienced any thing of this kind; and that I was a stranger to the exercise of real Christianity. I then determined, that no one should know from me, or any other way, if I could

prevent it, that I was not a Christian, until I should be converted. Brainard took his leave of me without bringing me to put off my reserve; and what he then thought of me, I know not; but believe he strongly suspected, if he did not without hesitation conclude, that I was not a Christian.

My conviction fixed upon me. I saw I was indeed no Christian. The evil of my heart, the hardness and unbelief of it, came more and more into view; and the evil case in which I was, appeared more and more dreadful. I felt myself a guilty, justly condemned creature, and my hope of relief by obtaining conversion, failed more and more; and my condition appeared darker from day to day, and all help failed: and I felt myself to be nothing but ignorance, guilt, and stupidity. I now lost all desire to conceal my case from those whom I considered to be Christians; and freely opened it to some of them. They appeared particularly to interest themselves in my condition, and often conversed with me. Thus I continued for some weeks, generally retired, unless when I attended private meetings of young people for prayer, &c. which were frequent then in college and in the town.

At length, as I was in my closet one evening, while I was meditating, and in my devotions, a new and wonderful scene opened to my view. I had a sense of the being and presence of God, as I never had before; it being more of a reality, and more affecting and glorious, than I had ever before perceived. And the character of Jesus Christ the Mediator, came into my view; and appeared such a reality, and so glorious, and the way of salvation by him so wise, important, and desirable, that I was astonished at myself that I had never seen these things before, which were so plain, pleasing, and wonderful. I longed to have all, see and know these things, as they now appeared to me. I was greatly affected in the view of my own depravity, the sinfulness, guilt, and odiousness of my character; and tears flowed in great plenty. After some time I left my closet, and went into the adjoining room, no other person being then there. I walked the room, all intent on these subjects, and took up Watts's version of the psalms, and opened it at the fifty-first psalm, and read the first, second, and third parts in long metre with strong affections, and made it all my own language, and thought it was the language of my heart to God; I dwelled upon it with pleasure, and wept much. And when I had laid the book aside, my mind continued fixed on the subject; and in the exercise of devotion, confession, adoration, petition, &c. in which I seemed to pour out my heart to God with great freedom. I continued all attention to the things of religion, in which most appeared more or less engaged. There were many instances, as was then supposed, of conversion. I felt a peculiar pleasing affection to those who were supposed to be Christians.

But two things appear now to me remarkable, with respect to

my views and exercises which I have just now mentioned: First, I had not then the least thought or suspicion that what I had experienced was conversion, or any thing like it, nor did such a thought enter my mind, so far as I can recollect, till near a year after this; or if any such thought was suggested at any time, it was immediately rejected. I had formed an idea in my mind of conversion,—what persons who were converted must be, and how they must feel; which was so entirely different from that which I had seen and felt, that I was so far from a thought that I was converted, that I thought I *knew* I was not, and made no scruple to tell my friends so from time to time. Secondly, I do not recollect that I said a word to any person living of these exercises, or gave the least hint of them to any one for almost a year after they took place. I did not think they were worth speaking of, being nothing like conversion; and, by degrees, I ceased to recollect any thing of them, still hoping and looking for something greater and better, and of quite a different kind.

When I heard Mr. Tennent, as mentioned before, I thought he was the greatest and best man, and the best preacher that I had ever seen or heard. His words were to me, "like apples of gold in pictures of silver." And I then thought, that when I should leave the college, as I was then in my last year, I would go and live with him, wherever I should find him. But just before the commencement in September, when I was to take my degree, on the seventeenth day of which month I was twenty years old, Mr. Edwards, of Northampton, came to New Haven, and preached. He then preached the sermon 'on the trial of the spirits;' which was afterwards printed. I had before read his sermons on justification, &c. and his narrative of the remarkable conversions at Northampton, which took place about seven years before this. Though I then did not obtain any personal acquaintance with him, any farther than by hearing him preach, yet, I conceived such an esteem of him, and was so pleased with his preaching, that I altered my former determination with respect to Mr. Tennent, and concluded to go and live with Mr. Edwards as soon as I should have opportunity, though he lived about eighty miles from my father's house.

After I had taken my first degree, which was in September, 1741, I retired to my father's, in Waterbury; and, being dejected and very gloomy in my mind, I lived a recluse life for some months. Considering myself as a sinful lost creature, I spent most of my time in reading, meditation, and prayer; spent many whole days in fasting and prayer. My attention turned chiefly to my own sinfulness, and as being wholly lost in myself, of which I had an increasing conviction. But I also attended to the state of religion in the vicinity. There was a general and uncommon attention to religion, and much preaching by ministers, who went from to town; but opposition was made to the revival of religion, which now began to increase among ministers and

people. Some considered it as an evil work, in the whole of it; others allowed there was some good attending it; but objected greatly to many things which took place, and were practised by the friends and subjects of the work, as imprudent and wrong. I was a strong advocate for the doctrines preached by the ministers who were instruments of promoting the revival, and for the practices of those who were the subjects of it, and were supposed to be converted. It is true, there were some things said and practised which I did not understand, nor fully see through. But as I considered them as Christians, and myself as not one, and consequently ignorant and incapable of judging, I concluded that they must be right. I spent days in fasting and prayer, seeking the promotion of that which, to me, appeared to be true religion; and the suppression of all opposition to it. I endeavoured to promote religion among the young people in the town; and encouraged them who were attentive and concerned to meet together for prayer, and to spend days of fasting and prayer together; especially those who were thought to be converted. When I saw persons whom I considered to be unconverted, I felt disposed to pray for them, that they might be converted and saved; and felt great concern for some individuals of this character.

In the month of December, being furnished with a horse, &c. I set out for Northampton, with a view to live with Mr. Edwards, where I was an utter stranger. When I arrived there, Mr. Edwards was not at home; but I was received with great kindness by Mrs. Edwards and the family, and had encouragement that I might live there during the winter. Mr. Edwards was abroad on a preaching tour, as people in general were greatly attentive to religion and preaching; which was attended with remarkable effects, in the conviction and supposed conversion of multitudes. I was very gloomy, and was most of the time retired in my chamber. After some days, Mrs. Edwards came into my chamber, and said, As I was now become one of the family for a season, she felt herself interested in my welfare; and she observed that I appeared gloomy and dejected; she hoped I would not think she intruded, by desiring to know, and asking me what was the occasion of it; or to that purpose. I told her the freedom she used was agreeable to me; that the occasion of the appearance which she mentioned, was the state in which I considered myself: I was in a Christless, graceless state, and had been under a degree of conviction and concern for myself for a number of months: had got no relief; and my case, instead of growing better, appeared to grow worse. Upon which we entered into a free conversation. And on the whole she told me, that she had peculiar exercises respecting me, since I had been in the family; and she trusted I should receive light and comfort; and doubted not that God intended yet to do great things by me, &c. This conversation did not sensibly raise my spirits in the least

degree. My views of myself were such, and my prospect and hope of any good were so low, that I then paid no sensible regard to what she said.

Religion was now at a lower ebb at Northampton than it had been of late, and than it appeared to be in the neighbouring towns, and in New England in general. In the month of January, Mr. Buell, my class-mate, whom I mentioned before, came to Northampton, having commenced a zealous preacher of the gospel; and was the means of greatly reviving the people to zeal in religion. He preached every day, and sometimes twice a day publicly, Mr. Edwards being out of town, preaching in distant towns. Professing Christians appeared greatly revived and comforted, and a number were under conviction; and I think there were some hopeful new converts. After Mr. Buell had preached in Northampton a week or two, he set out on a tour towards Boston, to preach in the towns in those parts; and I went with him. People crowded to hear him in every place; and great numbers were awakened, and many were thought to be converted. After continuing with him about two weeks, I returned to Northampton, when my exercises of mind were such, that I, *for the first time*, admitted a hope that they were really gracious; and my mind immediately recurred back to the time when I had those views and affections, almost a year before, which have been mentioned, and they appeared to me to be of the same kind with those which now possessed my mind; and that the course of exercises which I since had, did not differ in kind from the first, and from those which I now had, tho' I had within this time often said I was certain I had no grace; and never had for a moment, that I can recollect, entertained the least degree of hope that I was not in a state of nature.

I now determined to make known the whole of my exercises to Mr. Edwards, as far as I could communicate them. I told him my present exercises, and those which I have related, which took place at college near a year before. When he heard me, he asked me, Why I had not told him these things before? I told him it was because I had no thought that such exercises were conversion, or Christian exercises, till very lately. He gave not his opinion expressly; nor did I desire he should; for I was far from relying on any man's judgment in such a case. But I supposed he entertained a hope that I was a Christian.

From this time I turned my thoughts upon preaching the gospel: and with a view to obtain a licence to preach, I left Mr. Edwards in the latter end of March, and went home to Waterbury; and in May following I applied to an association of ministers for approbation; which they granted, after I had passed an examination before them.

(*To be continued.*)

ON THE MEDIATION OF CHRIST.

1 Tim. ii. v.

Without some true knowledge of the nature and perfections of God our Creator, no part of our religious worship can be a reasonable service, nor come up before him with acceptance. Devotion paid to a God whose character is unknown by us, however pompous the rites, costly the sacrifice, and sincere the worshipper, must, in the nature of things, be mere superstition. But many there are who, rejecting the divine character as revealed in the Scriptures, impiously conceive of him as if he were a Being altogether such as themselves. While they admit the unity of the divine nature, the almighty power, unsearchable wisdom, and infinite goodness of the great and eternal God, yet, in their vain imaginations, they divest him of those essential and glorious parts of his character, *holiness and justice*. Such persons see no glory in Christ Jesus; and account his mediation altogether unnecessary, or at most a matter of trivial importance. But very different, indeed, are the sentiments of those whose understandings are enlightened by the Spirit of truth. They are enabled to view God their Creator, not only as wise and powerful, good and merciful, but also as a *just* and *holy* God, who hateth sin with infinite hatred. Impressed with a sense of their own guilt and pollution, they are convinced, that to draw near to the Most High in themselves, is to approach a consuming fire; and cry out, like the men of Beth-shemech, "Who is able to stand before this holy Lord God?" With this knowledge of the character of the great Creator, the news of a Mediator between him and our souls will be glad tidings of great joy indeed.

What is a Mediator? — A person that interposes between two contending parties, in order to reconcile them: he is one who mediates between parties who have been at variance, to restore and establish friendship. Christ Jesus is the Mediator between God and man; as, in our stead, he obeyed the divine law, which we had transgressed; gave himself an atoning sacrifice, to satisfy divine justice, and thus to reconcile us to God; and as, on the ground of this sacrifice upon earth, he is now interceeding for us in the holiest of all above, perhaps the few following hints may be of some use, through the blessing of the Spirit, for explaining the nature, the necessity, and the glory of the Mediation of Jesus Christ:—

The very name *Mediator*, conveys the idea of *two* parties. "A mediator is not a mediator of one, but God is one*." God is one party; but, to render a mediator necessary, there must be another

* Gal. iii. 20.

party. The great God could have been infinitely blessed in the enjoyment of himself to all eternity, though no creature had been formed; but in this case, it is evident there could have been no mediator.

A mediator also supposes, that between these a *variance* or *breach* of friendship had taken place. Where parties are living in peace and concord, there can be no need of a mediator: there is no need of one to mediate between the Creator and holy angels; for they have ever kept their first estate, and persevered in sinless obedience. Though their happiness be established, and increased by Jesus Christ, yet nowhere is he spoken of as a mediator between God and them: and had man persevered in that holy and happy state in which he was created, a mediator would have been as unnecessary as a physician where there is no disease. In that primeval state, man approached to his Creator with holy confidence; and his acts of worship went up before him with acceptance, without the mediation of any one. What was the cause of breach of friendship between them? What made the creature to shun the presence of his Creator, and attempt to hide himself from his sight? What was it that banished confidence from his mind, and covered his soul with horror and dread? It was sin; the violation of that law under which he was placed: yes,— that infinite evil hath dissolved the bonds of friendship, — hath separated between us and our Creator, and hath caused him, in righteous judgment, to hide his face from us. You who entertain views of sin as a venial and trivial thing, will see little necessity for a mediator, and little glory in Christ Jesus, as sustaining that blessed office. But take your Bible, sit down, and lay your conscience open to the discoveries which the Most High hath given of the evil of sin, and of his infinite abhorrence of it. What expelled angels from the realms of glory, Adam, with the whole human race in him, from the favour of God and the earthly Paradise? It was sin. What swept millions of men, women, and children, into eternity, by a flood of water,—laid in ashes Sodom, Gomorrah, and the cities around, by fire from Heaven? It was sin. What is the cause of all those pains, afflictions, and judgments, under which the inhabitants of the earth do groan? What hath prepared a hell, and kindled a fire that shall never be quenched? All these proclaim in the ears of reason, that the transgression of the divine law is an evil *unspeakably great*; but in the sufferings of Jesus, when he bare our sins in his own body on the tree, we behold it as an evil which is *infinite*.

But might not the holy and blessed Creator have condescended to treat with his offending creatures *immediately*, without the interposition of a mediator? This supposition gives a very injurious representation of the character of the Most High. Among men, where the parties are on a level, mutual confession of faults, and mutual concessions may be made; and thus a reconciliation may be effected: but it must be remembered, that the parties under

consideration are not on a level; there is between them an infinite distance, the Creator and the creature: — and besides, God never offended man, never did any injury to him, and had no concessions to make. The honour of his righteous law must be vindicated, and the glory of his holiness maintained, though the whole of our guilty race should perish eternally. It would be daring impiety to imagine, that the great and eternal Jehovah should dispense with the rights of his justice and honour of his law: in other words, should *undeify himself*, to treat *immediately* with rebels; to pardon and restore them to favour without a satisfaction.

But if a Mediator were necessary, might not a created being, a holy man, or an angel, have been qualified for this office? It appears, from the character of the person whom God hath ordained, that it was suitable and necessary that the Mediator should be partaker of the natures of both parties: — "God is not a man, as we are, that we should answer him, and come together in judgment;" but he who is able to be days-man between us, must be "able to lay his hand upon us both." To constitute one a proper Mediator, it seems, to our minds, to be necessary that he should be a partaker of both natures; — the nature of God, who is offended; and of man, who has given the offence: and such a Mediator is Christ Jesus. He is God and Man in two distinct natures; and yet is one glorious and wonderful person! Human nature rendered him capable of obeying and suffering, and the divine nature stamped infinite value on his obedience and sufferings; and thus he hath laid a foundation for an honourable reconciliation between God and guilty men. This implies indeed a plurality of persons in the Godhead. This the Bible clearly reveals; and without this revelation, we cannot conceive how there could have been one qualified to be a Mediator between the holy and blessed God and us guilty and polluted creatures.

But from whom did the motion of a Mediator originate? Was it from the guilty and offending party? No, surely. Sinful and rebellious man did not solicit pardon and favour from his Creator, nor had any wish for reconciliation. The thought is too grand, too stupendous to have been conceived by a finite mind!

But Oh, astonishing mercy, amazing love, unsearchable wisdom, and infinite condescension! The great, majestic, soul-reviving idea originated with the party offended, — the eternal God himself. Let us exclude for ever from our minds every thought of the Most High as an austere Being, backward to forgive, reluctant to shew mercy, and as needing importunities to be reconciled. All such thoughts are most unjust, and greatly injurious to his revealed character. The appointment of Jesus Christ to be Mediator was not the effect of the wish of man; but of the infinite goodness and eternal love of God. He first loved us. "Herein is love; not that we loved God but that he

loved us, and sent his Son to be the propitiation for our sins." "All things are of God, who hath reconciled us to himself by Jesus Christ; for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And the eternal Son engaged in the office of Mediator, not from any solicitation on our part, but in cheerful acquiescence with the will of the Father. "Lo, I come! I delight to do thy will, O my God! yea, thy law is within my heart!"

But if God the Creator had mercy in his heart towards guilty men, what need was there for one to be a Mediator between them? That his mercy might be manifested without any disparagement to his justice and holiness. Because he was a merciful God, he willed the restoration of rebellious men to his favour; and because he was holy and just, he would do it only by a Mediator; that, while pardoning mercy was bestowed, the glory of his holiness and justice might shine forth in the view of the whole universe. In the person and mediation of Christ alone, we have a consistent view of the attributes of Deity. Here we behold "Mercy and Truth met together, Righteousness and Peace kissing each other."

When did Christ Jesus begin to officiate as Mediator? To this blessed office he was appointed from everlasting, from the beginning, or ever the earth was. As there was no need of a Mediator till the entrance of sin, so his actual discharge of this office was co-eval with the first promise; for what was that promise *, but the revelation of Christ as the Mediator between God and sinful man? Under the Old Testament dispensation he acted as Mediator before his actual incarnation. Under this character he was revealed in promises, for "to him gave all the prophets witness;" and the church had a visible emblem of this in the mercy-seat, which covered the tables of the law; and above which was the cloud of glory between the cherubim: and now, in consequence of his incarnation, death, and ascension to Heaven, he is much more clearly exhibited by the gospel. "He is our peace, who hath made peace by the blood of his cross."

He is the *only* Mediator. As there is but *one* God, so *one* Mediator, and only one. "*I*," saith he, "*I* (exclusive of every one else) am the way: no man cometh to the Father but *by me*." The practice of the members of the Romish church, in employing angels, the Virgin Mary, and other departed saints as mediators, is absurd in itself, injurious to the character of Christ Jesus, and blasphemy against God.

And his mediation will be *eternal*. As he had no predecessor, he shall have no successor in this office. When he shall have reconciled the whole elect to the Father, and presented them before his presence with exceeding joy, he will continue through all eternity, in our nature, to stand between them and the throne,

* Gen. iii. 15.

and be the medium through which they shall for ever enjoy communion with God, and behold his glory. After his glorious appearing, there will indeed be no more sinners reconciled to God; but he will not then, I apprehend, lay aside his office. His continual mediation will be the ground of the eternal duration of their reconciled state, and to all their holy confidence in the presence and worship of the eternal Jehovah. The Lamb shall be the light of the celestial city. "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb." "They serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The mediation of Jesus Christ is the glory of the Christian religion; and shews that it is from Heaven, and not of men. Much instruction and spiritual consolation may be derived from this subject. How rich, and how sovereign the mercy of God our Creator! Rebel angels stood in need of a Mediator as much as men; but the compassion of the Most High was never moved towards them. The eternal Son did not undertake their restoration, nor assume their nature, though elder in the creation, and originally more dignified beings than man. Them he hath left for ever in a state of rebellion against their Creator, and under his holy indignation, whilst, O sovereign mercy, he cheerfully undertook the office of Mediator between God and us; as Jacob, when blessing the children of Joseph, laid his right hand upon the younger son.

If our minds are rightly impressed with a view of the holiness and purity of God's nature, we shall tremble at the thought of approaching to him in any way but by the mediation of Jesus Christ. *Nolo Deum absolutum*, said Luther. "I will have nothing to do with an absolute God." As there could have been no typical throne in the tabernacle and temple without the mercy-seat, so, without the mediation of Christ, there could have been no throne of grace; and if God were not on a throne of grace, he could not be accessible by sinners.

Reader, is your mind oppressed with fear of the infinite holiness of God, and with a sense of the number and aggravations of your sins? Jesus is the Mediator, and his blood cleanseth from all sin. His mediation, realized by faith, will dispel all your guilty fear, convey peace to the disquieted conscience, and filial boldness to the soul. In all the acts of gospel-worship, let

your confidence towards God be derived not from your sincerity, nor from any thing done or to be done by you, but solely and entirely from the mediation of Jesus. Do you approach unto the Most High in prayer? Let it be done in the name of Christ. Do you engage in the pleasant exercise of praise and thanksgiving? Do it in the faith of Christ, the Mediator. "By him let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks unto his name. Do you hear the gospel preached? — do you receive the Lord's Supper? — do you distribute to the necessities of the saints? Whatever you do, in word or in deed, do all in the name of our Lord Jesus Christ, giving thanks unto God, even the Father by him." And O, with what cheerful confidence may we come unto God by the mediation of Christ! "Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, — let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. We have boldness to enter into the holiest of all by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail; that is to say, his flesh. We have an High Priest over the house of God; let us draw near with a true heart, in the full assurance of faith."

O, how much are they to be pitied, whose blinded minds see not the necessity, the wisdom, and the glory of Christ as the Mediator! The holy God and a sinful creature cannot meet in safety any more than flax with a consuming fire. If he be rejected under this character, there can be nothing but a fearful looking for of judgment and fiery indignation. May God, who commanded the light to shine out of darkness, shine into their hearts, giving to them the light of the knowledge of his glory in the face of Jesus Christ! — and then it will be the ground of their confidence and joy of their hearts, that there is a Mediator between God and their souls, even the man Christ Jesus!

D. H.

CULPABLE NEGLECT.

Mr. Editor,

I was not a little pleased with reading in a late Number the Dialogue between the School-Boy and his Father, as it tended not only to exemplify, but also to apply several hints which have, from time to time, appeared in your useful Miscellany, relative to the comparatively small attention which is paid to the ministers of the gospel.

Permit me to say, as a further evidence in point, that I know a congregation, which was a few years ago under the necessity of erecting a new meeting-house. Being unable to bear the whole expence of the building, the minister cheerfully went out to

collect for it. In doing which he was, first and last, five or six months from home: till at length, greatly fatigued and weary of absence from home, and his resources in a great measure failing, he sat down 100*l.* short of the whole expence. This sum was taken up on interest; with the burden of which he has been obliged to struggle ever since, although, from the increase of his family, a slender income, and the pressure of the times, very unable to bear it.

The conviction must strike every thinking mind, that, in such circumstances, 5*l.* per year must be sensibly felt by the minister, while it might be easily borne by the congregation; for had only 100 of them contributed a single shilling per year, the minister would have been relieved, and the congregation by no means burdened *.

It is not unworthy of remark, that this congregation professes (and it may be hoped sincerely too) a great regard for the minister. To what then can such conduct be ascribed? Must it be ascribed to a want of thought? Strange! that those who manifest so much thoughtfulness for their own interest, should be so inattentive to that of their pastor! Or, is it for want of some leading person to propose it to others? What a pity, that in a decent, not to say respectable congregation, such a person should not be found!

Presuming that some congregations, into whose hands this paper may fall, may be in a similar situation, and hoping the above hints may not be altogether useless,

I remain, yours, &c.

* Or rather, might not the whole sum be liquidated in a few years by an Annual Collection,—or by a small Subscription to form a Sinking Fund? This is laudably effected in some places, and might in most.

PROTESTANT UNION.

Sir, *To the Editor.*

I HAVE perused, with a mixture of pleasure and regret, the Address in your Number for March, to Students and Young Ministers, on the subject of the PROTESTANT UNION, formed for the support of Ministers' Widows and their Children. It cannot but afford great pleasure to every benevolent mind to reflect, that the families of several worthy men, lately deceased, are now reaping advantages from this excellent institution, which, I believe, they could not have been certain of obtaining from any other that exists. It is also highly satisfactory to observe, that its funds are so well established as to admit a prospect "that the annuities, in a few years, will be greatly increased." I fully agree with the arguments of your

correspondent A. B. as to the influence which they ought to have on the minds of the persons to whom they are addressed; and I heartily pray that they may be attended with good effects. But can any humane reader recollect without concern, the "unalterable condition of admittance, That a minister shall apply and be admitted within two years after his ordination?" — and that (as must always be expected) "many, from not attending to this rule, have, to their great grief, been excluded from the benefit of the institution?"

That this must always be expected, may be inferred, not only from past experience, but from the nature of things. No one who has lived to the age of forty years, will question the truth of the proverb, that "grey heads cannot be set upon green shoulders." At the ages when ministers, whether in or out of the Establishment, are usually first ordained, small is the chance that, out of the very scanty income which they mostly *then* have at command, they will squeeze the necessary subscription, at a total uncertainty, or a supposed improbability, that it will ever result to their advantage. It is very uncommon, and equally unadviseable, for them to be already married when ordained; and there is often so much uncertainty of their continuance in the same situation, as to render it highly prudent for them to postpone their domestic settlement, at least a couple of years afterwards. While unmarried, they may probably flatter themselves with the expectation of a partner in life, who will have no occasion for such support, even if she should have a young family, and survive her husband. I do not suggest these circumstances as entitled to outweigh the arguments urged by A. B.; but as what are very likely to preponderate at an age when foresight very rarely, or slightly, engages the mind.

On this account I heartily wish that the present Members of the Protestant Union would alter the *unalterable* condition before mentioned. Nothing, certainly, is necessary to produce such a miracle, but their concurrence in such a resolution. But I confess, that I do not feel so pungently for young ministers, who, after the full establishment of this institution, and the demonstration of its effectual advantages, shall omit to avail themselves of its benefits, as for the "many who, to their grief, have been already excluded." The case of these is very different. Every institution, at its commencement, is very imperfectly known; still less, commonly, well understood; and least of all certain of producing the benefits proposed from it. Every one who is acquainted with the Protestant Union knows, that, although its funds are prosperous, the persons who at present are entitled to future advantage from them, are extremely few. How few, compared with those who, "to their great grief, have been excluded from the benefit of this institution!" Yet, if the hints which I have before suggested are just, this evil is likely to continue and increase.

It having been my privilege to unite with several of my brethren in laying the foundation of this institution, I well know that their object was not the personal advantage of a few individuals, but the most extensive and permanent usefulness. Their hopes have been frustrated hitherto, and are likely to be as to its *extent*; and consequently will be, as to its *permanency*; for if there be not a suitable accession of members, the few who remain will only have to divide the whole property among themselves, or to leave it entirely to the last survivor. I have a much higher opinion of the good people who at present constitute the Protestant Union, than to impute to them such a wish. The best proof, however, that they can give of their enlarged benevolence, is, to make the admission more open while there is time for doing it with effect.

But it may reasonably be asked, Are the first subscribers to reap no superior advantage from their early and steady support of the institution? Justice requires them to be distinguished. Let the annuities to *their* widows and children be immediately raised to a due proportion above that which shall be enjoyed by future subscribers, which should remain at the original standard: and let the conditions of admission be adapted to the purposes of relieving those now excluded, and of inviting others more effectually to serve both themselves and the institution.

Another good consequence would result from such a measure. It would recommend the Protestant Union to the beneficence of persons who had no view of advantage from it to their families. Many such, at its commencement, subscribed to its support; but some have since withdrawn their assistance, merely because they were convinced that, unless more members were admitted, it was unnecessary. Some of this description would, I am certain, renew their contributions, probably all would do so; and it is not unlikely, that many who have never yet subscribed would assist the institution, if they saw it adapted to enlarged usefulness.

Recommending these remarks, Mr. Editor, by the copious channel of your very useful Miscellany to the attention of the Protestant Union, I am yours, &c.

Y. Z.

Another Correspondent (SPERANS) observes, that when young men enter into the ministry, they are usually under the necessity of purchasing books: that some of them contribute annually to the seminary wherein they received their education, — they have the postage of many letters to pay, besides contributions to the poor; and, frequently, a small salary. He, therefore, cannot see how those "shifts and abridgments" are to be made which have been recommended by A. B. in order to his becoming a subscriber. He observes also that, after all, if he would avail himself of any fund for the benefit of old age, he

must subscribe to another institution. How is a young man, with a slender stipend, to do all this within the first two years of his ministry?

ILLUSTRATION OF PSALM LVIII. 4, 5, AND JEREMIAH VIII. 17.

In the neighbourhood of Madras there are serpent-charmers: a set of strollers, who carry about with them a basket with these reptiles. After a kind of overture, the basket is opened, and the serpents slide out. As the artist plays upon a tambourin, a kind of tympanum, and accompanies it with his voice, the serpents raise themselves on their tails, and wave their heads to the tune; but upon the music ceasing, they return almost immediately to their native sullenness and malignity; when they are fenced into their prison, to prevent their darting at the company, as they leave them in full possession of their poison, which they sometimes prove, by suffering them to bite domestic animals. The species generally employed by these itinerant artists, is that called Hooded-Serpents, the most venomous of the kind; and many of them are so gloomy, that it is a long time before the artist can prevail upon them to lift up their hoods to admit the sound of his music, or "hear the voice of the charmer." They, therefore, often cut the ligature of their hoods, which makes it fall below their ears. This effect of the sounds of music upon animals, is confirmed by what we see of the effects of drums and trumpets upon horses.

REMARKS ON REV. XIV. 6, 7.

I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made Heaven, and earth, and sea, and the fountain of waters.

I believe it is the general opinion of Christians that the Lord is now fulfilling this prediction. Several Missionary Sermons have lately been preached on this text, and under this apprehension. I was particularly pleased with one I lately read, preached by Dr. Livingston, before the New York Missionary Society, in 1804, and which a friend lent me. The judicious author first endeavours to ascertain the *object* of this prophecy, and, secondly, the *period* of its accomplishment. As to the latter, he observes that commentators have either restricted it to what happened at the Reformation, or thrown it into the

great mass of events which are to take place after the Millenium has fully commenced; whereas it will be found, on examination, both from the order of the vision and its express object, that it comprehends something vastly beyond what was realized at the Reformation; and so far from actually belonging to the millenial period, it is only the appointed *means* for introducing that state.

Some predictions expressly specify the period when the thing foretold shall take place; others connect the event with something preceding or subsequent. It is thus here. This vision is the second recorded in this chapter; and the time when the angel will commence his preaching must be after what is intended by the first vision, and before the third.

The first vision plainly refers to the Reformation *; which happened about 300 years ago. The third vision is the fall of great Babylon. Different calculations have been made when the 1260 prophetic years began, and consequently when they will terminate; but the latest date which can be fixed for their commencement, extends their continuance at farthest to the year 2000, when the Millenium will be fully introduced.

Here then we have two extremes, between which the prediction in question will be fulfilled. It must be after the Reformation, and before the fall of Antichrist. The angel must begin his flight after the year 1500, and before the year 2000. This brings our inquiry within the space of 500 years.

These boundaries will be abridged, when we reflect that 300 years have elapsed since the Reformation, and nothing corresponding to the vision has yet been seen; nothing in respect to the universality, the power, and success which characterize the preaching of the gospel described in the prediction. Much was confessedly done; but this is *another* angel, — *another* preaching vastly more enlarged and interesting in its consequences.

We are compelled, therefore, to look forward for the accomplishment in the short remaining space of 200 years. We shall perhaps approach nearer, if we attend to some momentous events which are to happen previous to the Millenium: the punishment of the nations which aided Antichrist in murdering the servants of God, — the bringing in the fulness of the Gentiles, — and the fall of the Mystical Babylon.

What changes in the moral world, what revolutions in the civil, are now impending! Attend to each of the enumerated articles, estimate their magnitude, recollect the maxims respecting the procedure of Divine Providence, and then determine whether 200 years are not a short space for the consummation of such events? And, if the extensive propagation of the gospel is to precede the conversion of the Jews, the bringing in the fulness of the Gentiles, and the destruction of Antichrist, say, Whether

* This the author largely shews in his Appendix.

we may not indulge the expectation, that it will soon commence, if it be not already begun? We conclude, without hesitation, that the churches are authorized to hope, that "the vision shall *quickly* speak, and will surely come; — it will not tarry."

With this conclusion, if, now we compare existing facts; if we view the Missionary spirit which has suddenly pervaded the churches, and estimate the efforts lately made, and still making, for sending the gospel to those who know not the precious name of Jesus, — do we not discover a striking resemblance of what the vision describes? May we not exclaim, "Behold the angel! his flight is begun!"

RURAL OBJECTS SPIRITUALLY OBSERVED.

Sir, *To the Editor.*

I HOPE it will not be altogether unprofitable to offer a new species of pleasure to the religious world, through the medium of your Magazine. Alas! the Christians' pleasures often seem restricted; and some authors write as if the middling class, who love the gospel, might not venture to sip any of those streams which the worldly are encouraged to drink in copious draughts.

I am, Sir, a mechanic, in a close part of London, where I have passed my life; and thro' the divine blessing on my industry, can now venture to leave my shop occasionally. But as I am a constant hearer of the gospel, and I hope a partaker of divine grace, I dare not associate with those people who resort to fairs, shows, and other ordinary places, where they take their wives and children for a *treat*, as it is called. Yet I have often desired to give them a reward for their orderly conduct, industry, and obedience: and though they have not said so, I am sure their hearts have longed for an holyday too.

One Sabbath I was greatly affected by our minister's sermon, which, in a sweet manner, described the faithfulness of God to his promises, from the works of Nature: he quoted many passages from the Psalms, the Gospels, and the Epistles; all which attracted my attention. Ah! thought I, how happy those are who see the fields and the gardens, which bear testimony to God's faithfulness! I eat my bread indeed, blessed be the Lord! but how it grows I know not; nor can I well imagine how the corn and the grass illustrate the truths of the Bible; but if I am spared, I will go and see.

Accordingly I arranged my plans for the next holyday season; and told my wife and little ones (who have all been taught to read) to search their Bibles for those passages of Scripture which mention the trees, and flowers, and grass; and every even-

ing we looked over the precious book of God to see what promises were attached to these things, what similitudes were conveyed, and what we could learn from them.

When the day came, with each our Bibles folded down against these passages, I hired a little chaise, and drove them into a retired part of Essex; where I asked a child, bred in those parts, to walk with us, and tell us the names of the birds and flowers which principally attracted the childrens' notice. The first we saw was a knot of lilies; which my eldest boy eagerly examined, and said, "Our Lord has commanded us to examine the lilies how they grow." Oh, Sir, what a fund of delight this one flower afforded the lively imaginations of my young ones! And to me and my wife, as we looked at each other, and observed their innocent expressions, enlivened by the pure air, and under the broad expanse of heaven, who can tell what we felt, when, turning to St. Luke's Gospel, we pursued the passage, and read the gracious assurance that Solomon, in all his glory, was not arrayed like one of these! and that precious promise to clothe us, also, sealed, as it were, by the virgin whiteness and beauty of the flower! I will not detain you by all we saw to corroborate the truth of God's book, during this first day's pleasure; but only remark, that our succeeding holydays have all been conducted upon the same plan. So much indeed was I delighted with the view of Nature, prepared by the precious truths of the gospel in my mind, that I promised to devote four days in every year (God willing) to the same pursuit; and now, as we go in the various seasons of the year, we have learned the seed-time and harvest; understand how faithfully the promise made to Noah is fulfilled; and how the grass and the corn, as well as the wind and the storm, fulfil his word.

My children read the word of God with more awakened attention, as it becomes the source of their pleasure; and I often bless God that we were born in the midst of a city, that the images we find in the fields lose none of their importance from being common, for we are careful always to be prepared from the word of God for the objects we seek after; and my children naturally look for the sheep and the birds with some sacred allusion.

Forgive my fondness, Sir, whilst I tell you, when, in the scarcity of bread, my repining heart spoke its fears, how it was reproved and relieved by a little girl, who, with the ingenuousness of youth, called upon me to remember how the young ravens, such as we found in the wood, were fed by God when they cried to him; and how, the next holyday, we saw them bigger and able to fly, and leave their parents' nest! Now, indeed, they mark their hymns whenever they mention roses and lilies, or woods and streams; and ask, whether they may not look for such when they take their Bibles in the country with them next time.

Another pleasure which I derive is, that I understand our minister better, and feel great delight as I associate with his lively descriptions those days of recreation which pointed out to my view the works of creation; and I hope I do not cease to bless God for permitting us sinners to see the works of his hands, so much more curious, wonderful, and complicated than the works of man, although we execute them with labour; and, at last, are obliged to confess them to be imperfect: but I shall trespass too much; and am, Sir, your constant reader,

THOMAS LOVEGOOD.

No. VIII.

THE CHRISTIAN PHILOSOPHER.

THE TERRAQUEOUS GLOBE.

IT is not difficult to discern marks of the divine wisdom in the form of the Earth, in the distribution of it into land and water, and in the variety of its component parts.

The spherical form of the earth renders it capable of containing a greater number of inhabitants than it possibly could if it had been of the same bulk, and of any other shape. It is also more convenient for the diffusion of light, as its return is more regular and gradual than if the earth had been, as some have absurdly supposed, a spacious plain. This form is better adapted to the more general distribution of water. If, for example, the mass of the earth was like a cube, or any other angular figure, the water, by the laws of gravity, would flow to the lowest parts, or those nearest the centre: these would be drowned, whilst the rest would be parched with drought. In this case, the motion of the winds would be considerably impeded. We know, by experience, what influence ranges of lofty mountains have on the winds, though the highest mountains bear but a very small proportion to the earth's diameter: any considerable angles therefore, like what we are supposing, would stop the current of the atmosphere, and deprive some parts of the earth of those healthful gales. Another disadvantage would be, that a communication between the different parts of the earth would be very difficult, and a large portion of it be quite uninhabitable, in consequence of its being composed, as it would in this case, of vast mountains. That form of the earth which the great Creator has made choice of, is wisely calculated, as much as possible, to obviate these difficulties. At the beginning, the solid and fluid parts of the earth were mingled together, till the voice of the great Creator said, "Let the waters be gathered together into one place, and let the dry land appear:" and herein appears both the wisdom and goodness of God. The water nourishes an immense variety of plants and animals, while the dry land supports and feeds as great a va-

riety of them. Millions of beings exist which could never have been supported, if this separation had not taken place. In the dry land we discover an amazing variety of parts, as sand, gravel, stone, clay, &c; on the surface of the earth, soils of different kinds, suited to the production and support of the different plants which grow in it; so that in some part of the earth every plant will grow and flourish. The utmost industry of man can penetrate but a little way into the internal parts of the earth; as far as we can reach, it is found to be composed of dissimilar strata, or layers, lying one upon another, usually in an inclined position. These strata consist of earths of various kinds, metals, minerals, &c. Nor let the miner grudge the fatigue of digging into the bowels of the earth for the minerals he raises there, when it is considered, that if coal or ore lay on the surface of the earth, instead of mould, it would be barren and unfruitful. Were our fields covered with gold dust, they would not bring forth those vegetables which supply the wants of man and beast, and without which both would perish. The knowledge of the original formation of the earth, and by what means the materials of which it consists were disposed in their present order, has exercised the ingenuity of philosophers in all ages. Various and opposite have been their theories, and each of them clogged with difficulties. Whether the different combinations were by the action of gravity, or by any other means, we have it not in our power to determine, nor will our speculations on the subject be probably attended with much benefit. "It is impossible," says a judicious author, "to shew how, by any natural means, matter could put itself in the order in which we now see it*."—The word of God says, "He spake, and it was done; he commanded, and it stood fast." With this declaration the Christian Philosopher should be satisfied. Indeed, there seems in every branch of knowledge, natural as well as religious, a certain point, of which it may be said, "Thus far shalt thou go, and no farther:" but vain man would be wise; and aiming higher than God permits, he sinks into absolute folly: like the fabled Icarus, who, seeking to rise in the air on his waxen wings, melted them in the heat of the sun, and fell into the depths of the ocean. Of this absurdity there cannot be a stronger instance than the conclusion of Sir W. Hamilton, from certain appearances of the lava of Vesuvius, that the scriptural account of the creation of the world is not to be relied on. Let the follies into which men of the finest minds have been betrayed, teach us humility and simplicity in the pursuit of truth; and let us be content to admire and adore where we cannot penetrate.

O, reader! forget not that the earth, on whose surface you now tread, and which furnishes you with the food you eat, must soon be your resting-place: its bowels will contain your dust, with the dust of millions. There is a grave waiting for you: nor need you

* Encyclop. Britannica, p. 262. vol. vi.

fear to be laid in it, trusting in his righteousness whose sacred body, though now seated on a throne, once inhabited the grave; who died for our redemption, and rose again for our justification. —

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

T. P. B.

REMARKABLE CONVERSION.

[Extracted from the Life of Professor Gellert, of Leipsick.]

Sir, *To the Editor.*

Though we may reasonably suppose that the Evangelical Magazine is purchased only by serious persons, yet it often afterwards falls into the hands of people of another description. If you think the following Extract from the Life of Professor Gellert, of Leipsick, likely to be useful to the latter, I should be glad to see it inserted. J. W.

"PROFESSOR Gellert's friendship was not merely the effect of natural disposition: it was produced by a sincere love for religion and virtue. He strongly felt that they alone can make any one truly amiable, — that they alone constitute happiness; and when he met with persons unfortunate enough not to possess these qualities, he was touched with a most lively compassion; and neglected nothing in his power to make them better, and consequently happier. Some years after his return to Leipsick, he became acquainted with an unfortunate person of this kind. This man was like many others, who are said not to have a bad heart. The love of pleasure and libertinism led him to Infidelity; and from thence he passed on to disorders, which equally destroyed his health and his fortune. Attacked by an illness equally disgraceful and painful, he wanted for every thing: he had neither tranquillity of mind, consolation, the means of procuring to himself any assistance, nor any hope of recovery; which hope can alone support the despisers of religion, and give them that degree of calmness ever necessary to their bodily cure. Despair and impatience aggravated the sufferings of this poor wretch: the most horrible oaths proceeded from his mouth every moment; there was no imprecation he did not pronounce against himself, — no blasphemy he did not utter against Providence! Gellert, touched with compassion by this man's dreadful sufferings, and, above all, by the deplorable state of his soul, was very desirous of relieving him. With this view he began by endeavouring to gain his confidence, to convince him of the interest he took in him, and of the tender com-

passion he felt for his bodily sufferings. To have begun by speaking to him of religion and of his soul, would only have terrified him. Gellert seemed, therefore, entirely taken up with his illness, and the means of procuring him some alleviation of his sufferings. He assisted him as much as he could, and with the utmost attention and delicacy interested his friends in his behalf; and thus procured him the assistance and comforts required to calm his mind a little, and put him in a capacity of reflecting. Highly disgusting as was his illness, Gellert was continually with him, ever attentive to assist him, to amuse him, to alleviate his sufferings, and, above all, to let him see that tender sympathy so consoling to the wretched, and which Gellert's eyes so well expressed.

"By little and little the sick man's heart softened: he became less ferocious; and, from regard to so good a friend, he moderated his transports, and the violence of his impatience. This sensibility to the friendship of an amiable and benevolent man, disposed him, by degrees, to that more noble and sublime love with which Gellert sought to inspire him. The sick man began to possess himself, and soon began to reflect; from reflection he passed to repentance, and to sincere endeavours to moderate his desperation, to restrain his tongue, and to abstain from those horrible oaths which had become so habitual to him. At length he not only permitted, but requested his friend to give him notice when, from the violence of pain, he was in danger of forgetting himself. From day to day his perplexity, his anxiety concerning his future state, and his desire of still obtaining forgiveness from God, became more lively. Till then, he had ridiculed the ministers of the gospel; now, he earnestly wished to be instructed and consoled by them. He became more and more resigned to the will of God; his patience increased with his sufferings. He lived longer than was expected; and sometimes found himself so much relieved, that it seemed as if he might still indulge a hope of recovery. Gellert in the mean time had the joy of seeing the daily progress of his conversion. He only left him when his other indispensable duties obliged him to it; and applied his utmost and unceasing care to strengthen in the sick man's mind, on one side, the sense of his unworthiness and abhorrence of his passed irregularities; and, on the other, the hope of obtaining mercy and forgiveness. This penitent sinner drew near his end. One day, when Gellert was alone with him, and they were praying together, the sick man grew suddenly faint, seized the hand of his friend, blessed and thanked him, recommended his soul to God, and expired. Gellert, surprized by a death so sudden and so calm, could hardly believe what he saw; and called for help: but seeing his presence was now become useless, he withdrew, full of emotions of joy, and of gratitude for the grace of God, which, he trusted, had made him instrumental to the salvation of an immortal soul."

THE REFORMATION VINDICATED.

Rev. Sir, *To the Editor.*

The following facts, and observations arising from them, were suggested by Veritas's defence of Calvin *, in your Magazine for March.

THE character of the Reformers has been already ably defended by several writers of eminence. I would with pleasure here quote several excellent observations made by Mosheim's translator, Dr. Maclaine; but they are too long for this letter †. Also, an admirable defence of the Reformers, in "Anonymous Remarks on Hume's History of Great Britain," 8vo: a work which I have read several years since; the nature of which I recollect, but have it not at hand to consult. Yet, let me gratify both myself and your readers with some remarks from our British Livy (Dr. Robertson) on this subject: "Europe had been accustomed, during many centuries, to see speculative opinions propagated or defended by force: so that, not only the *idea* of *toleration*, but even *the word itself*, in the sense now affixed to it, was unknown. A right to extirpate error by force, was universally allowed to be the prerogative of such as possessed the knowledge of truth; and as each party of Christians believed that they had got possession of this invaluable attainment, they *all* claimed and exercised, as far as they were able, the rights which it was supposed to convey: and it would have appeared a symptom of diffidence in the goodness of their cause, or an acknowledgment that it was *not well founded*, if they had not employed in its defence all those means which, it was supposed, *truth* had a right to employ ‡." Will not the above remarks apply to *all* the leading characters of that day? Wherefore then should Calvin be, as Veritas enquires, "singled out as possessing, in a peculiar degree, a persecuting spirit?" What is Mr. Roscoe's meaning when he so unjustifiably asserts, "that the annals of persecution cannot afford a more atrocious instance than the burning of Servetus?" I am now brought necessarily to touch on the Romish Persecutions: and here you may draw a picture, darkened with almost every horror which fancy, aided by passion, could paint, still without verging beyond the boundaries of truth. How shall I speak of

* We have been much surprized at receiving an angry letter from a correspondent, complaining of our countenancing the doctrine of intolerance, by the insertion of a quotation from Dr. Owen, in the letter of *Veritas*, above referred to. Most certainly we are enemies to religious persecution, in every form and degree; but the doctrine of toleration was not well understood even in the times of Dr. Owen.

† See Mosheim's Eccles. History, Vol. IV. Append. I. p. 136—152.

‡ Robertson's Charles V. vol. III. p. 317.

" The galling tears that flow'd from Beauty's cheek,
The voice of Agony, and Terror's shriek,
The blood that trickled from Affliction's dart,
The sighs exhaling from a broken heart;
The burst of Anguish, Murder's piercing cry,
The screams that hurry'd through the midnight sky *,
The famish'd innocent's expiring moan,
The dungeon'd victim's solitary groan!" JERNINGHAM.

But the above lines are not sufficiently strong to express the cruelties of the Church of Rome. Look only at one instance; that of the infant of Catherine Cauche, in Guernsey; who was, immediately after its birth, thrown into the very flames which were consuming its tortured mother †! Instances of this nature multiply upon me, which we might quote; but your pages forbid.

It is wonderfully, though no doubt wisely, ordered, that, from the same soil and climate from which some plants derive their nutritive juices, others collect a poison the most destructive! Thus have Protestants and Catholics respectively acted with relation to the gospel and the truths of Christianity. The former have selected from thence causes of peace, charity, and goodness; whilst the latter have deduced, from the same source, only the motives of envy and jealousy, hatred and destruction! Wherever the latter disposition appears, there is no proceeding so open and generous, no transaction so upright, no purpose so virtuous, as not to afford food for its malignity. With whatever it comes in contact, it appropriates it, by a kind of chemical affinity, to its own nature; and, if it does not find, it creates in every thing around it gall and bitterness.

Besides, What are we to think of men, furnished with such means and opportunities for coming at truth as modern historians are provided with, yet writing as Mr. Roscoe does on this very point? He who, with such means and opportunities, can deliberately censure the Reformation, when witnessing its glorious consequences throughout Europe since the year 1555 ‡, must be of a strange composition! He who implicitly wishes for the restoration of the Roman Catholic Religion, with its almost inseparable concomitants (bigotry and revenge) must have a heart composed of stern materials! Contemplating such a scene only in probable prospect, if he be not induced to sacrifice his passions to his duty, he must feel the influence of principles detrimental to the general good of a free Protestant country. Finally: Does not Mr. Roscoe himself now enjoy the leisure of a safe and honourable literary retirement, beneath the protecting shade of

* In the Irish and Parisian Massacres in the years 1641 and 1572. See the historians of those times.

† In the reign of our bloody Queen Mary. See Clarke's Persecutions, and Neale's Puritans.

‡ The year in which the "Peace of Religion," as it was called, was established at Augsburg, Sep. 5, 1555. Robertson ub. sup. p. 246, 314.

that very Reformation which he thus rashly attacks? In what can his virulence originate but in zeal without knowledge, united with enmity to the kingly authority of Jesus, and the best interests of mankind *? I am, Dear Sir,

Westbury, Wilts. Yours with esteem,

J. L.

* There is a Life of Servetus translated from the French, in which many of his blasphemous positions will be found; but they are far too horrid to be transcribed, and to be scattered like "firebrands, arrows, and death" among the people.

ANECDOTES.

A GOOD HINT FOR MEN IN BUSINESS.

"I endeavour (says the late Dr. Fothergill in a letter to one of his friends) to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavour after it still, to do my business with all the diligence I could, as a present duty, and to repress every rising idea of its consequences, knowing that there was an Hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame."

Lettsome's Life of Dr. Fothergill.

THE SCOLD CONVERTED.

The late Rev. Mr. Westley relates the following circumstance in his journal of 1741:—"Wednesday, 9th, I rode over to a neighbouring town, to wait on a Justice of the Peace, a man of candour and understanding, before whom, I was informed, their angry neighbours had carried a whole waggon-load of these new heretics (the Methodists.) But when he asked what they had done, there was a deep silence; for that was a point their conductors had forgot! At length, one said, "Why, they pretend to be better than other people; and besides, they pray from morning to night." Mr. S. asked, 'But have they done nothing besides?' "Yes, Sir," said an old man, "an't please your worship, they have *convarted* my wife. Till she went among them, she had such a tongue!—and now she is as quiet as a lamb!" "Carry them back, carry them back," replied the Justice, "and let them convert all the scolds in the town."

It is said that the late Rev. John Brown, of Haddington, when passing the Firth of Forth, between Leith and Kinghorn, had for a fellow-passenger, one who appeared to be a Highland nobleman. Mr. B. observed, with much grief, that he frequently took the name of God in vain; but suspecting that to reprove

him in the presence of the other passengers might lead only to irritate him, he forbore saying any thing until he reached the opposite shore. After landing, Mr. B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, "Thou shalt not take the name of the Lord thy God in vain." On this the nobleman, lifting his hat and bowing to Mr. B. made the following reply: "Sir, I return you thanks for the reproof you have now given me, and shall endeavour to attend to it in future: but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword."

On Sunday, March 16, a blacksmith, who was remarkable for excessive drinking and swearing, at a village called Chalk, near Gravesend, had been frequently calling upon God to strike him dead; when, to the astonishment of all his acquaintance, his dreadful imprecations were answered, and he was actually struck dead. We are assured of the fact by a gentleman in the neighbourhood.

The power of conscience was lately manifested in a remarkable degree, in a man of the name of Cooper, of Hawkesbury-Upton, Gloucestershire. He had long endured a great horror of mind; and, about an hour before his death, declared the cause of it; which was, that, about forty years ago, he had assisted another man, of the name of Horton (who died about two years since) in murdering a Mr. Rice, a surveyor of the roads, whose body they threw into a well, where it was, soon after the fact, found; but the murderers were not known till now. — How many dreadful secrets will come out at that great day, when the All-wise and All-mighty Judge shall make inquisition for blood! and how dreadful will be the operation of conscience in the world of misery, in the retrospect of innumerable crimes unpardoned! Blessed are they who have an interest in the blood divine, which cleanseth from all sin!

Sir John Mason, in the reign of Edward the Sixth, being near his dissolution, and sensible he had but a short time to live,—upon his death-bed called for his clerk and steward, and delivered himself to them to this purpose:—"I have seen five princes, and have been privy counsellor to four; I have seen the most remarkable observables in foreign parts, and been present at most state-transactions for thirty years together, and I have learned this, after so many years experience, That seriousness is the greatest wisdom, temperance the best physic, a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy counsellor's bustles for an hermit's retirement, and the whole life I lived in the palace, for one hour's enjoyment of God in the chapel." He concluded with saying, "All things else do now forsake me besides my God, my duty, and my prayers."

Obituary.

Some Account of

THE LATE MR. HENRY LANE.

Amidst that pleasing variety which we often observe in the church of Christ, nothing is more edifying than to contemplate the character of a Christian, called by divine grace in early life; enabled to persevere to the years of labour and sorrow; and after attaining, through the divine influences, eminence in the ways of God, leaving this world with joy and triumph. Such was the character of the late Mr. Henry Lane. He was born in Gloucestershire, in the year 1745. At the age of sixteen the Lord was graciously pleased to bring him to the knowledge of the gospel, under the ministry of the late Rev. Mr. Romaine. With tears of joy he would often mention this circumstance, and bless God for having in his youth thus rescued him from numberless temptations, to which he would otherwise have been exposed. From his own experience he would often recommend early piety to his young friends, pointing out its advantages and blessings; while, by a temper and disposition peculiarly lively and affectionate, he contributed not a little to make religion appear delightful in their view. The influence which religion had upon Mr. Lane when young, may be inferred from the following extract from a manuscript, written between the age of twenty and thirty; in which he thus expresses the feelings of his heart:—"O may I never go about any thing without seeking wisdom from above to guide, grace to keep, and almighty love to bless me, so that in every thing God may be glorified and my soul humbled, that I may walk more closely with him, and have fellowship and communion with him day by day! and I do now believe that the Lord will keep me and preserve me until the day of Christ Jesus." Mr. Lane attended the ministry of Mr. Whitfield with great pleasure and profit; and has often edified his friends with the relation of many instances of the success which attended the labours of that illustrious man of God *. By the grace of God, he continued for near half a century a growing Christian. The word of God was his delight; and the constant and serious perusal of it promoted the prosperity of his soul; — he fed on the bread of Heaven, and was nourished by it. For many years it was the uniform custom of this good man to read the Bible through within the year, beginning on his birth-day; and he has frequently spoken of the benefit he found from this practice. Mr. Lane joined the Independent Church in New Court, Carey Street, then under the pastoral care of the late Rev. R. Winter; but though regular in his attendance

* The following anecdote of Mr. Whitfield, was related by Mr. Lane to the writer of this article: — One Lord's Day morning, at the early sacrament, Mr. Whitfield, with his usual fervour, exhorted his hearers to give up the use of the means for the spiritual good of their relations and friends *only with their lives*; and remarked that he had had a brother, for whose spiritual welfare he had used every means: he had warned him and prayed for him; and, apparently, to no purpose, till a few weeks back, when this brother, to his astonishment and joy, came to his house, and with many tears, declared, that he had come up from the country, to testify to him the great change that divine grace had wrought upon his heart; and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitfield added, that he had that, morning received a letter, which informed him, that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage; but that he had previously given the most unequivocal evidence of his being a new man in Christ Jesus. "Therefore," said this great preacher of righteousness, "let us pray always for ourselves and for those who are dear to us, and never faint."

on the ministry of his own pastor, he was always happy in occasional opportunities of hearing the gospel from others. On his way to the Tabernacle, where he was going to hear an old friend, Mr. Lane met with a fall, the consequence of which was, a complaint of a very distressing kind, under which he suffered at different times the most excruciating pain for the remaining three years of his life. During this period it pleased the Lord to grant to his afflicted servant seasons of peculiar enjoyment. Those doubts, which before had frequently harrassed his mind, troubled him no more. The severity of his pain deprived him, in a great measure, of sleep; but he has often said, that he was afraid to pray for sleep, lest it should interrupt the much sweeter enjoyment of communion with his God.

About this time he said to a friend, "I have told you my sorrows, I will now tell you my joys: "He has brought me out of the horrible pit,—out of the miry clay, and has put my feet upon a rock, and established my goings; and he hath put a new song into my mouth, even praise unto our God." I want words to express what I the last night tasted and handled of the word of life! Surely, I had communion with the Father, and the Son, through the Holy Spirit. Religion is a blessed reality; I feel it so." Another time he spoke much on union with Christ, —the blessedness of the people of God in having the Lord for their portion. The 83d hymn of Mr. Hart's; and Heb. xii. 22—24 verses, were repeated by him with great delight.

A few days before his death the whole of his family, at his desire, met together; taking each of them by the hand, he told them that his wish was now gratified in seeing them round his bed-side; that it would be wrong for them to have a desire for his continuance much longer in this world; with much affection he then commended them to the God of Abraham, Isaac, and Jacob, that God who had been his God, saying unto them, "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." (Num. vi. 23—26.)

He continued calm and serene in the frame of his mind, expressed his thankfulness to the Lord that he had nothing to do but to die; adored his name that he had not been permitted to murmur, and that his enjoyments had been too abundant; observing, that the presence of God gives life to the soul: "yes" (added he with strong emphasis) "and animation to the body also."

A day or two before Mr. Lane's dismissal, he requested the 1st chap. of Ephesians might be read to him, observing that it contained the fulness of the gospel, and had been particularly blessed to him at the beginning of his illness. He repeated the 32d Psalm, charging his daughters, who stood near, never to forget the 6th verse. After a night of much pain, he observed that he had been very comfortable in his soul, and with a pleasing smile said,

"They sleep in Jesus and are blest,
"How sweet their slumbers are!"

On the morning of his dissolution he was heard to repeat, "Looking unto Jesus, looking unto Jesus!"—He was sensible of his approaching change, and wished to see his dear children once more. Being asked what views he now had of Christ; with a smile, which continued till after death, lifting his arms out of bed, he triumphantly replied, "He is precious! he is precious! he is precious!" After this, finding it difficult to articulate, little more could be collected of what he said, except, "My dear Jesus;" and his happy spirit entered into the joy of his Lord at eight o'clock in the morning, 14th September, 1805. On the Saturday following he was interred in Bunhill Fields, by his pastor, the Rev. W. Thorpe, who, on the next day, delivered a funeral discourse from Rev. i. 5, 6 verses, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Amen." Which words he had long since chosen for the purpose.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Enquiry *Whether the Description of Babylon, contained in the Eighteenth Chapter of the Revelations, agrees perfectly with Rome as a City, &c. In a Letter to the Rev. ——* *By* Granville Sharp.

THE character and fall of Mystic Babylon make so conspicuous a figure in the Revelations of St. John, that they strongly urge the scriptural student to enquire, Which, among the powers of the earth, bears the most resemblance to the apocalyptic descriptions? Of the many volumes written on this interesting subject, not a few claim attentive perusal by their solid and pious contents; but it is to be regretted, that so many of them have been filled with wild conjectures and strained applications of Scripture, while some have been issued merely to serve the passing interests of religious or political party. So prominently, however, do the features of descriptive comparison present themselves to view in the seventeenth and eighteenth chapters of the Revelations, that all Protestants have concluded they designate the city and church of Rome.

To establish the justice of this explanation, Mr. Sharp has taken some pains, in the little volume which now lies before us. He first endeavours to prove, that Rome, as a city, is evidently marked out by the apostle John in the chapters under consideration; and that they contain an accurate representation of the prophet Daniel's fourth beast with seven heads and ten horns. He then proceeds to substantiate the charges of idolatry, sorcery, persecution, and unhallowed commerce in souls against the Papal church, demonstrating that to no other can they be so clearly and fully applied. There is subjoined to the Letter a copious Appendix of Notes; to which is prefixed, A Short Address to the Roman Catholic Reader. The evidence that our author has brought forward, amounts (in our opinion) to lucid proof, that Rome, in her secular and spiritual economy, is plainly intended by Babylon the great; but whether the manner in which he has treated the subject be calculated to do much good among the Catholics, may very fairly be questioned.

It is doubtful, whether any such direct attacks on Popery will be the means of proselyting the Papists to unadulterated Christianity. When the religious systems that men have adopted are openly and powerfully assailed, they put themselves into an immediate posture of defence. The best way to overcome error is by a clear, simple, and mild statement of the truth. It is certain, whatever be their principles, that the sons of Rome are not now breathing out threatenings and slaughter towards the Protestants: they seem disposed for peace; and it would be well if this inclination were embraced, as affording a fair opportunity to introduce among them plain publications on exclusively evangelical subjects. The presence of the pure unhampered gospel, will scatter the gloomy clouds of Ignorance and Superstition, and bring the dawn of that period when "those who sit in darkness shall see a great light." — When shall the day break and the shadows flee away?

With the views, however, that Mr. Sharp entertains of what is termed the Complete Roman Catholic Emancipation, we, for the most part, agree. Although many in the communion of the Romish church are men whose minds are expanded by liberality and softened by benevolence, yet the tendency of their principles, if acted out, is still unaltered. Such too is the versatility of the human character, that temptation will call forth the energies of those prejudices which have long lain dormant in the mind; and convert, as it were, the amiable Hazael into the cruel Syrian King. Far be it from us to throw any harsh suspicion on the leading Papists in Ireland; but it is well known that, on the Continent, the Jesuits are making great efforts to regain that influence which they have lost since the suppression of their order, in the pontificate of Clement the Fourteenth; and, after all, perhaps nothing would so effectually tend to the establishment of Popery as the admission to posts of political authority, of such as have not abjured her anti-social tenets.

We wish that the writer of the work under our review, had paid more attention to the construction of his sentences, as he would easily have avoided that obscurity in which many of them are involved. He seems also to have forgotten his professions of "charity to mens' persons," in his philip-

ple against the late Edmund Burke, Esq. Though we disapprove of the temper and aim of that "Third Letter to a Member of Parliament," yet we cannot forbear censuring the spirit which breathes in the 47th note of the Appendix.

Should Mr. Sharp's publication fall into the hands of the Roman Catholics, we hope they will seriously weigh his admonitory warnings, and flee from Mystic Babylon, lest, partaking in her sins, they share in her plagues.

The Age of Frivolity: *a Poem, addressed to the Fashionable, the Busy, and the Religious World. By* Tim. Touch'em. 12mo, 2s. 6d.

SATIRE is so dangerous a weapon, that, like a naked sword, the sight of it, even in a friendly hand, makes us shudder. We are particularly jealous of its application to religious subjects, as it throws a levity upon them which lessens their due impression on the mind. In appreciating characters, as the best of men have their foibles (and foibles are the food of Ridicule) there is likewise danger of wounding Religion through the sides of its ministers, since whatever lessens their respectability impedes their usefulness; and there is the more danger of this, in proportion as characters are the more strongly marked.

Our readers will naturally suppose we were led to these reflections by the work before us. To the two first books, as they are levelled against the frivolities of the gay and busy world, which are confessedly fair marks for the arrows of Satire, we have no objection. Indeed, we cannot deny the author considerable merit. His wit is poignant, his versification smooth, and he keeps us in good humour throughout. The third book has perhaps equal poetic merit, and some of the characters are admirably drawn; but others are so pointed as to appear personal; and though we may be (as we have been privately informed) mistaken in some of our applications, we fear many of our readers will be led into the same error. Had Mr. Touch'em made his characters more general, and drawn them with more good-nature, his readers might more probably have *caught* their own features; but we are not likely to be reformed by the satire that offends us.

Notwithstanding these abatements in our commendation, we cannot but admire many passages; and we doubt not but our readers will unite with us in our commendation of the following:

"Behold the Christian, he demands respect,
Whatever be his name, his mode, his sect:
He loves the God who made him, — thinks with awe
On his perfections vast, and perfect law;
Yet with a filial confidence relies
On this great Parent, holy, good, and wise!

"He loves the Saviour, who on Calv'ry bled,
A spotless victim, in the sinner's stead;
Hails him the gift and means of endless love,
His Plea below, his Advocate above!

"He loves the Spirit, whose renewing grace
Illumes and sanctifies a fallen race;
Supports and cheers the saint while trav'lling home,
And gives sweet foretastes of the joys to come.

"He loves his Bible, fount of Truth divine,
Whence comfort beams, and light and glories shine:
Its doctrines credits, by its precepts lives,
And its sure promises by faith receives.

"He loves the world, and o'er its follies weeps;
But his own heart with jealous caution keeps:
In manners gentle, gen'rous, good, and kind;
Religion forms his actions and his mind.

"Hence flow soft Charity, and Pity bland,
That move a feeling heart and helping hand:
He pardons freely, should a brother fail,
Well knowing that himself is weak and frail.

"He builds no hope on merits of his own,
But trusts to Mercy, — boasts of Grace alone:
Eternal things his better thoughts engage;
Nor will he *trifle in a trifling age!*"

A View of the Social Worship and Ordinances observed by the first Christians, *drawn from the Sacred Scriptures alone: being an Attempt to enforce their Divine Obligation: and to represent the Guilt and Evil Consequences of neglecting them. By* James Alex. Haldane. 12mo. 4s.

As this Magazine has been, from its commencement, conducted and supplied with materials "by churchmen, and Dissenters of different denominations," whose professed design was, "by laying aside all party distinctions, to promote true catholicism, and diminish the influence of bigotry," we have uniformly refrained from entering into the minutiæ of church order, or the forms of worship and discipline which obtain in the various societies of Christians among us. It would be inconsistent, therefore, with our plan to enter into the merits of this work, which is intended to establish that order of discipline, generally adopted by Congregational, or as they are commonly called, Independent Churches. In all such cases we content ourselves with a review, merely analytical, leaving our readers to form their own judgment, without any bias from ours.

The contents of Mr. Haldane's work are as follow: —1. On the Importance of attending to every part of the Word of God. 2. There is reason to presume, that the New Testament contains instruction concerning every part of the worship and conduct of Christian Societies, as well as concerning the faith and practice of individuals. 3. All Christians are bound to observe the universal and approved practices of the first churches recorded in Scripture. 4. On the Causes of the Diversity of Opinion among Christians respecting social worship, and the evils arising from it. 5. Of the Constitution of the Apostolic Churches. 6. Of the Character of those who composed the Apostolic Churches. 7. Of the Officers in the Apostolic Churches. 8. Of Ordination. 9. Of the Ordinances observed by the Apostolic Churches. 10. Of the Discipline of those Churches. 11. Of Forbearance. 12. Of Schism and Heresy. 13. Excellence of the Plan laid down in the New Testament for the Social Worship of Christians, and the advantages arising from observing it. 14. Hints concerning the Evils arising from the Neglect of the Separation from the World, enjoined by Jesus Christ, in Social Worship and Ordinances. 20. Conclusion.

On these various topics Mr. Haldane writes with perspicuity, and generally with temper; but neither the Episcopalian of the South, nor the Presbyterian of the North, will allow him to write conclusively; nor indeed do the English Independents come up to his standard. All, however, will approve of the concluding paragraph of the work.

"Throughout this publication, the distinction between the obedience which we owe in religion only to Jesus, and that which, by his authority, we are bound to give to our civil rulers, has been uniformly supposed. Brethren, the conduct of Christians in this matter is apt to be misunderstood. Let us be careful to show, that while in religion we call no man Father, we are among the peaceable and quiet of the land, being in subjection to our rulers, not only for wrath, but for conscience sake. Let us shew that our refusal to acknowledge any human authority in religion does not proceed from pride and dislike of subordination, but from a sense of duty. Let obedience to the powers ordained of God be cheerful and exemplary; let us obey, honour and give thanks for magistrates, and be ready to every good work. Let us be thankful for the privilege we enjoy. Let us pray for the peace and welfare of our country, and thus, by well doing in every respect, put to silence the ignorance of foolish men."

Vindication of the Presbyterian Form of Church Government, *as professed in the Standards of the Church of Scotland, in reply to the Animadversions of Messrs Innes, Ewing, Ballentine, Glass, &c. among the Modern, and of Goodwin, Lockier, Cotton, &c. among the ancient Independents; with an Appendix, containing Remarks on Mr. Haldane's View of Social Worship,* By John Brown, *Minister of the Gospel, Gartmore,* 12mo.

An Exposure of some things *contained in Mr. Brown's Vindication of Presbyterian Church Government, which seem calculated not so much to affect the argument, as to excite Popular Prejudice and Personal Irritation, by* Greville Ewing, 8vo.

For the reason before mentioned, we content ourselves with barely announcing these recent publications; which we may safely recommend to such of our readers as wish to pursue the subject, being written by ministers of piety and talents.

The Poet's Day; or Imagination's Ramble: *A Poem in Four Books; with an Eulogy on Britain. Second Edition*, 12mo, 4s. boards.

POETRY is so fascinating to young minds, and so capable of leading astray, that we feel obliged to those few writers who furnish this literary honey without a sting; and, among the rest, we are sorry that we have so long omitted our acknowledgments to this fair author.

The subject of this poem is indeed, not strictly religious; but all the topics introduced have so strong a bearing in favour of piety and virtue, that we think the effect more prominent, since with too many admirers of the muses, a religious title is repulsive.

The four books relate to the four parts of the day; and to such of our readers as can enjoy the pleasures of a solitary walk, we can hardly wish a companion more agreeable or more instructive. Every part of the day suggests its lesson; but midnight naturally introduces the awful scene of a future judgment. Though this lady does not possess the sublimity of Milton, nor the strength of Young, her strains never sink into the bathos, but often rise above mediocrity. In the last book her style is considerably elevated by her subject; and her farewell of the expiring world has some bold and original ideas. From this part we shall extract a few lines, which we hope will lead our poetic readers to a farther acquaintance with the book.

"Sink then, ye stars; and thou frail world expire:
No trace surviving, and no tribute paid!
Far other themes command my soul to rise,
Forget her clay, and climb sublimer heights,
In search of wonders through this solemn day,
Which stand the prelude to eternity.
Here rest thy foot,—survey this mighty void,
This chasm in creation, amply fill'd
With the full glories of Omnipotence.
Admiring angels from the realms of bliss
Stoop down in extacy to see enlarg'd
The bounds of Heav'n, and Nature's gap supply'd
With this effusion of transcendent grace,—
The presence of the Deity!"

Select Poetry on Religious and Moral Subjects: *a suitable Present for Youth.* 32mo, 1s. *bound.*

A very pleasing selection, which none of our readers need be afraid of putting into the hands of their young family; only a few of the pieces, as Boyse on the Deity, Conjugal Love, &c. we think rather too elaborate and extensive for such a small collection.

Lord Nelson's Funeral Improved, *in a Discourse delivered Jan.* 12, 1806, *by* John Townsend, 8vo, 1s.

The Christian's Life and Hope. *A Funeral Sermon for Mrs. Mary Dunkin; preached at Jamaica Row, Bermondsey, Feb.* 9, 1806. *To which are added, Extracts from her Diary, and an Account of her Happy Death. By* J. Townsend, 8vo, 2s.

IT is certainly wise in the Christian minister to improve events that make a strong impression on the public mind, and to lead his hearers from temporary objects to those which are eternal. We had doubts, however, whether the subject of the first of these discourses was suited to pulpit discussion; and at first sight we protested against the text (Acts. viii. 2) as unappropriate. As the preacher proceeds, however, we were pleased to find ourselves disappointed, and that, instead of fanciful allusion, he gives us solid and serious truths. He divides his subject into three parts. 1. The Funeral of Stephen, who became a martyr to Christianity. 2. The Funeral of a Brave Man, who fell a Sacrifice to his Zeal for his Country; and, 3, Some general Reflections upon each.

The subject of the second discourse was an amiable Christian Lady, who closed a long, pious, useful, and consistent life, with a death the most triumphant that can be imagined. About seven o'clock, in the evening of her death, a friend called in to see her, to whom she said, "God bless you, Mr. G. I am just going to my Jesus:" and in about five minutes after Mr. G. left the room, and about two or three minutes before she departed, she asked for some drink, took the cup in her own hand, and drank what she wished; then took her pocket-handkerchief, wiped her mouth, closed her own

eyes, and laying her limbs and her hands straight, she said, "Now, Lord Jesus, come and fetch me:" and with the above sentence on her lips, she fell asleep in the arms of her beloved Jesus, without a sigh or groan.

The Cottage Library: *a New Series of Religious Tracts, Part I. and II. each 6d.—Fine Paper, 8d.*

THE novelty of this plan chiefly consists in publishing Tracts in small parcels of sixpence each, which, when read, may be cut asunder and distributed among so many persons. As to the tracts themselves, they are chiefly narrative, and designed to instruct by example as well as precept. Of those before us, two are taken from ancient martyrology. Several are biographical, one allegorical, and two poetical, &c. it appearing to be the editor's design to introduce as much variety and entertainment as possible. Two of them are particularly adapted for distribution among the Jews, among whom a spirit of enquiry has lately been excited; and the whole of them will be acceptable in Sunday-schools, village-libraries, and among the poor in general. In No. I, which is an original, the author, by an agreeable and instructive fiction, shews into how many channels of usefulness even a single tract may fall, and the probable reception it may meet with from different characters and tempers. That the whole, however, may not rest on fiction, the author has subjoined a short sketch of the history of religious tracts, with many pleasing instances of their utility under the divine blessing.

We shall only add, that the tracts in this collection are intended to form volumes, four parts in each; notwithstanding which, they may all be had singly, at seven shillings per hundred, for general distribution.

The New Token for Children, *or a Sequel to Janeway's; being an authentic Account, never before published, of the Conversion, exemplary Lives and happy Deaths of Twelve Children. By* W. Moseley. *Second Edition, 8d.*

THE Memoirs of each Child, in this little Work, were put into the hands of the Editor, either by the parents of the children, or by some friend acquainted with the family. The Editor, therefore, assures the public, in his Preface, that the whole, however extraordinary some things may appear, is strictly true. Matter of fact is of great importance in publications of this nature; and we are glad to find a Sequel to Janeway's Token so well attested.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Temple of Truth; or the best System of Reason, Philosophy, Virtue, and Morals, 8vo, 8s. boards.

Hall's Works, vol. 4, 9s.; Royal, 12s.

Bibliotheca Sacra, Part II. and III. each 2s.

The Apocalypse: a new Translation, with Notes. By J. C. Woodhouse, M. A. Royal 8vo, boards 18s.

An Harmony of the Epistles. By the Rev. P. Roberts, M. A. 4to, 16s. bds.

Systematic View of Revealed Wisdom. By the Rev. R. Williams, Royal 8vo (with fourteen plates) 12s. boards.

A complete and uniform Edition of the Publications of the Religious Tract Society, No. 1 to 77 inclusive; to which is prefixed an Account of the Origin and Progress of the Society; and interesting Extracts of Correspondence, Foreign and Domestic, in 2 vol. 12mo, fine wove paper, 1080 pages. To Subscribers, 6s. boards; to Non-Subscribers, 8s. boards. An Edition of the same in 8vo, to Subscribers 9s. to Non-Subscribers, 12s. boards. (See the Advertisement on the Cover of this Mag.

Missionary Transactions, No. 14, 1s.

Village Sermons. By G. Burder. New Ed. 5 Vols. each 1s. 6d.; 8vo, 2s 6d

Pirie's Works, Vols. IV, V, each 4s.

Poems on Religious Subjects. By J. A. Knight, crown 8vo, 1s.

Union among Christian Societies: a Sermon, at the First Meeting of the Associate Congregations. By J. Ball. With an Address prefixed, 8vo, 1s.

Memoirs of a Female Vagrant, written by Herself. 1s. 6d.

Harper's Christian Teacher. 2d Ed. improved, 1s. bound; fine paper, 1s. 3d.

Cottage Library, Part III and IV, each 6d.: also Vol. I, 2s.; or 2s. 6d. neatly half-bound; fine, 3s. extra bds.

The Stone laid before Joshua: a Sermon, by G. White. 8vo, 1s.

Infant Baptism: an Extract from Witsius. By G. White, 12mo, 3d.

Restoration of the Jews, ditto, ditto.

The Picture and Duty of Britain: a Fast Sermon. By C. Dewhirst, 8vo, 1s.

A Serious Address on certain Evangelical Doctrines and Duties. By J. Upton, 12mo, 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Annual Meeting of this Society will be held in London on Wednesday, May 14, *and the Two following Days. The various Services are arranged as follow:*

At Six o'clock, on Tuesday Evening (May 13) the Directors will assemble at the Rev. J. Brooksbank's Meeting, Haberdashers' Hall, Staining Lane; at which they request the presence of all the Ministers from the Country who shall come up to this annual solemnity; — also of those Ministers residing in Town, who are in connection with the Society.

SURRY CHAPEL.

Wednesday Morning, May 14. The Rev. Mr. Bradley, of Manchester, to preach.

TABERNACLE.

Wednesday Evening. The Rev. Mr. Bogue, of Gosport, to preach. The intended subject, An Address to Christians in behalf of the Jews.

The Society will devote the whole of Thursday Morning, from Ten o'clock, to the General Business of the Institution, at Haberdashers' Hall Meeting, Staining Lane, Wood Street.

TOTTENHAM COURT CHAPEL.

Thursday Evening. The Rev. Mr. Charles, of Bala, in Wales, to preach.

ST. LAURENCE'S CHURCH,

KING STREET, NEAR GUILDHALL.

Friday Morning. The Rev. Mr. Whittingham, Curate of Everton, Bedfordshire, to preach.

Friday Afternoon. The Society will meet for Business at Four o'clock, at Sion Chapel School-Room.

SION CHAPEL.

The Society will close the Solemnities of the Annual Meeting on Friday Evening, by partaking of the Lord's Supper, at Sion Chapel; when, to prevent the inconveniences formerly complained of, no Person will be admitted to the Communion without a Ticket; which any *Stated Communicant* (and no other) of any Denomination, 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 Area of the Chapel below will be appropriated to this service: other Persons to sit in the galleries.

Country Ministers who wish to have Tickets for their Friends (who are Stated Communicants) will be pleased to apply on Thursday Morning, at Haberdashers' Hall; but Ministers who reside in town are requested to apply earlier.

A Collection for the Benefit of the Institution will be made at each of the places of worship. — 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.

A Letter from the Rev. Mr. Marsden, dated Paramatta, New South Wales, July 20, 1805, has just been received. It appears that no opportunity had then occurred of forwarding to Otaheite the Letters and Stores which had been sent from England by the Argo, in 1804; but that such an opportunity was soon expected.

Mr. Marsden mentions, that many natives of Otaheite had visited Port

Jackson; and that the civilization of the island is likely to be thereby promoted. He also expresses the satisfaction he had derived from conversing with some of them; finding that they had acquired a considerable degree of knowledge from the labours of the Missionaries; and more, it should seem, than the Missionaries themselves were aware of. On the whole, he thinks much has already been done, considering the vast difficulty of the undertaking.

Governor King has also favoured the Society with a Letter; in which he kindly assures them that no means in his power shall be omitted, that may tend to the benefit of the Mission. His expected successor, Governor Bligh, had the goodness to make a similar promise to the Society, before his departure for the colony.

EDINBURGH

MISSIONARY SOCIETY.

THE Directors of this Society have received accounts from Karass of a very encouraging kind, concerning their Mission at that place. Three natives, who have given the most satisfactory evidence of their having embraced the gospel in sincerity, were baptized by Mr. Brunton, on the 19th of November last; and some others, it was expected, would soon be qualified for receiving the same privilege.

The attention both of the Heathen and Mahometans, in that quarter, has lately been much turned to the subject of religion; and there is reason to think that many of them will join the Missionaries as soon as the return of peace shall enable them to do it in safety.

The printing-press which the Directors sent out last summer, has been set to work; and a tract against Mahomedanism begun. — The Society are educating three young men for Missionaries at Edinburgh.

We are sorry to find that the funds of this Society are much reduced. Contributions, which are much needed, will be thankfully received by J. Tawne, Esq. Treasurer; or the Rev. W. Buchanan, Secretary, Edinburgh.

Dr. John Grieve, principal Physician to the Emperor of Russia, died suddenly at St. Petersburgh, Dec. 13, 1805. His death, which is much lamented by the Emperor, will be a great loss to the Missionaries at Karass, to whom he was a warm and able friend.

Mr. Brunton and his companions are eager to begin printing the Scriptures in the Turkish language; but are waiting for paper, which must be procured from Petersburgh, or Moscow, at a great expence. The friends of religion, it is hoped, will not suffer this important work to fail for want of pecuniary assistance.

BENGAL.

The Rev. Claudius Buchanan, Vice Provost of the College of Fort William, is about to proceed to Cochin, on the coast of Malabar, for the purpose of examining the ancient Hebrew manuscripts preserved in the synagogue of the Jews at that place. These manuscripts are represented to be of a very high antiquity, being supposed to contain that portion of the Scriptures which was written before the first dispersion of the Jews. A collation of them with the European copies, has been long desired by the learned. Another object of Dr. Buchanan's mission will be, to enquire into the state of the native Christian churches in the provinces of Travancore and Malabar; particularly of the thirty-five congregations, denominated by the Roman Catholics the Schismatic Churches. These Christians refuse communion with the Romish church, and adhere to the simple ritual of an early age. They are noticed in history as early as the fourth century; and are supposed to have emigrated from Syria and Chaldea. At this day the Syro-Chaldaic language is used in their churches; and their liturgy is composed in that language and character. Agreeably to instructions received from the ecclesiastical authorities at home, a report is to be made on the constitution and doctrine of these churches, with a view to ascertain how far it may be the duty of the English church to recognize the Christians of Malabar, now that they have become subjects of the British empire. The churches have been governed for 1500 years by a regular succession of bishops, whose ordination (by the patriarch of Antioch) is acknowledged by the church of England.

Another subject of literary research offers itself among these ancient Christians. When the Portugueze first arrived in India, they burned the writings and records found in the Christian

churches; and amongst them, says a Romish author, some apostolical monuments, in order that they might destroy the evidences of their antiquity, and force them to an union. But it has been stated recently, by a respectable authority, that certain ancient manuscripts, in the Chaldaic language, are yet preserved in the country of Travancore.

HOME INTELLIGENCE.

NORTH WALES.

Extract of a Letter from the Rev. T. Charles, of Bala, to the Committee of the Religious Tract Society, dated March 23, 1806.

THOUSANDS of young people, all over the country, have at this time their attention wholly engaged about divine things. They are learning Catechisms, and chapters out of the Bible, with wonderful facility. It has been my delightful work, since I left London in December last, every Sunday to catechize publicly, and hear them repeat chapters before thousands of people; besides preaching twice generally every Sabbath, and sometimes thrice, in different places. In order to give you some idea of the work, I would just mention the following particulars, which are strictly true: — Whole families, young and old, the governors and the governed, learn the Catechisms together, and chapters of the Bible: they have appeared publicly together, and repeated alternately what they have learnt. All the grown-up young people, in some of our Societies, have done the same. Boys and Girls, from eight to sixteen years old, learn whole books of the Scripture; and repeat what time will permit us to hear, such as the whole epistle to the Ephesians, Hebrews, &c.; others learn select chapters to an astonishing number, such as 10, 20, 30. One little girl learnt seventy-two psalms and chapters; and another the astonishing number of ninety-two, the list of which I have in my possession. Now, we want to feed this fire, so happily kindled in their minds, by putting into their hands a few useful Tracts in the Welch language. The 500 Scripture-Extracts which you sent, were nearly all disposed of in one day; and our young people are busily learning the whole out. I am just come from our chapel, where I heard two chapters of the Scripture-Extracts repeated publicly. In the course of a few weeks our children will learn the whole of the tract.

HIBERNIAN SOCIETY.

Sir, *To the Editor.*

I HAVE read with considerable interest and increasing pleasure the patriotic and pious Address of the Hibernian Society in your excellent Miscellany; and as every rivulet helps to swell its proximate river, I wish to contribute my mite of observation, reflection, and indigenous knowledge to the general stock of means about to be employed in amelioratiug the situation of our Irish brethren.

About the time of the late rebellions, I applied in a proper channel for an *Itinerating Evangelical Ministry* to emanate from Great Britain; and, in succession, to visit every part of the sister kingdom, alleging, that the Sword of the Word and the Spirit were more likely to tranquilize, reform, and conciliate the affections and loyalty of the Irish than any coercive measures that could be devised. My reasoning was admitted to be just; but insuperable legal disabilities were stated as preventives to its adoption; and I found that career of glory was reserved and destined for the Hibernian Society, and which I now strongly press on their consideration, while I earnestly pray that the little leaven thus introduced may leaven the whole mass of Catholics and Nominal Protestants. A few isolated stands are already made in and out of the Establishment by men of talent, piety, and zeal; but unaided, unsupported, and at a great distance from each other, they call for prompt and efficient assistance to keep alive the spark of vital Christianity their instrumentality has excited.

The manners and prejudices of a people should be carefully marked, and assiduously turned to advantage. It is well known that the Irish peasantry annually emigrate to this country to harvest our hay and corn: their ignorance, especially of true religion, is deplorable; yet who among us can say that the poor Irish haymaker has been an object of care and solicitude? Yet what a field is opened for exertion!

While *here*, at a distance from the eye and controul of their priests, they are more likely to be assailable with sound argument, pious endeavours, and benevolent treatment, than when at *home*, surrounded with superstitious bigotry, and encircled by spies on their conduct, endangering their lives and property. Let us blush at the thought of the annual thousands who have penetrated our country, contributed to our comfort, and been essential to our subsistence, without participating our compassion, our prayers, or the gospel-privileges we so amply enjoy. Let us earnestly recommend to the ministers and every individual of each Christian community throughout the land, to *seek out* such objects, use every practicable means of inculcating, by precept and example, Christian principles, religious truth, and evangelical piety. Let us bring them under the means of grace. Let us labour in love, pray in faith, and trust in the goodness and mercy of our Jehovah, to convert their souls, change their hearts, renew their will, enlighten their minds, and sanctify their consciences through our blessed Jesus' blood, merits, and intercession. Let us provide them with Bibles and Religious Tracts to take home and diffuse far and near; and should God bless our endeavonrs, what a harvest of souls may be gathered in! — what numerous Missionaries may be provided and trained up for extensive usefulness! As they generally return with money saved during their peregrination, let us, by the cheapness of the Tracts, hold out an inducement to invest part thereof in them, and thus secure their interest on the side of religion: — let us also, wherever *Irish regiments* are quartered, make a point of laying out ourselves for usefulness, and leave the event with the God of means.

It is notorious, that whenever gentlemen in trade in Ireland have secured a livelihood, they retire from business in the prime of life. Let us avail ourselves of this circumstance, and request them to superintend and patronize *Sabbath and Benevolent Schools*. It is astonishing what may be effected by such means, aided by the services of unmarried ladies, and married ladies without families, or whose children are grown up; who can, without inconvenience, personally attend in rotation a few hours every day. The rising generation should be our mark. We have every thing to hope, and nothing to fear, as our motives are correct, and our views benevolent.

If these hints prove acceptable, I may trouble you again.

I am, with Christian regard,
your faithful servant,

ERIN GO BRA.

On the Distribution of Bibles among the Sailors: a Letter from a Minister of the Gospel.

Dear Sir,

I HAVE received your kind present of Bibles for the Sailors: they were never more needed, and never more deserved. The country has displayed its gratitude to the sailors, by the unparalleled liberality of its subscriptions to the Patriotic Fund. This benevolence respects their bodies, not their souls; but your donation regards their best and eternal interest. I have already sent some of the Bibles to the brave sailors of the Temeraire, the ship which beat off two others, in the act of boarding her at the same time, in the battle off Trafalgar.

I have met with considerable encouragement to distribute Bibles to the Sailors. Last war I gave one to a young officer, who, tho' not accustomed to read the Scriptures, assured me he would seriously peruse it. Some time afterwards, he wrote to me from the Mediterranean, to inform me, he had read the Bible to good purpose.—It had been the instrument, through the agency of the Holy Ghost, to awaken his mind to a sense of his miserable condition as a sinner, and of effecting a radical change in his principles and conduct. I have since been informed he has left the service, and has entered into the ministry.

In one ship which was in the battle of the Nile, there was but one Bible among more than seven hundred men, whatever there might be amongst the officers. They were more than two years before they entered a port where they could purchase the Scriptures in the English language. During this time, one of the sailors possessing a Bible, read it to one of his messmates who was ill, and conversed with him, till he proved the means of his conversion to God: these read the word of God to others, and conversed with them about what they had read; by which means, there were several in the ship who evidently understood and experienced the power of the Gospel. The first three of these men formed themselves into a society, which afterwards increased to thirteen. They entered into a variety

of articles of agreement, by which to regulate their conduct. They resolved to meet, when such of their number were off duty, in that part of the ship which was the most convenient, with those who were on watch. As their principles and conduct had excited the attention of their shipmates, and exposed them to a considerable degree of persecution, they thought it necessary to enter into some rules, to regulate their behaviour toward them: they resolved, to be cheerfully ready to render them any kind offices; to be attentive to the sick; to endure with patience, and without contradiction, the reproaches and even ill-treatment of their persecutors. It was supposed their association would soon reach the ears of their officers, and excite a scrutinous attention to their conduct; it was therefore agreed, that they should consider themselves under more than ordinary obligation to be attentive to the duty of the ship, and always to be the first to obey their officers: any wilful deviation from this rule, was to exclude the delinquent from their society.

As they possessed but *one Bible*, it was agreed that the person most at leisure for the day should have the use of it, and should commit to memory certain portions of the word of God, in order to repeat them to the others when they should meet, which was frequently in the dark, after the watch was set. Having likewise but one hymn-book, this was disposed of in the same manner; and these hymns were repeated or sung as they had opportunity. Among their number was a German, an Irishman, and a Scotchman: the others were English. These were brought to the knowledge of the Gospel by the conversation of one good man. He had been a member of an Independent Church; but from dire necessity, arising from domestic evils, was constrained to enter as a common sailor. This man, by his principles, his example, and conversation, was the mean of usefulness, to a degree that would gladden the hearts of many ministers in the kingdom, could they reflect upon as happy effects resulting from their pastoral labours in the space of two years.

Previous to the battle of the Nile, as many as had opportunity associated for prayer, and committed themselves and each other to God, — supposing they might never meet one another again, as they were then in sight of the French fleet. Their ship was in the heat of the action; but they were all mercifully preserved in the day of battle, not one of them being either killed or wounded. Two of their number were placed at one gun, where three of their shipmates were killed by one ball; but they were not injured. Such preservation very properly excited their attention; and the first opportunity, after the confusion of the battle, they met, to congratulate each other on their safety, with such feelings as none but those who have passed through such bloody and perilous scenes can understand. They now resolved to appoint a time for thanksgiving to Him who had so remarkably answered their prayers. When they came into this port, it appeared their conduct had gained the confidence of their superiors; for on one-half their number asking for leave to go on shore, thinking it improper for the whole to go at once, the commanding officer, much like a gentleman, when he was informed they wished to spend the Sabbath on shore, for the purpose of worship, said, *You may go; and take all your party with you.* He fixed the time of their returning on Monday; which they were careful to do, an hour at least before the one appointed. They found their way to our place of worship. It being the day of the administration of the Lord's Supper, — having myself seen the rules of their society, and conversed freely with each of them, — they were cheerfully admitted to hold fellowship with us at the Table of the Lord. Such a day they had never before experienced. I found these men much better acquainted with doctrinal, experimental, and practical divinity, than could have been reasonably expected. — But with the Bible in their hands, and the Holy Spirit for their teacher, is it any wonder they were well taught!

Some weeks since, I received a letter from a sailor, informing me of the means of his conversion to God, and of the severe trials he had experienced in consequence. He had conversed with some of his shipmates who were ill, and occasionally with others, about their lost condition as sinners, and of the necessity of faith in Christ for salvation. This exposed him to much derision and ill-treatment. In another letter he informs me, he had obtained the confidence of one of his officers, who had before persecuted him as a fanatic, but who, upon a more careful observance of his conduct, had made him his servant, and appointed him to a place of trust. His attention to duty, his being punctual to his instructions when sent on shore, and his readiness to serve others, began to break the teeth of prejudice, and to abate the virulence of persecution. Two occasions of imminent danger

to the ship and crew, afforded him an opportunity of displaying a cool and collected courage, surpassed by none of his shipmates. An event occurred, which still more completely changed their persecuting temper into respect and admiration. One of the sailors fell overboard in a tremendous storm: no one volunteering to attempt the rescue of the sinking sailor from death, he offered, if any one would join him, to risk his life to save his comrade's. Another immediately united with him; and at the most imminent hazard of their own lives, rescued their drowning fellow-creature from a watery grave. Instead of the appellation *Methodist* being now scornfully applied to him, as before, it was vociferously repeated through the ship's company, "Well done, Methodist! — that's noble, Methodist! — a good Methodist is a good fellow!" He has since enjoyed the goodwill of the sailors; and endeavours to improve the confidence he has obtained, to advance their best interest.

A few Bibles in the hands of such a man, would be more likely to answer the end designed by the benevolent subscribers to the Navy and Army Bible-Society, than by supplying vast numbers to one ship, while others, because not applied for by the officers, are left destitute of the advantages of this invaluable institution. Were some persons appointed in all the sea-ports, who would feel it their duty to seek for some of the more serious sailors on board each ship, and give a few for them to distribute, it would very much further the design of this institution. I am aware, there are persons appointed, to whom application may be made for Bibles; but whoever considers the character of the British sailors; how much they are at sea, and the little means they possess of being informed of these persons and places, will readily perceive that this is not sufficient. Some persons on the spot, who possess the means of information, and would discriminate objects and occasions, by prudently directing the liberality of others, would greatly advance the best interest of that part of the community upon whom, under God, we are most dependent for the preservation of our property, our lives, and our liberties. I have mentioned this, supposing that, through your means, it may meet the attention of the conductors of that institution, or the liberality of those who love the British sailors. Some might suggest, that giving Bibles to sailors might be a benevolence abused: there may be some such instances; but I have seen, I have heard of none. As far as I have learnt, there is, notwithstanding the increase of infidelity, a considerable reverence for the book of God, even amongst our sailors. The price which Bibles obtain at public auctions, and even with pawnbrokers, where, it is true, they will sometimes be found, proves, that there are not yet too many Bibles in the land.

Portsea. J. G.

Union of Independents.

THE want of a General Union among the Congregational or Independent churches in Great Britain, has been long felt and lamented; and wherever this subject has engaged the serious attention of ministers and others, a conviction of its vast importance has prevailed. It is perceived, that by the sanction and aid of such a Union, were it wisely and firmly established, such great objects as the following might be more easily and extensively promoted: Newly-raised congregations might receive pecuniary assistance, until they should be able to maintain a settled minister;—advice might be given to such congregations, as to the proper manner of making deeds of trust, and other difficulties attending the establishment of new interests; — encouragement might be afforded to young men possessing gifts for the ministry, in order to their being introduced, at a proper time, into our evangelical academies; — a mode might be adopted for a free communication between the County Associations and that formed by the regular churches in the metropolis; — an Annual Conference might be held in London, and the other principal cities in the kingdom.— That these and other interesting objects connected with the spread and support of the gospel may be fully considered and discussed, a Meeting will be held at St. Paul's Coffee-House, on Saturday morning, in the Missionary Week, May 17, 1806, at Ten o'clock.

POOR PIOUS CLERGYMEN.

IN the year 1788, a Society for the relief of Poor Pious Clergymen residing in the country, was instituted in London, "The life of a minister," it is justly observed by this Society," is, and must be, a warfare in any situation; but when, besides his various exercises as a minister, his feelings as a man are incessantly agitated by the superadded

pressure of poverty: when the hours he would devote to the edification of his people are embittered by the intrusion of anxious care, how to avoid contracting debts, or how to discharge them: when the anguish with which the distresses of a wife or children must affect a tender mind, follow him into the study and the pulpit,—the hardships of such a man call loudly for compassion and relief.

Considerations like these gave rise to this Society, which has been the happy instrument of alleviating the distresses of many worthy evangelical ministers, and which we hope will be supported with a liberality worthy of its benevolent object.

By letters received during the last year by the committee, it appears that one clergyman who receives a donation from it, has nine children to support, with the yearly stipend of 40*l*. Another, who has eleven in family and serves three curacies, has a salary of 45*l*. Another has a wife and ten children, whose whole preferment amounts to 48*l*. Another states, that his stipend is only 30*l*. and he has five children to maintain.

The Society has distributed during the last year 1360*l*. a considerable sum, but inadequate to the numerous claims made on this benevolent institution.

Subscriptions are received by A. Martin, Esq. Finch Lane, Cornhill, London; G. Thorne, Esq. Wine Street, Bristol; Mr. Beilby, Birmingham; and Rev. E. Edwards, Lynn, Norfolk.

Welsh Congregations in the Borough, Deptford, and Woolwich.

In this great metropolis, inhabited by people of almost every nation, there are places for divine worship where service is performed in the native language of each, though many of them are not entirely ignorant of the English tongue. It is sad, however, to reflect that, among the Welsh, a class of people so eminent for humane and generous principles, and so concerned for the eternal welfare of their own souls and those of others, the preaching of the gospel in this part of the world hath been too much neglected.

It is generally allowed, that there are hundreds (if not thousands) of them residing in and about London, consisting mostly of the lower class, who are unable to understand an English sermon; and consequently the privileges of the gospel have been neglected, the Lord's Day profaned, and their time spent in dissipation and vice.

'About the year 1800 a few well-disposed friends, taking into consideration the lamentable state of their countrymen, and finding it bordering upon that of the barbarian, began the glorious work, in order that the gospel might be preached to them in the above-mentioned places in their native language; and the Lord hath been graciously pleased to succeed their undertaking:—"Many were brought out of darkness into light."

In July 1804, it was agreed by the congregations, seeing that the fields were ripe for the harvest, to send to the brethren in Wales for labourers; and the Lord hath inclined some very able ministers from thence to come up to preach the gospel and administer the sacrament, and who, since that time, have supplied alternately (*i. e.* each for three months); and it is hoped they will continue so to do until a stated minister be procured:

But the members of the above congregations, though numerous, consisting chiefly of the lower rank of people, who get their livelihood by hard labour, are unable to defray the heavy expences that they must unavoidably incur by the rent of the chapel, the journies and support of their ministers, which obliges them earnestly to solicit the aid of the religious public to support a laudable cause, hoping that they who have felt the sweet enjoyment of the gospel in their own souls, may, through their benevolence, be the means of bringing many to feel the same, who have hitherto lived entire strangers to it, resting confident that they will be amply recompensed at the resurrection of the just.

Subscriptions are thankfully received by J. Thomas, No. 26, Bartlett's Buildings, Holborn, London; and by Jenkin Davies, Rope Walk, Flagon Row, Deptford.

Tuesday, April 3, *Richard Patch* was executed at the top of the county prison, Horsemonger Lane, Southwark, for the wilful murder of *Isaac Blight*, Shipbreaker, of Greenland Dock; an immense crowd being assembled to witness the melancholy scene.

This ungrateful man was first introduced to Mr. Blight in the spring of 1803, as unfortunate and distressed; and the brother of his then servant-maid. Mr. Blight gave him immediate employ; and, after some time, raised his salary to 100*l*. per ann. In 1805, Mr. Blight consented to take him into partnership, on the payment of 1250*l*.

of which he paid 250 l.; and gave a pretended draft on a Mr. Goom for the remaining 1000. Before this became due, he contrived to substitute another draft, which delayed the payment till Mr. Blight went to Margate, Sept. 19. The next evening he sent the servant on an errand; and while she was gone, went out and fired a shot through the parlour-window; and then gave the alarm, as though it had been fired at him by a stranger without. The next day he wrote to Mr. Blight, relating the circumstance, and requesting his return; which was complied with on the 23d. Patch came to town, pretending to see if the draft was honoured: but what he said on his return is unknown: the whole, however, it has since appeared, was an impudent forgery. In the evening, after drinking tea and grog together, Mr. Blight was sleepy, and fell into a doze; when Patch watched his opportunity, shot him in the bowels, then suddenly withdrew, and immediately returning, appeared to be much alarmed, pretending to come to his assistance. Thus was this infatuated man led on from sin to sin, till at last he shed the blood of his friend and benefactor. He now affected to suspect one, and then another, of the fact; but the situation of the premisses, and the circumstances of the case appeared to fix the crime upon himself: and that Providence, which maketh inquisition for blood, baffled all his art in attempting to conceal it.

The Rev. W. Mann (chaplain to the prison) had an interview with the criminal before the trial, when he was received with much civility and propriety; and notwithstanding he used great plainness and fidelity, at the prisoner's request, the visit was repeated. Previous to trial, confession is seldom to be expected; but after his conviction, it was strongly pressed upon Patch, as a duty he owed to the world, to the jury which had tried him, and to the family of the deceased. He replied, with many tears and apparent contrition, "I have confessed all my sins to God. He knew them before I confessed them; but I have laid them all before him: I have concealed nothing. I forgive all my enemies and all my prosecutors; and I hope that God, for Christ's sake, will forgive me." This was invariably his language; and when urged upon the subject, he seemed distressed and grieved, as if he had some reasons for his silence, which he was unwilling to divulge. "Do not press me," said he; "I have said all that I can say." On the subject being renewed in the chapel, he was overwhelmed with it; and taking Mr. Mann by the hand, in the most tender manner, thanked him for his attention, both in public and in private; and blessed God he had been brought under his instructions. "Since you have been with me this morning," he added, "I have been happier than I ever was in my whole life: I am willing to suffer: I am ready to go. The Lord have mercy on my soul, for Jesus Christ's sake!" Still, however, he continued silent as to the fact for which he suffered, though we are assured he never, in any form whatever, denied it to Mr. Mann. In this inconsistency he persevered to his last moments; for when upon the scaffold, the High Sheriff again affectionately entreated him, he still refused; and turning away, said, he wished to hear Mr. Mann. At this moment he leaned back, and was checked by the cord. This was variously interpreted; but was probably the effect of faintness. After this he whispered a few words to Mr. Ives (the keeper) which were immediately supposed to be his confession; but which, we are assured, had not the smallest relation to the subject.

After his body had hung the usual time, to complete the awful sentence of the law, it was conveyed to St. Thomas's Hospital for dissection.—Thus lived and died this unhappy man, a melancholy instance of the progress of sin, which, "when it is finished, bringeth forth death." We have been more particular in enumerating these circumstances, as we were favoured with them by Mr. Mann himself, in order to contradict the many erroneous accounts which have been circulated in the public prints.

In consequence of a project for the revival of the stage-coaches between Glasgow and Edinburgh on Sundays, to accommodate a numerous body of travellers, who have occasion to pass and repass to those places on that day in particular,—the Presbytery of Glasgow have had a meeting, to take the subject under their serious consideration, and oppose it by every possible means. In their observations, which they have published, they state, that "they contemplate with dread the awful change which must follow the introduction of this practice on the morals of the people of Scotland."—They add, that "the mail-coach may be a work of necessity, but that the employment of stage-coaches on the Lord's

Day is a direct violation of the Fourth Commandment; and that if such abominable practices are suffered, they know not where the outrages upon the feelings of the public will stop, or how religion is to be maintained."

Collections for the Germans.

	L.	s.	d.
Oldfield Lane, Manchester, Smith — —	9	2	0
Dover, River and Whitefield, by Mather and Walker	25	2	6
Hereford, Start —	7	8	6
Corsham, Barton —	8	0	0
Peckham, Collyer —	44	2	0
Knaresborough, Howell	12	0	0
Napton, Warwickshire, Adams	3	0	0
Boroughbridge, Jackson	10	0	0
Eagle Street, Lemey —	68	18	3
Cook's Grounds, Chelsea, Bruce — —	23	0	0
Buckingham, Scraggs —	8	3	0
Ditto, Aston —	13	0	0
Witham, Newton —	59	13	10
Folkstone, M'Donald —	20	18	0
Sherborne, Weston —	4	8	6
Painswick, Winter —	5	15	6
Calvinistic Meeting, Atwood	25	0	3
Children, Castle Yard, Sunday School —	3	7	7
Sandwich, additional —	1	0	0
Worsted, Norfolk, Beard	8	17	9
Brighton, Gough —	6	3	0
Blandford, additional, by Tice and Fisher —	5	5	0
Basingstoke, Jefferson —	25	5	0

Sept. 15, 1805. The Rev. S. W. Tracy was set apart to the pastoral charge over the church of Christ in Yeovil. Mr. Herdsman, of Petherton, gave the charge, from 1 Tim. iv. 15.; Mr. Weston, of Sherborne, preached to the people, from 1 Cor. viii. 23.; and, in the evening, Mr. M'Gibbon, of Birdbush, preached from 2 Cor. v. 20; when Mr. Prankard, of Somerton, concluded in prayer. From being reduced to the lowest ebb, this congregation has been so much encreased, through the divine mercy, that they have lately been compelled to add two new side galleries. A Sunday School has been formed, containing upwards of 200 children.

ESSEX ASSOCIATION.

At the Half-yearly Meeting of this Association, held at Mr. Craig's, Bocking, Sept. 17, 1805, the following Resolutions were adopted: —

"That a Committee be appointed to enquire into the propriety of all applications for assistance in the erection, repairing, or enlarging of places of public worship: That Messrs. Cooper, Douglas, and Morell, being in central situations, be a Committee, authorized to choose four respectable persons from their own or neighbouring congregations, to act with them in determining on cases: That it be recommended to the Ministers of this Association, to pay attention to no case which has not been approved by the Committee: That the appointment and powers of this Committee are not intended to interfere with the rights of ministers and congregations, to judge whether such cases are proper to be circulated among them." — The next Meeting of the Association is appointed to be held at Mr. Douglas's, Chelmsford, in the month of May.

BAPTIST MISSION.

March 12. At a meeting of the Society, held at Mr. Hinton's, Oxford, Mr. Chater and Mr. Robinson were set apart to missionary labours in India. The service was commenced by Mr. Coles; Mr. Sutcliff delivered an introductory discourse, received the confession of faith, and offered up the ordination prayer, with imposition of hands; Dr. Ryland gave an impressive charge from Acts xxvi. 17, 18; Mr. Fuller delivered an interesting discourse on missions, from 2 Chron. xx. 20. and Mr. Morris concluded.

A Meeting for Prayer, on their account, was also held in London, on Tuesday evening, April 1, at Mr. Thomas's meeting, Devonshire Square; when Mr. Upton, Mr. Rance, and Mr. Sutcliff engaged in prayer; and Mr. Fuller gave an exhortation to the Missionaries, founded on Neh. vi. 3.

Mr. C. and Mr. R. with their wives, take their passage to Serampore in an American vessel, the Benjamin Franklin, Capt Weekes. They are accompanied by Miss Ross, of Gosport, who is going to Vizagpatnam, under the patronage of the Missionary Society.

March 13. Mr. R. M. Miller, late student at Manchester, was ordained pastor of the Independent church at Chorley, Lancashire. Mr. Redmayn, of Horwich, prayed, &c.; Mr. Charrier, of Lancaster, discoursed on the Principles and Privileges of a Gospel-Church, &c.; Mr. Toothill, of Rainford, engaged in the ordination-prayer;

Mr. Roby, of Manchester, gave the charge; and Mr. Kenworthy, of Horwich, addressed the people, from 1 Thes. v. 25. Mr. Charrier preached in the evening. — The congregation here, thro' many discouraging circumstances, had become very small; and the interest, labouring under a ponderous debt in the chapel, seemed likely to fail. Since their present minister came among them, there has been a considerable increase of hearers, — a church has been formed, — and the labours of their pastor are both acceptable and useful. His neighbouring brethren, aware of the importance of the situation, as it abounds with Romah Catholics, have therefore advised him to present the case to the friends of evangelical religion, hoping, that a little well-timed aid may be of essential service to the cause of Christ at Chorley.

March 19, 1806. The Rev. T. Taylor (formerly of Shipstone) was publicly settled at Witney, Oxon, over a small congregational church holding mixed communion. On this occasion Mr. Smith, of Burford, introduced the business; Mr. Hinton, of Oxford, addressed the Minister, from 2 Tim. ii. 15; and Mr. Cobbin, of Banbury, the people, from Heb. xiii 22; Mr. Coles, of Bourton, concluded.

April 4. The chapel at Warley, near Halifax, was re-opened after repairs. Two Sermons were preached by the Rev. Mess. Vint and Cockin; Messrs. Honeywood, Kidd, and Harper, engaged in prayer.

The next Somerset Association is to be held at Yeovil, the last Wednesday in May.

The Annual Meeting of the Bedford Union will be held at Bedford, on Wednesday, May 7; when the Rev. J. Sutcliffe, of Olney, and the Rev. Isaac Gardner, of Potter's Pury, are engaged to preach.

The Annual Meeting of the Associate Congregations will be held at Surry Chapel, on Tuesday Morning, May 20, at half past Ten, Rev. Rowl. Hill to preach. The subject, "What are those Qualifications indispensible in the useful Itinerant?"

The Annual Sermon before the Sunday School Union, consisting of teachers and others actively engaged in Sunday Schools, will be preached on Wednesday, the 21st of May, by the Rev. John Campbell, of Kingsland, at Mr. Dore's Meeting-house, Maze Pond, Southwark, at half past Six.

The Rev. Mr. Winter, of the Isle of Wight, has accepted the call of the church in New Court, Carey Street, late under the care of the Rev. Mr. Thorp, removed to Bristol.

Mr. Hackett, late assistant to Mr. Miller, High Wycombe, has removed to the church and congregation assembling in Shepherd's Market, May Fair, London.

The *British and Foreign Bible Society* will hold their Second Annual Meeting at the New London Tavern, Cheapside, on Wednesday, the 7th of May, at Eleven o'clock; when a Report of Proceedings during the last year, will be read; and a variety of important information from the Continent, communicated to the Friends of the Institution.

The Court of Common Council have lately voted 200 l towards building a Protestant Episcopal Church in the city of Montreal, Canada; also 500l. to the Asylum for the Deaf and Dumb.

Some workmen, in opening a drain at Redchester, in Northumberland, lately discovered a small brass box, of a very particular shape. On opening it they found two coins; upon one of which was engraved the two following Greek words, Αγνωστω Θεω. It is supposed to be an Athenian coin, from St. Paul having observed a similar inscription upon one of the Athenian altars.

RECENT DEATH.

On the 17th of March last, D. Dale, Esq. of Glasgow, departed this life, in his sixty-eighth year. He was a man of eminent piety, extensive charity, and uncommon usefulness. He was a great promoter of the manufactures of his country, which were crowned with singular success; and the well known friend of every charitable and religious institution. His remains were attended to the grave by the magistrates, by ministers of all denominations, and by 2 or 300 respectable inhabitants. — We hope soon to be able to present our readers with a Memoir of this excellent man.

MISSIONARY COLLECTIONS.	L.	s.	d.
Collected by the Rev. Mr. Kemp, at Swansea — —	11	0	0
Rev. J. Humphrys and Congregation, Union Street, Borough	21	6	0
W. Judson and Congregation, Saffron Walden —	20	1	0
James Bruce and Congregation, Wakefield, Yorkshire	33	4	6
G. Lambert and Congregation, Hull — —	32	0	6

Rev. Mr. Bottomley has received from a Lady in his Church 5*l.* to be expended in propagating the Gospel among the Heathen, according to the best of his judgment.

List of Lectures in and near London for May.

1. *Th. Aft.* at Four, Annual Sermon to Young People, at Stepney, by Mr. Ford.—At the same time, Mr. Fuller, of Kettering, will preach the Annual Sermon to Young People, at Dr. Jenkins's, Walworth.
   Ev. Fetter Lane, Mr. Stollery. — The Sovereignty of God.

4. Lord's Day Ev. Broad Str. Mr. Collison; Hare Ct, Mr. W. Smith; Chapel Str. Mr. Stollery; Dean Str. Mr. Harper; Devonshire Sq. Mr. Gray; Crown Ct. Mr. Knight; Peter St. Mr. Keeble.
5. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Dunn's, Palace Street, Pimlico.
6. *Tu. M.* Broad Street, Mr. Clayton.
7. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Kello's, Bethnal Green.
8. *Th. M.* Monthly Meeting (Indep.) at Mr. Jennings's, Islington, Mr. Collyer to preach. — On what Ground is the Desire of Death justifiable?
   Ev. Fetter Lane, Mr. Nicol. — Christ's Ascension.

11. Lord's Day Ev. Hare Court, Mr. J. Thomas; Chapel Street, Mr. Stollery; Orange St. Mr. Townsend; Dean St. Mr. T. Thomas; Devonshire Sq. Mr. Gould; Palace St. Mr. Greig; Peter St. Mr. Kello; Crown Ct. Mr. Webb.
12. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
13. *Tu. M.* Broad St. Mr. Barber.
    Ev. Ordination at Spa-fields.
14. *Wed. M.* Missionary Meeting, Surry Chapel, &c. see page 229.
    Ev. Prayer-Meeting for the Nation, at Mr. Jennings's, Islington.
15. *Th. Ev.* Fetter Lane, the Lecture will be omitted.
18. Lord's Day Ev. Broad Str. Mr. Townsend; Dean St. Mr. Ovington; Chapel St. Mr. Greig; Devonshire Sq. Dr. Jenkins; Orange St. Mr. Burder; Palace St. Mr. Ivimey; Peter St. Dr. Young; Hare Court, Mr. Stollery. — Also a Sermon at Prescot Street Meeting, by Mr. Fuller, for the Jamaica Row Charity and Sunday Schools.
20. *Tu. M.* Broad Str. Mr. Clayton.
21. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Button's, Dean St.
    Mr. Collyer's Lecture at Mr. Wall's. — Scripture Facts.
22. *Th. M.* Monthly Meeting (Bapt.) at Mr. T. Thomas's, Devonshire Sq. a Sermon before the Education Society, by Dr. Jenkins.
    Ev. Fetter Lane, Mr. Collison. — Riches of Grace.
23. *Frid. Ev.* (7 o'clock) Lecture to Young Persons, at Haberdashers' Hall, Mr. Collyer to preach.

25. Lord's Day Ev. Broad Str. Dr. Rippon; Hare Court, Mr. Berry; Chapel St. Mr. Brooksbank; Devonshire Sq. Mr. J. Thomas; Dean Street, Mr. Collyer; Crown Ct. Mr. Stollery; Palace St. Mr. Austin; Peter Street, Dr. Duncan.
26. *Whit M.* Annual Sermon to Young People, at Stockwell, by Mr. Jackson, at Four in the Afternoon.
27. *Tu. M.* Broad St. Mr. Goode.
28. *Wed. Ev.* Prayer Meeting for the Nation, Dr. Jenkins's, Walworth.
29. *Th. Ev.* Fetter Lane, Mr. Townsend. — The best Way of defending the Truth.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Cockin, of Halifax.
Spa Fields, Mr. Stodhart: Mr. Roby.
Sion, Mr. Kemp: Mr. T. Bennett.
Horton, Mr. Bennett, of Romsey.

POETRY.

HYMN ON JER. XXXI. 20.

Is Ephraim my dear son? &c.

Return, O Wanderer, return,
And seek an injur'd Father's face:
Those warm desires that in thee burn,
Were kindled by reclaiming grace.

Return, O Wanderer, return,
And seek a Father's melting heart;
His pitying eyes thy grief discern,
His hand shall heal thine inward smart.

Return, O Wanderer, return;
He heard thy deep, repentant sigh,
He heard thy soften'd spirit mourn
When no intruding ear was nigh.

Return, O Wanderer, return,
Thy Saviour bids thy spirit live;
Go to his bleeding feet, and learn
How freely Jesus can forgive.

Return, O Wanderer, return,
And cast away thy slavish fear;
'Tis God who says, "No longer mourn,"
'Tis Mercy's voice invites thee near.

Return, O Wanderer, return,
Regain thy lost, lamented, rest:
Jehovah's melting bowels yearn
To clasp his Ephraim to his breast.

W. B. C.

THE SPEECH OF LAMECH,

according to different Interpretations.

I. *Supposing it was intended as an* Apology for his Polygamy, *according to Dr. Gregory.*

Adah and Zillah I address;
My speech ye wives of Lamech hear;
The ancient custom we transgress,
Yet what have I or you to fear?
Have I a man, a brother slain?
Or dy'd in human gore my hands?
If vengeance is restrain'd from Cain,
Far more securely Lamech stands.

II. *Supposing it refers to* justifiable homicide, *according to Bishop Lowth.*

LITERAL.

Adah and Zillah hear my voice,
My speech let Lamech's wives attend:
A man for wounding me I slew;
A youth for hurting me I kill'd.
If Cain shall be sevenfold avenged,
Sure Lamech seventy times and seven.

Or,

Adah and Zillah, do not fear,
My speech ye wives of Lamech hear:
A man, for wounding me, I kill'd;
In self-defence his blood I spill'd.
If sevenfold vengeance Cain protect,
Then what may Lamech's foes expect?

S. C.

THE SHADOW OF A *GREAT ROCK* IN A WEARY LAND.

Almighty God! our quiv'ring breath
On thy command depends;
Thy mandate giv'n, and instant death
Our mortal being ends!

The glowing cheek, the sparkling eye,
But glisten to betray;
Our joys, in fair perspective lie,
And ere we reach, decay!

Riches and beauty, health and bloom,
Are dang'rous things to trust;
For underneath, the silent tomb
Is cleaving for our dust.

But ah! when joys terrestrial fade,
Nor one our peace secures,
'Tis well to have a God, whose aid
From age to age endures.

This is a prop when hopes betray,
A sun when clouds condense,
A lamp to light the pilgrim's way,
A buckler of defence.

This is a rose whose fragrance cheers,
A fountain where to lave;
A cordial balm for all our fears,
A convoy to the grave!

This is a rock when winds arise,
An anchor sure and firm;
A shelter from th' inclement skies,
A covert in the storm!

The bread of life in famines dire,
A spring when creatures fail,
A cloud by day, by night a fire,
To point us through the vale!

A refuge this when none beside
Can firm support bestow!
This is a bark, which Jordan's tide
Shall never overflow!

'Tis this, when ebbing life retires,
Shall heav'nly peace distil;
And this shall sweep our golden lyres
On Zion's sacred hill!

A. T.

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THE

EVANGELICAL MAGAZINE.

JUNE, 1806.

MEMOIR

OF

SAMUEL HOPKINS, D. D.

[Concluded from our last.]

We have brought our account of this Divine to the period of his ministerial call, in his own words; but we shall be compelled to narrate the remainder of his history in a more abridged form.

After he had preached a few times in his native place, and its vicinity, he returned to pursue his studies, under the great Jonathan Edwards, at Northampton, preaching sometimes in his pulpit, and supplying occasionally for others. In 1742 he was invited to Symsbury, in Connecticut; but the approbation of this congregation not being unanimous, he returned again for a short time to Mr. Edwards. In the following summer he was invited to Housatonock (since Great Barrington) about sixty miles distance, where he was ordained in the end of the year 1743; and continued with that church five-and-twenty years. During this time he had married, and his family had encreased to eight children; but he met with little apparent success in his ministry. Many of the people grew cold and indifferent, and refused to continue their support; and he was unable to maintain himself without a closer attention to secular concerns than he judged to be his duty. A council of neighbouring ministers was therefore called, which recommended his removal.

Soon after Mr. Edwards's removal from Northampton, 1750, he went to Stockbridge, where he continued six years; then he was chosen President of Princetown College, and soon after died, leaving his MS. under the care of Mr. Hopkins and two other ministers. These he read with great avidity, rising great part of the time at four o'clock in the morning to pursue his studies. He also wrote a life of Mr. Edwards, which he prefixed to a select volume of his sermons. During his continuance at Great Barrington, Mr. Hopkins speaks of great exercises of mind, in the view of his own depravity, and many doubts as to his state before God: yet he was supported by views of divine truth; was, at times, raised above all doubt; and was indulged with

high enjoyments in religion. These experiences were the ground of his preaching; and generally led him to the subjects of his discourses. A few persons were, as he expresses it, "hopefully converted," and some serious Christians entered into his views of divine truth; but others opposed, and their opposition led him to review and to defend his principles, whereby he was more established in them.

At his removal from Great Barrington, he thought it hardly probable that he should again settle in the ministry. Upon paying a visit, however, to some friends at Boston, he received an invitation to Topsham, about 150 miles east of Boston; but not fixing there, accepted a second invitation to the first congregational church in Newport, Rhode Island, where, after some opposition, he received a call, almost unanimous, in 1770, which he accepted without any specific stipend; but depended on a weekly contribution and occasional donations. The congregation, however, greatly increased; and, after some time, he delivered a series of Lectures on the Assembly's Catechism, which were well attended; and these were succeeded by a course of lectures upon Scripture-History, which were also well attended till the breaking out of the war between this country and America in 1776; when he was obliged to remove his family back to Great Barrington, whither he soon after followed. Great part of the next summer was spent in preaching to the congregation at Newbury Port, then supposed to be the largest in America; after which he visited and preached for several destitute congregations, till the year 1780, when the British army having evacuated Newport, he returned; and his family followed him soon after. Upon his return, he found the congregation scattered, and the meeting-house almost destroyed, having been converted into barracks for the British troops. The people, however, welcomed back their pastor; and his presence rekindling their energies, the place was repaired, and he reassumed his ministry. Here it pleased God to deprive him of his partner in life, in her sixty-eighth year, by a slow scrofulous consumption, which was the more distressing to him, as his family had been so scattered, by marriages and deaths, that he had not then a relation left within many miles.

The next year (1794) he repaired this loss by a second marriage, with a maiden lady of the name of West, of whom he speaks in very high terms of commendation, and who survives him. In January, 1799, he was seized with a paralytic stroke, which took away, in a great measure, the use of his limbs on the right side, considerably affected his speech, and threatened a speedy dissolution. He continued, however, to survive; but there is an *hiatus* in his life from this period to his last illness. This closing scene is thus related by a friend who witnessed it:

"Last May (that is, May 1803) the Doctor had a very severe fever, by which he was brought to the door of Death;

yet recovered so far as to preach in July; and continued to preach until a young man, whom he sent for, came to assist him, who was here four Sabbaths, and then left us. The Doctor then, though with difficulty, preached five Sabbaths, the last of which was the 16th of October. He said, when he got home, that now he had done: he could preach no more! though he was not sick, only feeble, and much fatigued: his text was 1. Pet. v. 8. He slept comfortably that night; but in the morning, seemed to be poorly; and, after breakfast, lay down about two hours and slept, then waked, told me he was almost gone, and in a few minutes went into a strong convulsion fit, which was thought to be apoplectic, and had all the appearance of death; but, by the blessing of God on the exertions which were made, he was brought to his senses before night. Soon after, he was seized with a violent dysentery, which reduced him very low indeed: yet he recovered so far as to sit up in the easy-chair two or three hours in a day; but never had any appetite for food; and, for the whole nine weeks which he lived, hardly took an ounce of solid food.

"I esteemed it a peculiar favour that the Doctor was spared, though in such a state of weakness that he had an opportunity of conversing but little with his friends, to exhibit a most striking example of patience and submission to the divine will.

"He possessed an uninterrupted peace; and though he could say but little, through his great inward weakness, yet he seemed to dwell in the clearest views of divine truth. The glory which would arise to God in the salvation of sinners, filled his soul with ineffable joy. He had not one anxious thought about death,—rejoiced that he was in the hand of Christ, and wholly at his disposal. He thought much on those words, "the glory that should follow!"—Said, he sometimes had the joy of faith. He was greatly refreshed to see the wonderful work of God in the congregation, under the preaching of the man whom he introduced; and gave his approbation and blessing to those who joined the church at this time.

"He sensibly declined for better than two weeks; and for more than two days his bodily distress was beyond description. He felt himself going; and said he was willing. His reason was perfect to the last, and his patience in his agonies astonishing. After a very distressing turn we laid him down in his bed,—he seemed easier; and while a number of us were sitting round him, he breathed his last without a sigh or a groan; nor could we tell the moment in which he went!"

Dr. Hopkins died on the 20th of December, 1803, in the eighty-third year of his age, and sixtieth of his ministry. His funeral-sermon was preached by Dr. Levi Hart, pastor of the north church in Preston; and the account of his life was published by Dr. Stephen West, of Stockbridge.

As a preacher, Dr. Hopkins was never very popular, nor re-

markably successful. In the early part of his life he was so indefatigable in his enquiries after truth, that he was totally inattentive to the graces of language: a circumstance that he much lamented, and against which he carefully cautioned others, as he found it every difficult to cure the slovenly habits he had acquired in composition. At the commencement of his ministry he read his sermons; but soon dropped this, and wrote only the heads of his discourses. Yet he recommends to young ministers writing sermons, and committing them to memory, with a latitude for alteration and enlargement in delivery. This he conceives the best method to store the mind with knowledge, and to make a ready preacher.

But it was as an author and a divine that he excelled. In the year 1759, he published three sermons on Rom. iii. 5, 8, entitled "Sin, through Divine Interposition, an Advantage to the Universe; and yet that no excuse for Sin, or Encouragement to it." This title offended many; and yet the discourses went through several editions, without any direct reply. But our author soon became a Controversialist; and in 1765 attacked Dr. Mayhew, of Boston, in "An Inquiry concerning the Promises of the Gospel: whether any of them are made to the Exercises and Doings of Persons in an Unregenerate State." The object of this was to prove that the gospel was designed, not to reform men continuing unregenerate, but to convert them.

In 1768 the Doctor published a sermon from Heb. iii. 4, under this title: "The Importance and Necessity of Christians considering Jesus Christ in the Extent of his high and glorious Character," *i. e.* as the true God. The Inquiry having been attacked by Mr. Mills, a respectable minister of Connecticut, the Doctor replied to him in 1769. "Some," says he, "thought I treated Mr. Mills with too much severity; and I believe (adds the Doctor, when relating this several years afterward) there is something of this kind, which ought to be left out, or otherwise expressed, though I had no perception of it in the time of it; but thought I was conscientiously careful to leave out all personal reflections, and every thing which was not necessary in the best manner to expose error, and vindicate the truth. But how deceitful is the human heart! — who can understand his error!" — A very good hint this for polemic writers.

The same year Mr. Wm. Hart, of Saybrook, attacked Dr. Whitaker and our author; which drew some animadversions from the latter. In the year 1772, Dr. Hemmingway published eight sermons, in which he opposed the Hopkinsian System, as it was now denominated; but Dr. Hopkins defended himself in "An Inquiry into the Nature of True Holiness;" which he judged to be the turning point in this controversy. Ten years after, he attacked the Universalists, who were then greatly spreading in America, in "An Inquiry into the Future State of those who die in their Sins."

The year 1793 produced his "System of Doctrines contained in Divine Revelation, explained and defended; shewing their Consistency and Connection with each other: to which is added, A Treatise on the Millenium;" the whole making two large volumes in octavo. This System is considered as the Doctor's great work; but is hardly known in this country, except by report, very few copies having crossed the Atlantic. Of this work the author himself thus writes: "I sold the copy-right to the printers for 900 dollars; which has been a help to me in the low deranged state of my church and congregation; without which I know not how I should have subsisted. I had no expectation of getting a penny by the publication when I began, and while I was preparing it for the press, nor had the least view or thought of it. I was about ten years composing and preparing it for the press. It has been a laborious work to me, which I consider as the greatest public service I have ever done."

It is but justice to observe, that out of this sum he gave 100 dollars to promote the preaching of the gospel among the Africans; in whose favour he had some time before written a pamphlet, against the Slave Trade. After this period he wrote Memoirs of two pious Ladies, Miss Anthony and Mrs. Osborn. The former of these works has been reprinted in this country, with the recommendation of Mr. Fuller and Dr. Ryland. These, with a few pieces in the New York Theological Magazine, closed his literary labours.

We have remarked, that the Doctor was frequently engaged in controversy, in defence of his peculiar sentiments. What those opinions were, we have not room at present to enquire*; but we have already stated that he was a pupil of President Edwards, and of course imbibed his sentiments; to which he made some additions, and added some illustrations. But instead of entering into theological speculations, it may be more acceptable to our readers to give some farther extracts from his experience in a late period of his life, in which something will be seen both of his sentiments and their foundation, in his own exercises and feelings.

"On the 10th of last January (1799) I was suddenly seized with a paralytic stroke, which affected my right side, and rendered my limbs of that side in a great measure useless, and much affected my speech; but was attended with little or no pain; and the exercise of my reason and mental faculties was not in the least affected. This appeared to threaten my speedy dissolution in my view, and in the view of my friends, either by a greater or more deadly stroke, or some other way. To be sure, I seasonably considered it as a warning to be ready for death. I felt that God had laid his hand lightly upon me; and

* See a very clear and candid account of them in H. Adams's View of Religions, revised by Mr. Fuller, p. 168.

that the affliction was attended with much tender mercy; and was resigned and thankful. For a short time, at first, my mind was dark; and I seemed to myself to be in a measure shut out from the sensible presence of God and the Saviour; but soon I was led to a view and sense of Jesus Christ, as exalted to the throne of the universe, having all power in Heaven and Earth, clothed with infinite power, wisdom, rectitude, and goodness, governing the world, and ordering every event, the least and greatest, as it shall be most for his glory, and the greatest general good; having mercy on whom he will have mercy, and hardening whom he will; and showing mercy to every one, to whom he can do it, consistently with wisdom and goodness; that is, consistently with the greatest display of his character and perfections, and the highest happiness of the creation; and that all this, and every thing, and event, and circumstance were determined and fixed from eternity, by eternal unerring wisdom, righteousness, and goodness. In this view the Saviour appeared infinitely great and important, and divinely worthy and amiable. I felt myself, and all creatures and things, to be in his hands; and was pleased and rejoiced in this, knowing that every thing was ordered and conducted in the wisest and best possible manner, so as to answer the best and most desirable ends: that the Saviour would injure none, fulfil all his promises to a tittle, and accomplish all his designs in the best time and the most desirable and perfect manner; so that all is well, in the best and most desirable situation that possibly can be. In a belief and sense of this, and more, which cannot be expressed, my soul was full of comfort and joy, saying, "The Lord Jesus Christ reigns, let the earth rejoice! Our God is in the heavens; he hath done, doth, and will do, whatsoever he pleaseth."

"In these pleasing and comfortable views and exercises I had no particular attention to, or thought of myself, whether I were a Christian, and should be saved or not. But my comfort and joy were derived from, or rather consisted in a view and sense of the excellent, glorious character of Christ, in whose hands I and all things were, and who would order and dispose of things concerning me, and all men, and creatures, so as in the highest degree to promote his glory, or the glory of God, which is the same; and effect the greatest general good or happiness, or the wisest and best ends. In this view my heart said, with strong emotions, and the most pleasing sensations, "Amen! Thy will be done!" without knowing or considering what his will was concerning me. Had I reflected judiciously on my own exercises, I might have rationally judged them to be agreeable to the truth, and an evidence that I was a friend to Christ; but I did not so reflect as to make this conclusion. This view and sense of things still abides with me; but at different times in a higher and lower degree; but not so that I can infer from it, without hesitation, that I am a real Christian, and shall be

saved. My views and exercises appear to me so much below the truth, and so inconstant, that, sometimes, I doubt of their reality, or of their being real Christian exercises; and I have such a deceitful heart, that I fear delusion, though, at times, all doubts subside. My person and whole interest in time and to eternity is, compared with the grand whole, the glory of God, and the best interest of his kingdom, so small and inconsiderable, that when I have the latter in a sensible view, the former sinks into a mere speck, or nothing, and is almost wholly overlooked and forgotten; and the language of my heart is, "Let God be glorified by all; and the best interest of his kingdom be secured and promoted, let what will become of me and my interest!" And while I see the former grand interest is secure, and will be in the best manner promoted, I am satisfied and rejoice! — and this so engrosses my thoughts and reflections, that I do not attend to the interest of any individual person, my own or any one else, so as to excite any sensible joy or sorrow, hope or fear; the interest of such individual being overlooked, as not worthy of any regard, in comparison with the grand interest of the whole. This so impresses the mind, and fills it, as to exclude the other.

"But as my mind cannot have a view of all objects with equal clearness and attention, at one and the same time, but different objects, are more attended to, and make a greater impression at some times than at others; so when I attend more particularly to my own state and interest, I naturally reflect upon the views, and affections, and enjoyments I have experienced in attending to the person, character, and works of Christ, and the greatness, glory, and happiness of his kingdom; and the inference seems to be plain, that I am a friend to these objects: but I am not able always, if at any time, to see the truth of this consequence with clearness and certainty. When the clearness and sensibility of these views and exercises in a measure subside, and I attend more to my own character, and my depravity, stupidity, unbelief, and the evil and deceitfulness of my heart rise into view, I am disposed to call in question my own good estate, and to suspect that my exercises fall short of real Christianity: yet maintaining a hope that this is not the case, which is sometimes weaker and sometimes stronger; and frequently, for a short space, rises so high as to exclude doubting; but even then, though this excites gratitude, it does not raise my comfort and joy to that degree as does the direct view of the character of Christ and his kingdom, before mentioned, without any particular attention to my own character and personal interest. When my doubts and fears prevail most, respecting my personal union to Christ, and I attend particularly to my personal concerns and interest, it appears, when considered by itself to be beyond all conception, and infinitely great, which I feel to be wholly in the hands of Christ, to be determined by him

whether I shall be happy or miserable for ever: and this is so far from being disagreeable to me, that I am highly pleased with it; and would not have it otherwise on any consideration whatever. I feel that I am in the best hands, and, in this respect, in the best situation that I possibly could be in. He certainly will not injure me in any respect, or in the least degree. He is infinitely wise, good, and merciful; and knows what is most for his own glory, and the highest good and happiness of his kingdom; and can and will certainly save me and every one else with whom I have connexion, if it may be consistent with his glory and the greatest happiness of his kingdom, or consistent with wisdom and goodness, which is the same: and I cannot so much as wish, or have the least desire to be saved on any other supposition; that is, if this be inconsistent with infinite wisdom and goodness, and contrary to the greatest good and glory of Christ and his kingdom; and feel that it would be awful impiety and rebellion to ask for salvation on any other supposition.

"But when I reflect on the dreadfulness of being cast away for ever by Christ, to suffer the just desert of my sins, feeling the strokes and tokens of his righteous anger and vengeance; and being given up to evil lusts, to join with the Devil and exist eternally on his side, an enemy to Christ and his kingdom, my soul recoils, and feels this to be intolerable! Then I fly to Christ and his atonement, and cast myself down at his feet, to dispose of me as he pleases; yet hoping and crying for mercy, Oh! be merciful to me a sinner! — which is accompanied with a number of various exercises, that cannot be easily described.

"These are some of my daily various exercises; in all which I always maintain a hope that I am a Christian, which sometimes excludes all doubt, being constantly assured of the truth of the gospel, that this is a revelation of the only true God, and of eternal life; and that the truths which I have preached, as contained in the gospel, are indeed the truths of God, and sufficient to support and comfort a Christian in the near view of death and eternity, and under all the afflictions of this life; and I live in the constant assurance of the truth of the doctrine of the decrees of God, and of his universal and particular providence directing every event, and every thing which comes to pass, and exercising absolute sovereignty in his dealing with men; without which I could have no support and comfort: — and my chief comfort and joy does not consist in, or arise from, an assurance or hope that I shall be saved; but in a view and sense of the perfections and glory of Christ, his power, wisdom, and goodness, reigning and ordering all things for the glory of God, and the greatest good of his kingdom: and this is accompanied with an experimental assurance, that the exercises of true religion are wholly disinterested, and in direct opposition to all selfishness: a doctrine which I have endeavoured to maintain and inculcate for many years."

THOUGHTS ON THE DIVINE AUTHORITY OF *THE NEW TESTAMENT.*

It is not the design of this paper to enter into a full statement of the argument on this important subject, or even to recapitulate all the numerous heads of evidence which have been successfully advanced in defence of the Christian Scriptures; but rather to afford some aid to the candid mind, whose means of information may be contracted, to engage others in the delightful task of personal research, and to raise the devout affections of the Christian to Him, who has so plainly delineated the way of life and peace.

1. In reflecting on this subject, our thoughts will naturally be led to the characters of the first Christian preachers and writers; and, surely, if proof can be derived from circumstances of this nature, we are possessed of it in the highest degree. Who were the men that went forth to preach the gospel of Christ, and that afterwards committed to writing the life of their Master, and directions for the faith and practice of the churches? Were they swayed by any interested motive? or rather, Was not the purest benevolence stamped on every action of their life? They left all, that they might be useful to the souls of men; neither counted they their life dear unto them, "that they might finish their course with joy."

Now what could have induced men to have undergone such unparalleled hardships, but a firm persuasion of the interesting truths which they taught? What else could have supported their minds in hunger and thirst, cold and nakedness, racks and tortures, prisons and death? Their testimony was one of which they could not but have the firmest persuasion, since it respected plain matters of sight and touch, in which deception was impracticable, and mistake under all the circumstances impossible; and it is worthy of particular remark, that their enemies never required of them to retract their former evidence, but merely to teach no more in the name of Jesus; yet they constantly remained "stedfast and immoveable*." Nor must we forget the numerous miracles by which the Holy Ghost gave witness to these primitive teachers, — miracles, so well authenticated, that the enemies of the truth could not deny them; and to which the apostles themselves make their appeal in proof of their divine mission †.

2. Primitive testimonies in favour of these sacred books, deserve our serious regard; and these we have, both relative to their genuineness and undoubted inspiration.

There is still extant an epistle of Barnabas, the companion of

* Acts iv. 13. † Rom. xv. 19. 2 Cor xii. 12.

St. Paul, in which he quotes the gospel of Matthew as a book well known and commonly received among the Christians of his day. In the epistle of Clement, of Rome, another cotemporary of St. Paul, the words of our Lord Jesus (as recorded in the gospels) are expressly cited.

To these testimonies we might add those of Hermas, Ignatius, Irenæus, Polycarp, and several others; but these holy men bore witness to the inspiration, as well as to the genuineness of the New Testament.

Clement, of Rome, says, "That the apostles preached the gospel, being filled with the Holy Ghost; that the Scriptures are the true word of the Spirit; and that Paul wrote to the Corinthians things that were true by the aid of the Spirit."

Justin Martyr informs us, "That the gospels were written by men full of the Holy Ghost, and that the sacred writers spoke by inspiration.

Irenæus observes, "That all the apostles received the gospel by divine revelation as well as Paul; and that, by the will of God, they delivered it to us as the foundation and pillar of our faith; and that the Scriptures were dictated by the Spirit of God.

Origen remarks, "That the Scriptures proceed from the Holy Spirit: that there is not one tittle in them but what expresses a divine wisdom; that there is nothing in the law, or the prophets, or the gospels, or the epistles, which did not proceed from the fulness of the Spirit; that we ought, with all the faithful, to say, that the Scriptures are divinely inspired; that the gospels are admitted as divine in all the churches of God; and that the Scriptures are no other than the organs of God."

3. We turn to another and very decisive evidence for the divine origin of the Christian Scriptures, — the accomplishment of the prophecies which they contain. If a man predicts an event which never comes to pass, we must either suppose him to be an impostor, or an enthusiast. Yet, when a person foretells things, far beyond the reach of human prescience (and this not in a loose or dexterously guarded form, which might apply equally well to other events) and they afterwards exactly come to pass, we must immediately confess that such knowledge was derived from above.

Now let any candid man read attentively the prophecy concerning the destruction of Jerusalem, in the twenty-fourth chapter of St. Matthew, comparing it with Josephus's account of the overthrow of that unhappy city, and he will find such an agreement between the prophecy and the fact, as will fully convince him of the divinity of the Christian Scriptures. But let us bring an instance, whose fulfilment is daily before our eyes. Read the prophecy * in which the apostle describes the apostacy of the

* 1 Tim. iv. 1—3.

Romish church. Surely, if the writer had lived when Papal corruption was at the greatest height, he could not have marked more definitely, or have reprobated more strongly, the distinguishing features of that degenerate community.

4. A powerful argument for the divinity of the New Testament may be derived from its holy genius and tendency. In every work of man, there is something which betrays its origin. The best systems of morals, composed by those destitute of revelation, have been tarnished with the grossest errors; and even sullied by vices of the deepest dye. It is true, books have been written, in which every thing pure and holy has maintained a distinguished place; yet these have not been found where the light of revelation was unknown. The compositions of men have only been excellent so far as the inspired volume was followed: but in the Christian Scriptures, "Holiness to the Lord" is inscribed on every page. There is nothing but what is consistent with the strictest purity; yea, incarnate purity itself is there delineated in the character of the adorable Jesus, — the Friend of Sinners! Now, does not this mark them to be from him who is the Fountain of every thing good?

It is evident, that wicked men would never forge that which would pass sentence upon their every action, their every word, and even arraign and condemn them for the secret desires of the mind; and it is equally plain to every one who knows the human heart, that they never could; for we constantly find, that such an apprehension of the strict justice of God, as that he will mark and punish the most secret thoughts, is so far above man's narrow conceptions, that, in his natural state, he will seldom or never believe it, though so clearly revealed: and that a good man should be the forger of a system essentially composed of these pure and holy truths can never be supposed; for who that had the fear of God before his eyes, would be guilty of such complicated impiety and fraud?

5. We notice another branch of evidence for the authority of the Christian Scriptures, — their efficacy; by which is to be understood their subservient power in changing all the principles of the heart, and the universal tenor of the practice. Where are the vile and profane who have been reclaimed by reading the moral precepts of the Heathen philosophers, or any of the moderns that have walked in their steps? Yet how wonderful are the changes produced by means of this sacred book! The man who has long withstood the remonstrances of conscience reads; a change of motives is effected; and we now see him, who was once furious and tyrannical, become peaceful and kind. The profane and offensive blasphemer speaks the words of truth and soberness, — the intemperate assumes regularity, — and the lewd and abandoned chastity and discretion!

To conclude. If God has given us his word, what lively gratitude should it inspire! Thousands and ten thousands there

are, who have never yet been visited by this light from on high: but in proportion to our superior privileges will be our accountableness. To whom much is given, from them will much be required. But instead of rejecting the truth, let us, with pious ardour, join in the language of one who is now participating in the blessedness promised in the word of grace, and say,

"To all the isle his laws are shown,
His gospel through the nation known!
He hath not thus reveal'd his word
To every land! Praise ye the Lord!" WATTS.

Homerton. J. M.

SCRIPTURAL TESTIMONIES OF ELECTION.

THE simple testimony here collected, respecting the election of God, will present the several parts of the New Testament on this subject in regular succession. If another and different sense from that usually called Calvinistic, can fairly and clearly be made out from these words of truth, we are open to conviction; but till then, we submit to the plain meaning of words, and their connexion. However the deep things of God may appear opposite to the proud reasonings of man, they will for ever be found the wisdom of God and the power of God.

Let the Scriptures speak for themselves. It is not Augustin, nor Calvin, — but Christ himself, and his apostles, to whom we appeal.

MAT. vii. 13, 14. The very offensive truth contained in these words, to every natural man, is evident; but the Lord knoweth those that are his.
xi. 25, 26. The divine sovereignty asserted.
xiii. 11. A second proof of sovereignty in God's gifts.
xv. 13. Compare John xv. 2.
xx. 23. Everlasting purpose and decree.
xxiv. 22. 24. 31. For the elect's sake, the days are shortened of deep distress; God having engaged to hear the prayers of his elect, who cry unto him day and night. Them it is not possible to deceive. This can have no respect to national election; but to individuals of the Jewish nation. The election hath obtained it, and the rest are hardened. — The elect are the angels' peculiar care, who minister to the heirs of salvation. These are individually discriminated; if two persons are together, one is taken, the other left.
xxv. 34. The kingdom prepared for the blessed of the Father is from the foundation of the world!

MARK xiii. 20. "For the elect's sake, whom he hath chosen."
xiii. 22. Concurrent testimony of both evangelists, That to seduce the elect is impossible.
xiii. 27. Whom will he gather? His elect.

LUKE iv. 25—29. The rage at God's election and sovereignty of choice manifest.

x. 20, 21. This is the great ground of rejoicing: "Your names are written in Heaven." God's choice is sovereign.

xii. 32. Such is the good pleasure of his will.

xvii. 34—36. Wherefore?

xviii. 7. The elect, God's peculiar care.

JOHN i. 13. The exclusion of all other causes, and the work wholly of God, in regeneration.

vi. 37, 39. They are all given him of the Father; and he can lose nothing of the gift. All shall come to him, and be in nowise cast out.

vi. 64, 65. No man can come, except the Father draw him; and they are known to him from the beginning, who would disbelieve and betray him. Fore-knowledge includes the certainty of events.

vii. 30. Mark the reason given.

x. 16. Why must he bring them, and make them hear his voice?

x. 26, 27, 28, 29. Why did they not believe? Because "not of his sheep." They hear, know, follow him; — he gives them eternal life, — they never perish. None can pluck them from his hand. Being his Father's gift to him, none can pluck them out of his Father's hand. They are one in nature, operation, and every perfection. It is plain, from the wrath of the Jews, how exasperated they were at an assertion they regarded as blasphemous.

xiii. 1. His love then is special and peculiar.

xv. 16. Individual choice.

xv. 19. Chosen out of the world.

xvii. 2. One of the most striking chapters in the book, is this last prayer of our Lord: On as many as the Father gave him, he bestows eternal life.

xvii. 6. They are given out of this world, God's peculiar ones.

xvii. 10, 11. For them, not the world, he prays, as given to him, and the Father's choice. All mine are thine, and thine mine. In whose salvation he is to be glorified in union with him, as he is with the Father. None of them lost, but the son of perdition, that the Scripture might be fulfilled.

xvii. 20. Not a peculiar favour to the first disciples, but alike to all believers to the end of time, — one fold and one Shepherd, who knows his own sheep, and is known of them. These God has loved with the same love as his own Son; and it is his will and pleasure that they be with him, where he is, to behold his glory; and all this love is before the foundation of the world!

ACTS i. 16, 25. The word of prophecy must needs be fulfilled; and Judas go to his own place.

ii. 23. Unless so delivered by the determinate counsel and foreknowledge of God, human power and craft had not prevailed.

ii. 39. To whom is the promise fulfilled? To as many as the Lor our God shall call.

ii. 47. Whom did the Lord add daily to the church? Such as should be saved.

iv. 28. What did they? Whatsoever thy hand and thy counsel determined before to be done.

ix. 15. Paul a chosen vessel.

Acts xiii. 48. Who believed the word preached? As many as were ordained to eternal life.

xxii. 10. What he must do was appointed for him.

xxii. 14. The God of our Fathers hath chosen thee, &c.

Rom. viii. 28—39. Stronger expressions cannot be used, nor reasoning more conclusive, to assure us of the eternal purpose of God respecting his elect, and their final and certain salvation. Without the utmost violence to language and argument, it seems impossible to fix any other sense on the words.

ix. 11—29. The mode in which the apostle replies to the objections made, is the most conclusive evidence possible of the doctrine he taught; for only thus could such answer be given. On any other supposition he must have given an entirely different state of the case, and vindicated the divine procedure on entirely different grounds. Now, he disdains to enter into the *why* and *wherefore*; and resolves all into the sovereign pleasure of God, — satisfied in the display of the divine glory, in the vessels of wrath as in the vessels of mercy. However awfully mysterious this may appear, we shall receive the fullest evidence, when he shall finally judge, that there is no unrighteousness with God.

xi. 2—8. God's election hath been always evident of old; as in the days of Elijah, there was a small remnant reserved; so it was then, and will be to the end of time. God hath not cast away those he foreknew. The doctrines of Grace and Election are inseparable, including each other.

xi. 33. It is acknowledged, that his judgments are unsearchable, and his ways past finding out! Where we cannot fathom his dispensations of providence and grace, we must admire and adore. O the depth!

xvi. 13. Rufus was a chosen or elect person.

1 Cor. i. 26—28. God hath an election, and Whom hath he chosen? How great is the mystery of godliness! Let the foolish, the weak, the base, the despised, bless God for their calling and election! This will be marvellous in their eyes.

Gal. i. 15. Separated from his mother's womb.

Eph. i. Nowhere is the predestination of God more explicitly affirmed, and his eternal purpose, according to the sovereign pleasure of his will, more expressly declared. That this chapter can be received and truly believed as the oracles of God, by those who deny the doctrine here contained, is one among other proofs of the strength of prejudice, and preconceived educational opinions.

i. 4. Chosen in Christ before the foundation of the world.

i. 5. Predestinated unto the adoption of sons.

i. 6. Nothing thereunto moving but the good pleasure of his will, to the praise of the glory of his grace!

i. 7. Wherein we are made accepted in the beloved one; have redemption through his blood; the forgiveness of sin, according to the riches of his grace.

i. 8, According to his good pleasure, which he purposed in himself.

i. 11. The inheritance through Christ obtained, in consequence of being predestinated according to the divine purpose of him who

worketh all things after the counsel of his own will. Can stronger language or fuller be used than this?

EPH. ii. 5, 10. The election of God is the great display of free and sovereign grace; nor can the salvation be ascribed so completely to grace on any other principles.

iii. 11, 21. God's purposes are eternal purposes in Christ, containing all spiritual blessings in time and to eternity.

PHIL. iv. 5. Whose names are in the book of life? Those whom God hath chosen from the beginning unto salvation.

COL. iii. 12. Put on as the elect of God, — holy and beloved.

1 THES. i. 4. Knowing, brethren, beloved, your election of God.

iii. 3. Appointed thereunto.

v. 9. Not appointed to wrath; but to obtain salvation by our Lord Jesus Christ.

2 THESS. ii. 13, 14. Cause for thanksgiving: that God hath, from the beginning, chosen you unto salvation. To the obtaining of the glory of our Lord Jesus Christ; the end is as sure as the beginning.

1 TIM. v. 21. So there are elect angels as well as men.

2 TIM. i. 9. Saved, &c. according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

ii. 10. Why did Paul endure all things? For the elect's sake. — What will they obtain? Salvation in Jesus Christ, with eternal glory!

ii. 19. The sure foundation. The Lord knoweth them that are his.

TITUS i. 1. According to the faith of God's elect, in hope of eternal life, which God, that cannot lie, promised before the world began.

HEB. vi. 17. To the heirs of promise, God's counsels are immutable.

viii. 10. God's covenant. I will be their God, and they shall be my people. I will put my laws into their minds, and write them in their hearts.

JAMES i. 18. What were the first fruits? God's portion, begotten of his own will.

ii. 5. Hath not God chosen the poor of this world, &c. "Even so, Father, for so seemeth it good in thy sight."

1 PET. i. 2. Elect, according to the fore-knowledge of God, &c.

i. 4. To an inheritance incorruptible, &c.

i. 5. Kept by the power of God unto salvation.

i. 20. Christ, the head of the elect, fore-ordained before the foundation of the world.

i. 23. They are an incorruptible seed, born again by the Word of God: the Word that was made flesh.

ii. 4. 6. Christ, chosen of God, elect.

ii. 9. His people a chosen generation.

v. 13. Whether an individual or a church, elect together with you.

2 PET. i. 10. Make your election sure in your own experience.

1 JOHN ii. 19. Thus God's elect are manifested.

1 JOHN iii. 1. This is God's peculiar love.
iv. 19. We love him because he *first* loved us.

2 JOHN. The elect lady. Her elect sister, with their children, individually, mentioned in this relation: "For the truth's sake, which dwelleth in us, and shall be with us for ever."

JUDE. Sanctified by God the Father, and preserved in Christ Jesus. Before, of old ordained.

REV. xvii. 9. Those destroyed, whose names are not written in the book of life, from the foundation of the world: against these the gates of Hell cannot prevail.
xvii. 14. The Lamb's followers are chosen.
xx. 12. The book of life opened.
xx. 15. All cast into the lake of fire, whosoever was not found written in the book of life!
xxi. 27. None enter Heaven but they who are written in the Lamb's book of life.

These are the true sayings of God. May they be read with prayer, weighed without prejudice, and produce divine conviction on every conscience!

LETTER FROM THE LATE REV. D. EDWARDS,

OF IPSWICH

[Author of Sermons to the Condemned.]

My dear Sir, ——

YOUR kind present and affectionate letter I have received; for both which I beg the acceptance of my warmest thanks. I am also obliged to you for the candid construction you put upon my poor attempts in endeavouring to spread the fame of our dear Redeemer. Jesus is worthy! Jesus is worthy! — but alas! how stammering my tongue in speaking of him! Dear Sir, my advancement in the divine life is extremely small: I feel what I confess. I want to live more by faith on Jesus Christ, and the infinite fulness that is in him. I want to imbibe more of his Spirit, and to maintain a more close and secret walk with God. I beg the assistance of your prayers at the throne, in so grand and important an enterprize. The difficulty of the ministerial work seems to grow upon my hands: it is but seldom I am enabled to preach as I would; I mean, to speak the word in the sight of God, as if I were to step from the pulpit to the supreme tribunal. Sometimes it is so. I feel my subject: I shudder with horror when I denounce the terrors of the Lord; and feel some sacred extasy when the love of Jesus is my theme. But alas! how often do my spirits flag, and my zeal languish! It is really an afflictive thought that I serve so good a Master with so much inconstancy. The worth of immortal souls, sometimes, is strongly impressed upon my heart. What are em-

pires, diadems, and sceptres, when compared with one precious soul! This has often brought to my mind the following lines, which I have somewhere read:

"Thus, while I'm dreaming life away,
Or books and studies charm the day,
My flock is dying one by one;
Convey'd beyond my warning voice,
To endless pains, or endless joys,
For ever happy or undone.

"I too ere long must yield my breath:
My mouth for ever clos'd in death,
Shall sound the gospel-trump no more:
Then while my charge is in my reach,
With fervour let me pray and preach,
And eager catch the flying hour!

I have been this week much afflicted with rheumatic pains.—I often feel the symptoms of death, which loudly proclaim, "that I have here no continuing city."—Blessed be the name of our good God, that there are some seasons in which I am enabled to sit, as it were, at the grave's mouth and converse freely with Death, and say, "O Death where is thy sting!" But I must conclude. "May the good will of Him that dwelt in the bush" be with you and yours! May you enjoy much of that unction which proceedeth from the Holy One!—and oh! that His precious influence may descend upon,

Dear Sir, your affectionate Friend
and Brother in the best bonds,

Ipswich, March 14, 1772. DAVID EDWARDS.

P. S. I suppose you have seen in the public papers, that the bill for repealing the Articles of the Church was rejected by a considerable majority. It is very evident that the design was to expunge them, because many of the Articles contain the foundation-truths of the gospel. The star called Wormwood, is fallen upon the waters, and made them bitter with error; but 'tis our comfort that the Lord Jesus Christ reigneth.

REMARKS ON ROMANS IX. 19.

Thou wilt say then, Why doth he yet find Fault? For who hath resisted his Will?

THAT God everywhere finds fault with disobedience to his will, and has determined to punish it, requires no more trouble to prove than just to transcribe a few plain scriptures: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not," &c —"The Lord hath a controversy with Israel, because there is no truth, nor mercy, nor knowledge of God in the land.—But my people would not

hearken to my voice: and Israel would none of me: so I gave them up unto their own hearts' lusts, and they walked in their own counsel. — Because I have called and ye refused, — have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity," &c.; "For that they hated knowledge, and did not choose the fear of the Lord, therefore shall they eat of the fruit of their own ways," &c.—"Remember from whence thou art fallen; for I have not found thy works perfect before God.—If, therefore, thou shalt not repent, I will come unto thee quickly," &c.—"The Lord Jesus shall be revealed from Heaven in flaming fire, to take vengeance on them that know not God, and that obey not the gospel," &c.

But the subject of the Apostle, in the above Scripture, is, unquestionably, to *ex*pose and *op*pose the objection of an enemy to the doctrine he was inculcating. Such a one conceives, that if this doctrine of unconditional election be true, man ought to be excused from all blame in not doing the will of God; for God, he supposes, can with no justice or propriety find fault with any for that disobedience which the objector concludes cannot, from the strain of his discourse, be against his purpose or will. Thus he argues, If God's sovereignty in the decree of election be admitted, man's obligation to do his will is a doctrine full of absurdity: because no one ought to be blamed for not doing what is out of his power, and what God never intended that he should do. Yea, that to attach blame to sinners so circumstanced, is contrary to all reason and equity.

The amount of this, I conceive, will be, that the characters the Apostle is opposing imagine his reasoning, in this chapter, strikes at the very root of man's culpability and accountableness for his transgression; and, therefore, deny the one or the other, from the supposed impossibility of maintaining both with consistency. It is, however, singularly striking that these very objections should unite in professors so extremely opposite in their principles and views as hyper-Calvinists and zealous Arminians. Yet is this a fact undeniable. And if it be allowed that the Apostle is stating and refuting the objections of opposers of his doctrine, the conclusion is equally undeniable; namely, that such persons claim a much nearer kindred, on the ground of opposition to the scriptural, apostolical, doctrine of election, than either are willing to own.

In a word, the objectors referred to in the text alledge, that upon the principle of Paul's reasoning God cannot, with justice, find fault with any for not doing his will. Hyper-Calvinists (that is, High Calvinists) and Arminians alledge the same, and for the same reason; therefore, both these are involved in the objection he is stating, and are mutually concerned in the reply he has given. High Calvinists maintain, that disobeying God's law is not resisting his will: because it is not his will that we should *all* be holy. Or, in other words, that this is not the will of God, with reference to all mankind. This they argue from the purpose and

decree of election: confounding his command as a moral Governor, with his secret purpose as a righteous Sovereign; and upon this ground deny that any are faulty, in a sense that renders them justly liable to everlasting punishment; for as they who were never chosen to life, have no power to repent and obey the will of God, they consider them not proper objects of blame for any failure therein; and infer, for that reason, that neither God nor man can consistently charge them with sin and condemnation on that account. Arminians likewise suppose this consequence to follow on the admission of the divine purpose of election; and therefore hold fast the one, that they may reprobate the other. The inspired writers, however, teach that absolute, unconditional election deducts nothing from the fault of man in disobeying either law or gospel. The divine will, so far as revealed, they represent as the rule of duty for all, and charge all with sin, and with the blame of resisting his will, and coming short of his glory, in every instance of disobedience. The text at the head of these remarks is a proof of it; but other Scriptures may be adduced for further confirmation; enough to yield sufficient evidence that those come the nearest to apostolic views of divine truth, that maintain both the one and the other. For what can be clearer, from their united testimonies, than that the Lord complains of the neglect, and punishes for the violation of his will, while he hath mercy on whom he will have mercy, and leaves whom he deems proper to their own hardness and unbelief? So we read in the case of Pharaoh; and in various other cases. All, however, are without excuse for sin, because it is of choice. All are without boasting, because it is of grace. This, some writers term moderate Calvinism; but it might be easily proved to be the doctrine of Calvin himself: and this the writer conceives to be Bible-Calvinism; and on that account alone, sincerely wishes and prays it may become general with all that love our Lord Jesus Christ in sincerity. H. K.

ON SPIRITUAL CONVERSATION.

Although hearers of the gospel are greatly increased of late, yet it is to be feared that real religion is in proportion scarce, and spiritual conversation in general in a low state. If we enquire into the causes of such declensions, it will be found that the growing conformity to the world amongst professors of the gospel, greatly contributes to exclude serious converse, which must occasion grief to all such as are truly gracious. It is said in Mal. iii. 16, that, "They who feared the Lord, spake often one to another;" but now it is to be lamented that such but seldom converse together on the best things. What is the present state of conversation amongst hearers of the word in England? Instead of its being chiefly on evangelical and devotional

topics, it is either wholly on temporal affairs, or intermixed with critical remarks on preachers, professors, or the external state of various congregations. On this part of the subject the pious Philip Henry observes, "After hearing the word, the conversation is generally about the preacher; and there is little enquiry what spiritual advantage has been reaped from what has been heard. We are apt to make the circumstances of our religious services the matter of our conversation, instead of conversing chiefly on the substance of them."

Now, in order for any one to carry on spiritual conversation properly, the five following are the principal requisites: 1. *A divine change of heart.*—It is true, indeed, that a nominal professor, who has a fluency of speech, may excel a gracious person in conversation who has not such a gift; yet it is only a converted character that can sincerely and feelingly describe the preciousness of Christ, and the dealings of God with his soul. 2. *A close walk with God.*—A christian when in a backsliding state, is not forward to speak much of divine truth; but such as live near to God gladly embrace every seasonable opportunity to begin serious converse. Every saint can say something of personal experience, yet none can speak with such power as those who have had many trials, live chiefly by faith, and whose devotional exercises are fervent and frequent. 3. *Much Judgment and Prudence.*—Solomon says, to every thing there is a time and occasion; and that a wise man discovers time and judgment. He also speaks of the excellency of right words, and words fitly spoken. These observations are remarkably applicable to the suitable introduction of religious conversation, according to circumstances. Thus, for instance, it would be highly improper to speak of experimental godliness at all times in carnal, or mixed company, or even in an abrupt manner amongst professors of the gospel. Very few things require more judgment than to know where and how to bring experimental religion into conversation, and when to discontinue it; but let none refrain under the fear or pretence of failing in any of these particulars, as proper opportunities often occur to introduce godly conversation; and real christians are culpable if they neglect to embrace them. In particular, no minister or serious person should leave a company in which he has been any considerable time, without giving some good advice, or making some spiritual remarks. 4. *Resolution and Perseverance.*—It is not always easy, even amongst the constant hearers of the gospel, to enter upon serious subjects; and it is much more difficult to keep up such a conversation for a length of time: nay, sometimes it happens that one or more of the company will withdraw when the conversation begins to take a truly experimental turn. These are discouragements; and, therefore, in such cases we have much need of fortitude and zeal. However, as the glory

of God and the good of souls are promoted by an interchange of experimental sentiments, nothing should dishearten. 5. The last requisite I shall mention is, *Christian Candour and Affability.*—Although all true christians believe the same essentials in religion, yet they are very different as to their tempers and degrees in the divine life. When this is duly considered, it is evident that the experience of any one believer cannot be standard for all; nor can it be expected that those who have not been well educated, should speak of divine truths in so clear and methodical a manner as others who have had such an advantage. Hence appears the necessity of christians exercising mutual candour in these and many other respects, when they converse on divine subjects. There is also a kind and courteous way of speaking, which, though not sufficiently attended to by all serious persons, yet is particularly adapted to christian conversation. Thus it may be seen, that, as saying knowledge teaches what to say in conversation, and prudence when to say it, so affability shews how to speak.

As to the subjects proper for serious conversation, they are numerous, elevated, and highly interesting; such as the Covenant of Grace; various Contents of the Bible; Person and Offices of Father, Son, and Spirit; Work of Redemption; peculiar Blessings of the Gospel; Death, Judgment, and Eternal Glory. These are topics of discourse which, by the divine blessing, tend to enrich the mind, console the heart under all troubles, and promote the growth of grace in the soul.

I shall close this essay with proposing some means to improve the present low state of spiritual conversation. 1. When ministers or serious persons are amongst such professors as use trifling conversation, let them always, without any partiality, shew their disapprobation of it. This may be done either by profound silence, while unprofitable discourse prevails, or rather by a gentle reproof, and then changing the conversation to some spiritual subject. 2. Suppose the serious part of most congregations were to have a meeting once a week to revive and keep up spiritual conversation:—A society of this kind was formed in London in the year 1759, and the rules and subjects for conversation were published in a small pamphlet that I have in my possession; and which, being scarce and very judicious, perhaps, I may republish. 3. Let the advice of Dr. Watts, respecting common conversation, be adopted respecting that which is spiritual. When conversation begins to run flat, one of the company who is provided with a religious book, should take it out and read a page or two, until some sentence gives occasion for one of the company to offer suitable remarks. If it should sink again, this method ought to be repeated until it has the same effect.

Buckingham. G. G. S.

THE YOKE OF BONDAGE.

Dear Sir,

A certain writer, whose fame for speaking evil of his brethren is in all the churches, has lately published a severe philippic on your Magazine. Now, as I believe, you are ready to "bless them which persecute you;" and not to render railing for railing but, contrariwise, blessing, I send you the following remarks, from this very author, that you may display the above precepts. Your readers will perceive to whom they apply, and whose practice they directly condemn. May all such be benefitted by the perusal! Yours most sincerely,

JACOBUS.

EXTRACT.

"1. I shall now mention a few things that generally precede, or go before, this Yoke of Bondage, as procuring causes of it; and one is an itching ear. The Galatians and the Corinthians were not satisfied with the truth, nor yet with the Apostle; and, therefore got this legal leaven by the ministers of Satan. They turned their ears from the truth that maketh free, and got the law which genders to bondage.

"2. Rash and unrighteous censuring and judging of the Lord's people, making his preachers offenders for a word; or for condemning what they never felt, what they never understood, and what they cannot disprove, is most sure in the end to bring on this yoke and themselves at the bar of judgment; for to condemn the just, is an abomination to God. Hence the caution—"Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged." A man who judges in spiritual matters, must be a person of good experience, in church authority, and of good discernment,—and one who has truth at the root, truth in view, and the honour of God, and not his own, at heart.

"3. Prejudice conceived and enmity cherished in the heart against a preacher, or against a brother, without a just cause, or even if there be a real cause, is sure, sooner or later, to bring on this yoke of bondage. The servant that obtained forgiveness for ten thousand talents, could not forgive his brother the debt of five hundred pence; he was therefore delivered to the bondage of the law, the wrath of God, the lashes of conscience, and the darts of Satan; all which tormented him till he could yield that submission and resignation to God, and that affection for his brother that is due unto God, and to his brother for God's sake. "Never," says a wise man, "judge another till thou hast put thyself in his place," lest when "thou judgest another thou condemnest thine own self. And thinkest thou this, O man, that thou shalt escape the judgment of God?"*

"4. Reading erroneous books, and attempting to be "wise

* Rom. ii. 1, 3.

above what is written," has betrayed many into the entanglement of this yoke of bondage; when a false fire and fresh view of things has wonderfully enamoured them, bringing fresh sparks of light and heat, whilst the old fire from the altar, and the good old wine, have been uninflaming and unpalatable to them, and they have been charmed till they were poisoned, and have been like "Ephraim, broken in judgment," by willingly following "after the commandment*," after the doctrines and commandments of men which turn from the truth.

"And now, I suppose, my reader, if he be a man that fears God, a person of any long standing in the church of Christ, and in any measure acquainted with divine tuition, will hardly believe that the author should be accounted a liar for all this, and be traduced as a misguided and misinformed man, and as one who traces up things to God and to his holy law, which can only be traced up to Satan and to the corruption of the human heart. Therefore, I submit what I have written to God, and to the judgment of Wisdom's children. "*Child of Liberty in Legal Bondage.*"

* Hos. v. 11.

A LETTER FROM THE REV. MR. S——, TO A LADY, ON THE LOSS OF HER SISTER.

My dear Madam, ——

I HOPE I shall be excused for the liberty I take of sympathizing with you under the mournful providence which, I am informed, has lately taken place in your family;—that you have lost your dear, pious, and only sister:—but why should I say lost? She is only removed a little sooner than her excellent parents and much esteemed friends, to a state of unutterable glory. I doubt not, you have felt much on the occasion: but, the consideration that she has died in the Lord, should be more than sufficient to moderate your grief on her account. Methinks, I can conceive her addressing her mournful relatives in the following strains:—"My most faithful and affectionate partner, and sweet children; my tender and invaluable parents; my kind and beloved sister,—My leaving earth was, indeed, sudden and unexpected, both to you and me; but sudden death I have found to be sudden glory. Who can conceive the greatness of my joy, when I found I had not trusted, loved, and confessed my gracious Saviour on earth in vain! No sooner was the invisible world opened to my wondering mind, than I found the truth of my Redeemer's promise, "I will come again and receive you to myself: that where I am, there ye may be also†." It is true, I have lost my bodily frame, but I have something amply to supply its place, till it shall be refined and made glorious by the mighty power of my adorable

† John xiv.

Saviour: I have a luminous vehicle provided for my spirit (which I recollect the blessed Paul called "A House which is in Heaven") and which is quite suited to my glorious state: — with it, I can traverse the expanse of Heaven, and join in all the exercises of the celestial Paradise! My matchless Jesus has already presented me, clothed in his immaculate righteousness; and, therefore, innocent before the throne of glory, to my inexpressible felicity. The pure spirits of the faithful (many of whom I could name) with the angelic host, have, with heavenly delight, acknowledged me as their associate, and congratulated me on my arrival to these blissful shores. I shall wait, not with impatience, but with extacy of joy, till you are all called to join me. With what rapturous pleasure shall I see you enter, one after another, into the kingdom of my Father! I cannot describe what I now experience: — my mind is gloriously illuminated, — my love is constantly burning with the most pure and fervent flame; and I am in possession of my incorruptible inheritance! My Saviour has led me to living fountains of water; and, with his soft hand, has wiped away all my tears. In a word, I have fulness of joy and pleasures for evermore in the divine presence! Look by faith, my dearest relatives, within the vail, and behold my felicity, that you may no longer grieve, but rejoice on my behalf!"——

ON THE STRUCTURE OF HOUSES IN THE EAST.

In reading the New Testament, many difficulties arise from not considering how differently houses were constructed in Judea, from those with which we are familiar in England. Hence, particularly, it has appeared strange to some persons to find a "roof uncovered," in order to let down the paralytic into the house where our Lord was sitting and teaching *.

But Dr. Shaw, and other travellers, render this account perfectly easy, by representing the manner in which the principal houses in the east are built.

The streets of their cities, he observes, are generally narrow, the better to shade them from the sun. In entering one of the houses, we first pass through a porch, or gate-way, with benches on each side; where the master of the family receives visits, and dispatches business: few persons are admitted further. From hence we are received into the court, or quadrangle; which being open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will carry off the water. On public occasions, the company is received into this court; and very rarely into the chambers. This court, which is properly called *the House*, answers to the word in

* Luke v. 19, and Mark ix.

Luke v. 19, *the Midst*, where Christ and his apostles were seated. The court is frequently surrounded with a cloister, over which there is a gallery erected, having a balustrade, or parapet-wall, round it, to prevent people from falling into the court. From the cloisters and galleries we are conducted into large apartments of the same length with the court. The stairs are generally placed in the porch, or at the entrance of the court, so that we may go up or come down them, without entering into any of the apartments; which explains Matt. xxiv. 17, "Let him that is on the house-top not come down to take any thing out of the house."

The top of the house, which is always flat, is covered with a strong plaster, and is called *the Terrace:* this is always guarded with a wall (according to Deut. xxii. 8.) On these terraces several domestic businesses are performed, as the drying of linen and flax *, preparing figs and raisins. Here also they enjoy the refreshing breezes of the evening, converse with each other, and perform their devotions, as Peter did †.

It may be presumed, therefore, that our Saviour, at the healing of the Paralytic, was preaching in the court of such a house, which, being much crowded, did not admit of passing through the congregation; but that they took him up the stairs from the porch, carried him along the flat gallery, took down (inwards) a part of the balustrade or parapet, and with cords, fastened to the corners of his matrass, let him gently down by the wall, which was generally covered with glazed or painted tiles, into the area; where our Lord, observing their faith, was pleased to crown it with the desired success: and thus we see that there is no room for those pretended difficulties and absurdities with which the enemies of the Bible have endeavoured to encumber this miracle.

A due attention to this structure of the eastern houses, will serve to elucidate many other passages of Scripture.

It is possible, for instance, that the house of Dagon ‡ was constructed in this manner. The roof of the surrounding cloisters might be crowded with persons assembled to witness the strength of Sampson, who was placed in the court. The Dey's palace at Algiers is formed in this manner; and multitudes of people divert themselves on the roof. The pulling down, therefore, the two front pillars of the porch might occasion the catastrophe recorded.

It was probably on the terrace of his palace that David was walking when he overlooked Uriah's garden; and Nebuchadnezzar was perhaps regaling himself in a similar situation when he surveyed his own mighty works. Peter's vision of the sheet let down from Heaven §, might be commodiously viewed in the same situation. The chamber of Daniel, in which he prayed, had probably a window opening into such a court; and the in-

* Josh. ii. 6. † Acts x. ‡ Judg. xvi. § Acts x.

formers, who might have business at his office, might easily observe him from the porch.

In a word, the reader, by recollecting this description of eastern habitations, which continue nearly in the same form to this day, will be able to conceive far more correctly of various domestic occurrences, as recorded in the Scriptures, and other writings of the antients. — *See Shaw's Travels, p.* 373—380; — *New edition of Calmet's Dictionary; Fragments, No.* 204; *and Scripture illustrated,* — *and Doddridge* in loc.

FRAGMENT.

Yes! there are pleasures in religion, though the world denies its intrinsic excellence, and despises its genuine disciples! Can the votaries of Dissipation reflect upon their engagements with the pure and unsullied delight with which the humble Christian retraces the precious hours of divine worship and sacred instruction? To enter into minute compatisons seems derogatory to that subject which connects time with eternity: let me rather indulge the holy superiority, and say to my soul, "You were solicited by the enticements of the world, but preferred the obligations of religion. You entered the sanctuary, tho' undeserving the blessed privilege, and doubting whether provision was prepared for you, the feast, in its spiritual sense, proved a feast of fat things." The subject introduced was taken from the 12th chapter of Isaiah, "With joy shall ye draw water out of the wells of salvation." The minister described the properties of water, and applied them to the influences of the Holy Spirit: — he described the wells of salvation, and showed how rich and inexhaustible are the springs of living water flowing from our blessed Saviour, thro' the Scriptures and in the promises! — he spoke of the covenant of grace, and the ordinances of God's appointment, and explained the Christian's privileges to draw out of these sacred wells: — he pursued the Christian's active duties under the emblem of drawing water; and enlarged upon the joy which accompanies the believer's engagements; — and, lastly, He recommended arrangement in all the pursuits of social life, that the Christian might have leisure to pursue the sacred employment here alluded to. Persuasion flowed from his lips, encouragement and ardour mingled with elucidation, and graced the powers of eloquence. My soul, recal the hour. Let Memory become the repository of Truth, and Reason congratulate Faith, whilst henceforth Nature shall furnish another association to reanimate Devotion and revive the delightful impression! It is sweetly remarked, that "the creation of God is the school of Christians, if they use it aright." Remember, the disciple of the world requires the aid of adventitious circumstances to animate his spirits and enliven his hours; — he

lives dependent upon his associates for precarious joys; others must join the dance, or grace the theatre, or his enjoyment withers, and his pleasures languish; — but the Christian revives in retirement,—his happiness does not float upon a ruffled surface, but dwells in the mine of everlasting mercy: his resources are certain, his joys serene, his prospects unclouded, whilst the doctrines of his faith, upon which his heart rejoices to meditate, are attested by the whole natural world. Wherever he turns his eyes, to the heavens or to the earth, to the sea or to the land, to animals or to plants, he is reminded of them; they are recorded in a language which has never been confounded; they are written in a text which can never be corrupted.*.

Remember too, the votary of Dissipation, though miserable when alone, never ventures into society but he augments the aggregate of folly, and spreads the snares of temptation; — whilst the Christian, blessed in the most concealed and retired walks of human life, when he goes into company, or mixes in the ordinary business of the world, diffuses the treasure with which his mind is stored, and spreads the fragrance of divine truth; and when he enjoys his highest delight, and mingles with the sacred congregation, he increases those ascriptions of praise which fill Heaven with holy incense; and anticipates that glorious scene, when the redeemed of the Lord shall triumph in eternal bliss, and engage in that extatic chorus, "Blessing, and honour, and glory, and power, be unto God and unto the Lamb for ever and ever!"

Surry. M. G.

* Jones's Lectures.

ANECDOTES.

DIGNIFIED CONDUCT OF A YOUNG LADY.

[Translated from the German.]

ELIZA EMBERT, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old-fashioned as to regard God and Religion." Eliza immediately started! — but soon recovering herself, said, 'From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely.'

A WICKED boy, who had been addicted to swearing, was severely reproved by his father, who told him that *God heard him*. The father, it seems, was himself an immoral man; but what he had said to the boy, struck him so deeply, that it was a means of his conviction; but, ignorance having been his great

unhappiness, when he came to consider of what his father had said, he asked one of the family, Whether God could *see* as well as hear? When answered 'Yes; God is infinite, and can hear and see all things,'—he replied, "I do not believe it; for," said he, "my father was drunk last night; and sure he would not be drunk, if God could *see* him; else, Why did he tell me I should not swear, because God could *hear* me?"

THE CHRISTIAN'S BADGE.

THE Romans had a law, that every one should, wherever he went, wear a badge of his trade in his hat, or outward vestment, that he might be known. Thus the Christian is never to lay aside the badge of his holy profession; but to let his light shine, and adorn the doctrines of God his Saviour *in all things*.

THE CONTENTED FEMALE.

A NOBLEMAN soliciting a young country girl to abandon her rustic state, and reside in a populous city, she replied, "Ah, my Lord, the farther we remove from *ourselves*, the greater is our distance from happiness!"—They who leave their homes, uncalled by Providence, in search of happiness, generally find they are only farther from it.

THE THREE QUESTIONS.

BERNARD'S three questions are worth the asking ourselves, in any enterprize:—1. Is it lawful? May I do it, and not sin? —2. Is it becoming me as a Christian? May I do it, and not wrong my profession?—3. Is it expedient? May I do it, and not offend my weak brother? C. B.

QUERIES.

How may the operations of the Holy Spirit on the mind be distinguished from the mere influence of the passions?—and, How may it be ascertained when the passions themselves are under the influence of Satan, especially under public ordinances?

IN Gen. xvii. 12, we read, "And he that is eight days old shall be circumcised among you. Every man-child in your generations,—he that is born in the house, or *bought with money* of any stranger, which is not of thy seed." How is the latter part of this passage reconcileable with the supposition of the inhuman and unchristian nature of the Slave Trade,—a sentiment so forcibly expressed in the lines of Cowper:

> "Canst thou, and honour'd with a Christian name,
> Buy what is woman-born, and feel no shame?
> Trade in the blood of innocence, and plead
> Expedience as a warrant for the deed!"

Obituary.

CATHERINE WIRE,

OF BEACONSFIELD,

Was one of that numerous class of hearers who think it sufficient to attend public worship twice on the Sabbath, and then devote the evening to walking in the fields; but tho' the world and Satan had as yet the evident ascendency in her heart, the Lord did not leave himself without witness in her conscience: she felt innumerable checks, and often dreaded to close her eyes, lest she should awake in Hell. The first sermon that seemed to affect her with a divine power, was preached to young people, from 1 Kings xiv. 13. When her last illness (a decline) began to make an alarming progress, her earnestness for salvation increased; but she found it hard work to throw herself into the arms of Mercy. At length, he who never leaves his work half finished, afforded her a manifestation of himself; and enabled her to find the Lord Jesus a willing, as well as an able Saviour!

My first visit to her was on Jan. 25, 1805. I observed to her, that she appeared not long for this world: Her reply was, "No;" adding, "O that the Lord would release me!"—I then asked her of the ground of her hope; and her answer was, "I have a good hope; it is placed on Christ: he alone can do such helpless sinners good. Though a young creature, I am an old sinner; but, O the amazing love of Jesus, that he should do so much for me!" We parted with prayer,—and a desire, on her part, for some Christian friends to speak about Christ. "All other discourse," said she, "I count vain: I am often constrained to stop my ears when wicked and profane persons pass the house, that I may not hear their dreadful language."

The next time I visited her, in company with two Christian friends, she said, "I hardly know how I do: very bad; but this I know, that Christ is mine; and he is very precious to my soul!—he is more to me than all other things! Oh, what a precious Saviour!" In answer to my further enquiries, concerning the progress of her conversion, she gave me the brief account stated before; adding, "All my old companions have now forsaken me; but my dear Lord hath not, and will not: he is a Friend indeed! I want no worldly company. O what a wretch should I be without Christ!" I enquired whether the Devil was not very busy with her; and she answered in the affirmative. "He tells me," she said, "I am a sinner; but Christ is alone able and willing to do good to such a one."—'Are you not afraid of Death?' She replied, "I cannot tell; but Christ will not leave me, nor suffer me to be confounded; but will be with me in that hour!"

In repeating my visits, I perceived the work of Christ to be carried on in her heart. "I am full of pain!" she exclaimed; "but Jesus Christ is increasingly precious to my poor soul! I am astonished that he should even look on such a wretched sinner as I am; yet he hath shed abroad his love in my heart; and no words can express what I feel! His love is not only put into my heart, but all over it. Surely, angels cannot be more happy than I! My pain of body is nothing; but what a miserable bed would this be to me, had not Christ plucked me as a "brand from the fire!"

On another occasion, she looked stedfastly in my face, and said, "I wish you had been here on Lord's Day afternoon, to partake of my joy, it was so great! Christ is a gracious Friend to me!"—and then, clasping her hands and elevating her voice, she added, "None can praise Christ enough, not angels! O that I had words to tell of his love! I hope I shall soon be with him in glory! I long to see him: I do not complain of my pain, that is nothing to the comfort of my soul! What a blessed affliction is this to me!—all things are indeed become new!"—I reminded her how great a mercy it was to

have her senses, to tell of the Lord's goodness. "I hope," she answered, "I shall to the last. O that I had but words!"

Much in this happy frame she continued till May 23d. In the night, there appeared a visible alteration for Death. She begged her mother to send for me, though late. This was, after a little hesitation, complied with. I came; and she said, "I could not die happy without seeing you: I think I am now near my last; I shall soon be with my precious Lord. O that the wicked world did but know his preciousness! What comfort do I already feel in my soul! O the love of Jesus, to look upon such a vile, hell-deserving sinner as I am!" When she was almost spent, she stretched out her hand, which I took hold of; but not having strength to close it, she reached out the other, and feebly pressing mine, said, "I wish you were going with me." I answered, 'But, may be, I must stay behind, to be the instrument of bringing more poor sinners to Christ.' At these words she instantly broke out, but in a low voice, "Come, come, come Lord, make haste!"

Observing her mother affected, she said, "Mother, weep not for me; but rather praise God!" I left her in this very low, but happy state; and thus she continued frequently charging her parents not to forget her dying admonitions, but to seek the Lord Jesus) till June 4. Her last words were, "Come, come, dear Lord!"—and then she fell asleep in Jesus, aged twenty-one years. Next Lord's Day evening her funeral-sermon was preached from Job xix. 25; which was her own choice.

J. P.

MR. EDWARD PARKER.

On Monday, August 5, 1805, this amiable youth, at the age of twenty, exchanged a body of sin and death for an "house, not made with hands, eternal in the heavens!" Till within these five years, he lived without God in the world. The death of a pious young man, who had been his intimate friend, was the means of his spiritual life: it awakened him to serious reflection, led him to see and feel himself a sinner, and to look out for some place of refuge:—this refuge he found in the gospel of the grace of God; and thankfully relied on the bleeding Saviour for life and salvation. Soon after this happy period, he was called to the metropolis. There, where Vice has erected her most elevated throne, where she stalks with unblushing front in open day,—there, this amiable youth gained and established an invaluable character for unfeigned piety and unbending integrity; and was beloved with no common affection by all who had the happiness of his acquaintance.

Grateful for the favours of Heaven, and happy in the love of God and of his friends, he was attacked by a consumption. Through the whole of his sickness he was uniformly resigned to the will of the great Arbiter of life. He sometimes, indeed, wished to live, for he was the only son of an affectionate mother; but he was more than willing to die, that he might take up his everlasting residence with his immortal Friend. During his illness, as he took leave of the writer of this Obituary, he said, while he watered the interesting spot on which he stood with his tears, "I know I am dying; I feel my vitals decaying; but I am not afraid to die. I have looked to him who is the resurrection and the life; and I know in whom I have believed: I shall never forget you! We shall meet at the great day!"—In a letter written about a fortnight afterwards, he says, "I went back, fully impressed with the idea that I should meet you no more on earth; O, how reviving did the prospect appear to me of meeting you in a brighter world! Well may such a hope as this support me under my light afflictions, which are but for a moment; and which are working out for me a far more exceeding and an eternal weight of glory." When the messenger of Death came, he welcomed him. An invaluable friend, who watched the dying lamp of life till it expired, says, that he was so perfectly calm in the prospect of eternity, that when he was doing what he could to comfort him, he observed that his situation reminded

him of a line in the Night Thoughts, which he repeated:

"Wipe the cold dews, or stay the sinking head."

Thus he departed to his rest, having nothing to do but to die, and to enter into the joy of his Lord!

Chipping Norton. B. H. D.

MRS. MARY ARNOLD

Died on the 30th of January, 1806, aged thirty-five. She was the subject of deep convictions at the early age of fifteen; but these were much abated by the influence of worldly vanities, till she was about twenty-two, when she joined a Christian congregation. On Sunday, Jan. 19, 1806, she was safely delivered of her third child; but in about a week, unfavourable symptoms appeared, which shortly issued in her dissolution; in the expectation of which, she was at first much alarmed; but the hour of deliverance arrived, and she was enabled to exclaim, "It is all well; it is all well between God and my soul! Glory, glory, glory be to his holy name, he hath done all things well!" She was favoured with a sweet enjoyment of the Lord's presence, and seemed to converse with him as a man with his friend, admiring the riches of divine grace, and saying, "What for me, dear Lord! — Is it possible this mercy is for such a wretch as me! — Yes, blessed be his holy name!"

In every relation, Christian, social or domestic, she was worthy of imitation; and though encompassed with the infirmities of human nature, yet it was evident that the power of divine grace counteracted, subdued, and mortified them. Her constant and punctual attendance on divine ordinances, her conscientious regard to the Sabbath, and her indifference to the world, proved that she was the workmanship of God. In social duties she was no less exemplary. As a wife, tender, careful, and affectionate; as a mother, her attachment was perhaps too great; as a friend, sincere and disinterested, especially to the poor of the flock. In all domestic affairs industrious, prudent, and punctual; in all her dealings with the world, upright, true, and just, maintaining a conscience void of offence towards God and man. The loss of such a person must be severely felt; but the recollection that "though absent from the body" and from her friends, "she is present with the Lord," affords them consolation. — May they be enabled to follow her as she followed Christ!

Dear Sir, *To the Editor.*

God has lately visited the church amongst whom I labour, with repeated strokes of death. While I have felt for the loss of several dear friends, it has cheered my heart to observe with what hope and joy they have all, in a greater or less degree, finished their course.

One was taken suddenly with a disorder, which carried him off in less than twenty-four hours. He had walked with God for many years. On visiting him, I was not so apprehensive of his death as he was himself. 'But,' said I, 'if it should be so, you feel the ground on which you stand.' "O yes," answered he, with a sweet smile, amidst the acutest pain, "I know in whom I have believed!"

Another of them had passed thro' such a series of affliction for about 18 years, and with such a degree of faith and patience as I have rarely witnessed. During that long period, in which his sufferings were so great, that his best friends could wish for nothing but his release, I never heard of his uttering a single complaint! I remember when he had been afflicted about a year, I was so struck with his spirit under it, as to perceive, with much increasing light, the truth of 1 John v. 4, "This is the victory which overcometh the world, even our faith." In him I have also seen the wisdom of God, in permitting some of his servants to survive their activity. An active young man is cut off, while others, whose work seems to be done, are spared from year to year. Surely, by such examples, God teaches us that he can be glorified *passively* as well as actively. If this good man had lived in health, he would have just maintained his family; and when he had died, no-

thing remarkable might have appeared about him; but as it was, many were constrained to acknowledge the mighty force of true religion, and what a blessed thing it was to be a Christian!

I might notice several others; but shall only mention one more. He was a man who, in his time, had read and thought pretty much on the different religious systems which are afloat in the world. During his last illness, he was much composed. One evening, when he thought himself dying, he sent for me; and spoke of many things with much feeling and solemnity. "I think," said he, "I am dying. I may recover this attack, and live a little longer; but it cannot be long. I wish to speak my mind. I have been a great sinner; but I have loved the Lord Jesus Christ. He is the rock on which I build my hopes! — I have none but in him! Works are nothing. I may have done some things which men would account praiseworthy; but they are nothing now. I think nothing of them, but rather of my evil works. I have been a speculating man, but I never lost sight of the way of salvation; and now, all those speculations are nothing! Christ is all!" Turning to one that stood by him, he said, "May this be your hope when you are in my situation! Works will not do to rest upon. It will not do to weigh the good against the evil. Do not lose sight of this. A little thin, thin morality will not avail us!" — Observing him to be overcome by exertion, I mentioned those words of the Psalmist, "When flesh and heart fail" —— He caught the words unfinished. "Aye," said he, with much emotion, "that is the time! — that is the time! What is said of Religion in health and prosperity is talk, and often mere talk; but on the approach of Death, it is a reality!" He repeated parts of several hymns with much feeling, particularly the following:

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all!" &c.

After expressing his love and good wishes for the church, of which he was a member and a deacon, he took, for that time an affectionate and solemn leave. Continuing to languish a week or two longer, I found him in different frames of mind, though never greatly depressed. He would, however, at such times, frequently repeat that line, "Lord, let not all my hopes be vain!" Once he seemed impressed with a portion of melancholy, on account of his uncertainty as to what a future state would be. I just hinted the words of the apostle, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." This raised him into a sort of extasy. "Aye," said he, "that is it! that is it! that is it!" Before he died he called together his domestics and workmen, and addressed them on their eternal interests in an impressive manner; soon after which he departed in peace. GATES.

RECENT DEATHS.

ON Tuesday, April 29, died at Islington, aged sixty-seven, the Rev. T. Saunders, formerly minister of the gospel at Bedworth, in Warwickshire, and afterwards at Coventry. For some years past he has been laid aside from his public work by severe bodily affliction, which he sustained with becoming patience and submission. He was interred at Bunhill Fields, on Tuesday, May 6. The Rev. Mr. Jennings, of Islington, delivered the oration at the grave, and on the following Lord's Day preached his funeral-sermon. — It is probable that we shall give a short Memoir of this good man in a future Number, with his Portrait.

May 7. Died at Islington, aged eighty, Mr. — Lomas, many years a deacon of the church at Haberdasher's Hall. He was a truly pious and valuable man, and his end was peace. A short time before his death, he desired one of his attendants, who sat up with him, to read the 14th chapter of St. John's gospel; after which he said, "Let me pray once more before I die:" which he did with his usual affection, and soon after breathed out his soul into the hands of that gracious Lord whom he had loved and served from his youth up.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Works of Archbishop Leighton. *Vol. III*, 8vo, 8s.

With pleasure we announce another volume of Abp. Leighton's Works, of Mr. Ogle's edition, containing his Sermons: besides these, near a fourth part consists of matter entirely new. It is a brief commentary on the nine first chapters of the evangelist Matthew; and is equal to any of his pieces which have been already published. It is an acquisition to devotional theology to have recovered this manuscript, 120 years after the author's death. There is here that inimitable *naivette* of manners, that profound humility, that elevated devotion, that lively fancy, that masterly brilliant imagery, that intimate acquaintance with the word of God, and (what will peculiarly strike the most accurate Biblical students) that skill in sacred criticism, which is frequently displayed in a single hint, and discovers him to be well acquainted with the sentiments of others, while, without ostentation, he brings forward what appears to him to be the true meaning; and so sound is his judgment, that scarcely any one who has well studied the Scriptures, will find reason to dissent from him.

This wonderful man, disliking the didactic and ramified mode of writing in his time, appears to have taken the ancient fathers for his model; and to have chosen that devout and spiritual manner which at once enlightens the mind and warms the heart.

A happier model than Abp. Leighton, in very many respects, could hardly be proposed to teachers of Christianity. We therefore hope, that while private Christians will consider these volumes as among the best provisions of human helps, for the devotions of the family and the closet, there is not a student of divinity, nor a young minister in the kingdom, who will not regard Abp. Leighton's Works as an important acquisition to his library.

Expository Discourses *on the Book of Genesis, interspersed with Practical Reflections. By* Andrew Fuller, *two vols.* 8vo, 10s.

In estimating a work, the author's design should form a principal consideration. Mr. Fuller's intention was, not to write a learned and elaborate commentary. The substance of these discourses was delivered from the pulpit: he does not, therefore, enter into critical enquiries; nor does he aim so much at the explication of words and phrases, as to catch the *spirit* of the sacred writer; in which we think he has very happily succeeded. There is a remarkable unity of design, and a perspicuity of style, which pervades the whole. He has not attempted to exhaust his subject by saying all that might be said; but he has given the thoughts which occurred on going *once* only through his author. Many of his suggestions are new; yet they are so natural and obvious, that the reader wonders they have not occurred to him before.

Mr. Fuller has often the happy talent of elucidating a passage by a single hint, which discovers the author's meaning, as a flash of lightning irradiates objects at midnight. We think also, he excells in delineating characters, and dissecting the human heart; particular instances of which occur in his exposition of the History of Joseph and his Brethren; which, while it unfolds the scene, and places it immediately before us, in pathos and dignified simplicity, yields only to the sacred text itself.

Some readers will, however, be doubtless disappointed. There is but little theological matter in these volumes. The subject is History; and does not require to be treated in the way of doctrinal proposition. Others will complain of the want of spirituality, because our author does not abound in typical allusions. He generally confines himself to the literal meaning; and is afraid of venturing into the maze of Allegory farther than he has the sacred *thread* of Scripture for a *clue*. Yet he does not reject the doctrine of types. Speaking of Joseph as a type of Christ, he says, "I am far from thinking that every point of analogy, which may be traced by a lively imagination, was designed as such by the Holy Spirit; yet neither do I think that we are warranted to reject the idea. We have already seen that God prepared the way for the coming of his Son, by a variety of *things*, in which the great principles of his

undertaking were prefigured, and so rendered familiar to the minds of men; and he pursued the same object by a variety of *persons*, in whom the life and character of Christ were, in some degree, previously manifest. Thus Melchisedec prefigured him as a priest, Moses as a prophet, and David as a king; and I cannot but think, in the history of Joseph, there is a portion of designed analogy between them."—Vol. II, p. 112.

The work concludes with a few short, general, and useful reflections; but we must conclude with extracting only one of them:

"Look at human nature as it now is,—depraved, miserable, and subject to death. Ask Philosophy to account for this. The task will be found to surpass its powers. None can deny the fact, That men are what they ought not to be; but how they came to be so cannot be told. To say, as many do, that the stock is good, but that it gets corrupt in rearing, is to reason in a manner that no one would have the face to do in any other case. If a tree were found, which in every climate, every age, every soil, and under every kind of cultivation, brought forth the fruits of death, nobody would hesitate to pronounce it of a poisonous nature. Such is the account given us by Revelation; and this book informs us how it became so. It is true, it does not answer curious questions on this awful subject; — it traces the original evil as far as Sobriety and Humility would wish to enquire; — it states the fact, that God hath made man upright, and that he hath sought out many inventions; but there it leaves it. If men will object to the equity of the divine proceedings, and allege that what is in consequence of their first father's transgression, is, on their part, guiltless, they must go on to object. Every man's conscience tells him, he is accountable for all he does from choice, let that choice have been influenced by what it may; and no man thinks of excusing his neighbour in his ill conduct towards him, because he is a son of Adam. Out of their own mouth, therefore, will such objectors be judged; but if the doctrine of the Fall, as narrated in this book, be admitted, that of salvation by free grace, through the atonement of Christ, will follow of course. I do not say that redemption by Christ could be inferred from the Fall itself; but being revealed in the same sacred book, we cannot believe the one without feeling the necessity of the other."

Transactions of the Missionary Society, *No. XII*, 8vo, *Price* 1s.

THIS publication contains an official account of the Proceedings of the Missionary Society; and is the only complete history of the work of God among the Heathen, by their instrumentality. The present Number consists wholly of Extracts from the accurate and copious Journals of the Missionaries in the island of Otaheite, from April 1803, to December 1804; together with the Journals of some of the brethren, who, at different times, and in different directions, went, two and two together, into most parts of that island, and others adjacent, and preached to far the greater part of its inhabitants.

It is impossible to read these without interest. The state of the Heathen, as represented by the Missionaries, is truly affecting, both as to the state of their minds and bodies. Their attachment to the superstitions of their fathers is, in general, remarkably strong; while, at the same time, the devastations of disease render them most pitiable objects. The account of Pomarre's death, and the subsequent rites, is certainly curious; and his character, which is drawn at length, and we doubt not, with truth, is peculiarly worthy of notice: but the patient, persevering spirit with which these faithful servants of Christ pursue their ministry, amidst the greatest discouragements, is what must forcibly strike every reader. Their laborious efforts to catechize the children, deserve particular commendation; and it may be hoped, that if they are not weary in well-doing, their efforts will be ultimately crowned with success. It is true, that they frequently express no small discouragements; but from a letter which the Society has lately received from the Rev. Mr. Marsden, in New South Wales, and which we noticed in our last, there seems reason to hope that greater advances have been made towards the information of the untutored minds of the poor natives, than the brethren themselves seem to be aware of.

A part of the preaching-journals of the Missionaries is reserved for Number XV of this work, which is since published; and contains also an account of the introduction of the brethren Cran and Desgranges into the extensive field of Missionary labours in the eastern world; which we shall notice in our next Magazine.

The Vaccine Contest; *or "Mild Humanity, Reason, Religion, and Truth against fierce unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation." By* William Blair, M. A. *Surgeon of the Lock Hospital, &c.* 8vo, 2s. 6d.

Cow-Pox Inoculation vindicated, *and recommended from Matters of Fact. By* Rowland Hill, A. M. 12mo, 1s.

THESE pamphlets are occasioned by some virulent publications of the late Dr. Rowley and others against the cow-pox; from which the words in Mr. Blair's title, marked with inverted commas, are quoted. The Vaccine Contest is a supposed dialogue between a Clergyman, deeply distressed lest his remaining children should die of the small-pox, and Dr. Bragwell, a physician, who violently opposes the new inoculation; before the conclusion of whose discourse a surgeon enters the room; by which the Rev. Gentleman, having been previously dissatisfied with Dr. Bragwell's indecorous behaviour, is fully convinced that "mild humanity, reason, religion, and truth" unite in favour of vaccination.

The second of these pamphlets is written in a popular style by the Rev. Mr. Hill, who appeared as an early advocate for the cow-pox; and who has long been so well convinced of its utility, that he has been indefatigable in promoting the practice of it, having inoculated nearly *five thousand* persons with his own hand.

It is well known that the Vaccine Inoculation soon obtained the approbation of a great number of the first medical characters in London; and that a very respectable association, called The Royal Jennerian Society, for the Extermination of the Small-Pox, was formed, and supported by persons of the first distinction, including the King, the Queen, the Royal Family, the Bishops, Nobility, and Gentry. In addition to this sanction, a reward of 10,000l. was granted by Parliament to Dr. Jenner, the inventor, as a national acknowledgment of gratitude.

It is also well known, that the new inoculation was speedily received by several countries on the continent with great approbation.

In a few years, however, certain cases occurred, which excited strong prejudices against the cow-pox; and which, in a very great degree, checked its progress in this kingdom. In consequence of this, twenty-five Members of the Medical Council of the Jennerian Society were appointed to enquire into the alleged cases; and into the evidence respecting instances of the small-pox, which are said to have occurred twice in the same person.

The result of these enquiries has been laid before the public by the Society in a printed Report, which is inserted in Mr. Blair's pamphlet, p. 44, &c.; and which is given also in Mr. Hill's tract. We think it our duty to subjoin some of the leading facts therein asserted. They report that

— "Most of the cases in which the cow-pox has been said to fail, are either *wholly unfounded*, or *grossly misrepresented*. Many of these cases have been carefully investigated, and fully refuted by different writers; notwithstanding which, a few medical men have perversely and disingenuously laboured to excite the public prejudice: That when the cow-pox was first introduced, many persons, by no means qualified for the task, ventured to inoculate for it; in consequence of which, the operation was performed in a very negligent and unskilful manner, so that it could not be ascertained whether infection had taken place or not; and to this cause may be ascribed many of the cases in which it was supposed to fail. It is nevertheless admitted, that a few cases have occurred of persons having the small-pox, who had apparently passed through the cow-pox in a regular way: but that cases, equally certain, have occurred of persons who, after having once regularly passed thro' the *small-pox*, either by inoculation or natural infection, have had that disease a second time: That of the immense number who have been vaccinated in the army and navy, and every part of the world, scarcely any instances of its failure have occurred, except in and near London: That in very many places the small-pox has been speedily arrested in its progress; and in some populous cities, almost wholly exterminated by the cow-pox inoculation *:

* At Vienna, where the small-pox has been fatally prevalent for many centuries, the cow-pox has been introduced with so much success, as to afford the pleasing prospect of a total eradication of the former disease. In the year 1800, the total number of persons who died at Vienna was 14,6[illegible]; of whom 835 were destroyed by the small-pox: but on introducing vaccination, the number of deaths by the small-pox was immediately lessened; so that in the year 1804,

That the practice of inoculation for the small-pox was at first opposed and misrepresented: so that it was almost fifty years before it was fully established: That by the unfortunate neglect of the cow-pox inoculation, nearly 2000 lives have been lost in London during the past year: That the few instances of failure ought not to be considered as objections to the practice, but merely as deviations from the ordinary course of Nature: That the cow-pox is mild and harmless in its effects, and that the few cases which have been alleged against this opinion, may be fairly ascribed to peculiarities of constitution, and are infinitely less frequent after vaccination than after either the natural or inoculate small-pox."

Mr. Blair and Mr. Hill both notice the scurrilous manner in which some of the opposers of the cow-pox express themselves, and which is certainly very uncommon in medical writers: they stoop so low as to call the cow-pox "A greasy horse-hegled project, beastly disease," &c.; and the promoters of "fools, maniacs, blockheads, madmen, wizards, furious fanatics, Bedlamites, violent enthusiasts," &c. Any cause pleaded in this manner must eventually suffer; and impartial men are ready to suspect that no very laudable motive can induce writers to indulge in such illiberal language.

These scurrilous publications, however, had the desired effect upon many of the common people, who began to fear that their children, if vaccinated, would have faces resembling cows and oxen, and possibly horns. It was even asserted, that one child *coughed like a cow*, and had grown hairy all over; and that others really *bellowed like bulls*. — Such was the effect produced by the violent and malicious misrepresentations of interested men!

The advocates, therefore, of the cow-pox thought necessary to step forward and rescue the practice from this malevolent opposition. Mr. Hill refers chiefly to matters of fact; and solemnly declares, that of nearly 5000 he has inoculated, he has not met with *one single failure*, though he has made a point of enquiring with the utmost diligence; nor has he seen any of those evil consequences which have been brought forward with so much art and falsehood to alarm the public. He asserts that the cow-pox produces no *malignant effects*; but, on the contrary, that it has, in many instances, abated the scrofulous habit, and greatly amended the constitution of children; and ought to be considered as a most merciful and providential discovery, and therefore be promoted to the utmost of our power.

Hitherto, we have abstained from any notice of this controversy, as considering it out of our department; but Humanity now induces us to lay before our readers the sentiments of these gentlemen, whose motives cannot be interested. The subject is certainly important; and parents would do well to weigh the evidence on both sides of the question, and determine for themselves. If Divine Providence has graciously afforded an easy means of preventing a loathsome and fatal disorder, it must be our duty thankfully to accept of such a provision in favour of the rising generation, and of future generations yet unborn.

Mr. Hill adds a few plain rules for conducting the vaccine inoculation in a proper manner. Mr. Blair concludes his pamphlet with *Hints to Parents*; which we understand are printed separately, in four small pages, sold at a very low price by Murray, Fleet Street.

An Essay *on the Excellence of Christian Knowledge, with an Appeal to Christians on the Propriety of using every Means for its Promotion. By* J. A. Cox, A. M. 1s. 6d.

Though the subject of this Essay cannot lay claim to novelty, it will ever be regarded by pious Christians as su-

only two persons died of that disease.—The gradual effect of the cow-pox may be seen in the following statement:

A. D.		*Died by Small-Pox.*
1800	—	835
1801	—	164
1802	—	61
1803	—	27
1804	—	2

It is said, "That a physician at Madras has inoculated 250,000 British subjects and Gentoos with the cow-pox, without the least inconvenience; and that the grateful Bramins call it *the Dew of Heaven*; because, prior to this, nine in ten lost their lives."

premely important. It is intimately connected with the dearest interests of mankind; and is, therefore, peculiarly worthy of the most zealous efforts of every one who would consistently sustain the character of a minister of Christ. As we live in a day of error and blasphemy, we cannot fail of being gratified, when we observe respectable talents employed in defence of the gospel. The gospel is an inexhaustible mine; and, notwithstanding the millions who have been employed in exploring it, there is still *sufficient treasure hid in the field* to justify and reward the most indefatigable industry. Simple as the truths of Christianity appear, and remote from the wisdom of this world, there are none we apprehend that are capable of such extensive application, or of being illustrated in such a variety of ways. In attempting to unfold and inculcate them, they furnish scope for the greatest diversity of talent. They have elevated the genius of Milton, while they shine with lustre through the colloquial familiarity of Bunyan.

In the present Essay, Mr. Cox, after defining what he means by Christian Knowledge, proceeds to illustrate its peculiar and pre-eminent excellency in the following particulars. It is adapted to the condition of a fallen creature, — it is productive of humiliating effects, — it is capable of being communicated to the weakest capacities, — it is supremely serviceable in the hour of death; and after having thus traced its influence on individuals, he represents its efficacy in changing the rude aspect of the world, and promoting the interests of civilization, order, learning, and freedom. These particulars are distinctly discussed; and some very instructive and impressive anecdotes are introduced, relating to the death-bed scenes of the most distinguished advocates for Infidelity, contrasted with the tranquillity and joy displayed by the most eminent saints, in the view of that awful event. In the closing part of the work, the author, with much seriousness and affection, recommends to the attention of the universal church, the means by which Christian knowledge may be promoted. He particularly insists on the distribution of the sacred Scriptures, the establishment of Sabbath Schools, and the support of Missionary Societies. Through the whole of the tract, the author displays a lively imagination, and an heart deeply penetrated with the sacred truths he attempts to inculcate. At a time when so many, who have had the benefit of a liberal education, have made shipwreck of faith, we are pleased to behold in Mr. Cox an example of one not ashamed of the gospel of Christ. That there are in this piece some faults and inaccuracies, on which a severe critic might love to expatiate, it were in vain to deny. They must be allowed, however, to lean to the side of excellence. The excrescences of a juvenile fancy may be retrenched, luxuriance may be restrained, — but what can exalt native barrenness into fertility? He has consecrated the first fruits of his studies to the best of causes. Time, we have no doubt, without diminishing his ardour, will add more precision to his views, — more simple energy to his style, and train him to that chaste and dignified eloquence in which he is at present somewhat deficient. We cannot dismiss this pamphlet without expressing, on the whole, our decided approbation, and earnestly recommending its perusal, more especially to the younger class of our readers.

Grace Displayed: *a Sermon preached at Scarborough, Jan. 26, 1806, by the Rev.* S. Bottomley, *on the Death of Mrs. Hopper.* 1s.; *com. paper,* 8*d.*

This is a pious discourse on Ps. iii. 8, "Salvation belongeth unto the Lord;" in which the author contemplates salvation, in respect of its nature, author, and efficacy. The sermon includes a large account of the character and death of Mrs. Hopper, who appears to have been a very exemplary Christian, full of faith and of good works. — May her admirable character be imitated by many!

The Sunday School Miscellany, *vol. I.* 18*mo,* 3s.

This little work has already appeared in twelve small numbers, at three pence each. Its object is to form suitable books as rewards in Sunday-schools, as well as entertainment for young and serious minds in general. Its peculiarity consists in that every No. (or two) forms a complete book, and may be bound up separately, as well as in volumes. The first number contains an Essay on the Institution and Management of Sunday Schools, with Prayers; and Number II. the History of a School formed upon the plan recommended. Number III. and IV. contain a good Abridgment of the Dialogues written by Mrs. Harrison, and recommended by Dr. Doddridge. No.

V. and VI. consist of Anecdotes of Pious Children. No. VII. and VIII. Some admirable Conversations between a Child and its Parents, from the Family Instructor. No. IX. and X. are Dialogues between the Mother of a Sunday School Child and one of the Managers, pointing out some things highly censurable in Poor Parents. No. XI. is the History of David Saunders (taken from this Magazine) with some of his Original Letters: and No. XII. contains Hymns (not in Watts) adapted for Children and Sunday Schools.

The great want of books for the use of Sunday Schools, renders a work of this kind highly desirable; and from the specimen before us, we hope it will be very useful. It is continued in small monthly numbers.

Parental Duty and Reward: *a Sermon preached Dec. 15, 1805. By* John Clayton, *jun.*

THIS is an excellent discourse on a most important and much-neglected subject, — the Religious Education of Children. We have heard of parents professing high regard to the doctrines of grace, who have refused to teach their children to pray, or to learn a form of sound words, lest they should make them pharisees and hypocrites; and by wrong and abusive notions of electing grace, have systematically declined all the means of pious instruction. Totally different from such a horrid practice is that which our author recommends. From the text, which is Exod. ii. 9, "Take this child away, and nurse it for me, and I will give thee thy wages," the preacher takes occasion to exhibit, 1, Parental Duty; and, 2, Parental Reward. Under the first head he includes Infant Baptism, Instruction in the Principles of True Religion, Prayer for Children, The Display of a consistent Example before them, Wholesome Discipline; and, in fine, A Regard to God in all the Parts of Education.

To stimulate and encourage parents to the performance of these duties, he proceeds, secondly, To point out the source, the nature, and the certainty of those rewards which godly parents may expect in the discharge of them. Under the last particular, he takes notice of those cases which may seem to be exceptions to the general reward, in respect of success; and points out some of the failings of parents in the education of their children, with a design to vindicate the truth of God in his promises; which is followed by a word of encouragement to those who are mourning over their (yet) degenerate offspring. The whole well deserves the attention of religious parents.

LITERARY NOTICES.

THE last volume of the new edition of Village Dialogues being in the press, the purchasers of the former editions may have the new dialogues separately, to complete their copies.

The Missionary Sermons for this year are already in the Press; as is likewise a new work of Dr. *Hawker*'s, entitled, "The Sailor Pilgrim;" and another by Dr. *Jamieson*.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Buck's Theological Dictionary, Vol. I, boards, 10s.

Essays, &c. by J. Foster, Second Edition enlarged, two vols. 12mo, 9s.

The Essence, Spirituality, and glorious Issue of the Religion of Christ Jesus. By S. Barnard, jun. 12mo, 4s.

Transactions of the Missionary Society, No. XV, 8vo, 1s.

Periodical Accounts of the Baptist Mission, No. XV, 8vo, 1s. 6d.

Cottage Library, Part V, 6d.

Christian Love, with its corresponding Duties and Advantages: a Sermon by J. Raban, of Wallingford, 8vo, 1s.

No. 1 to 6 (to be completed in sixteen) at 1s. each, of a genuine edition of Brown's Dictionary of the Holy Bible, with a Life of the Author, and his last Additions and Corrections.

A Treatise on the Millennium. By S. Hopkins, D. D. Pastor of Rhode-Island, 2s. 6d. boards.

Concise Statement of the Evidence for the Obligation of Christian Churches to celebrate the Lord's Supper every Lord's Day.

A Funeral-Sermon for the Rev. Ab. Booth, by J. Dore; and a Short Memoir, incorporated with the Address at the Interment, by J. Rippon, D. D. 8vo, 2s.

An Apology for the more frequent Administration of the Lord's Supper. By the Rev. J. Brown. 6d.

The Encouraging Aspect of the Times: a Sermon at Portsea, by J. Griffin, 8vo, 1s.

A Sermon on taking God's Name in vain, 8vo, 6d.

Missionary Society.

THE TWELFTH GENERAL MEETING,

HELD IN LONDON,

MAY 14, 15, AND 16, 1806.

"WHAT hath God wrought!" is an exclamation which has seldom been uttered with more sensibility than by the Members of the Missionary Society at their successive Meetings, and especially at their Twelfth Meeting; the particulars of which we have now the pleasure to record.

"What hath God wrought!" said our friends in 1795, when the measure of forming the Missionary Society was so unanimously adopted, — when the solemn vote was passed on the evening of September 21, "It is the opinion of this Meeting, That the establishment of a Society, for sending Missionaries to the Heathen, and unenlightened countries, is highly desirable," — when the places chosen for the first public services were crowded with attentive hearers, — when about 200 ministers testified their cordial approbation of the design, — and when, in a few months, many thousand pounds flowed into the treasury of the Society, then, again and again, did the pious exclamation proceed from a thousand tongues, "What hath God wrought!"

But surely, there is now more abundant cause than there was eleven years ago, to admire the good hand of God in this matter. It is more than ever evident, that "the thing proceedeth from the Lord;" and that he deigns to accept and approve the ardent desires, the holy breathings, and the active exertions of his people, to diffuse the fragrant name of Jesus among those who never heard his fame, nor saw his glory. Every succeeding Anniversary strengthens this confidence in God, this lively hope of his effectual blessing; and, to say the least, no preceding Anniversary more than the last. Of this, we believe, none could doubt who were present; — to other Christian friends we can convey but a faint idea of the general impression by the following detail: —

ON the evening of Tuesday, May 13, agreeably to a notice given in this Magazine the last month, a considerable number of the ministers who had arrived in town, assembled at Haberdashers' Hall, when some arrangements were made respecting the public services of the following days. Mr. Moody, of Warwick, began; and Mr. Hamilton, of Brighton, concluded this service with prayer.

On Wednesday morning, a great congregation was assembled at Surry Chapel, long before the time appointed for the commencement of the worship, and notwithstanding an incessant rain, which fell for several hours. Mr. Hill, the minister of the place, read the prayers of the church, with lessons suited to the object of the meeting. After which Mr. Robert Winter offered up an intercessory prayer for the blessing of God on the efforts of the Society; Mr. Charles, a minister of the establishment, resident at Bala, in Merionethshire, Wales, preached a sermon from Isaiah x. 27, "And the yoke shall be destroyed, because of the anointing." The preacher considered the text as expressive of a distressing calamity, the bondage and slavery of sinners; — and of the means of deliverance by Christ, the anointed Saviour.

After the sermon, Mr. Jerrard, of Coventry, concluded with prayer. The hymns were given out by Mr. Clift, of Marlborough, Mr. Moody, of Warwick, and Mr. Coulson.

In the evening the Rev. Mr. Bradley, of Manchester, delivered a discourse at the Tabernacle, which was exceedingly crowded, from Psalm lxxxiv. 20, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of

cruelty." After some general observations on the Psalm, the preacher shewed, by a detail of various particulars, that the Heathen countries are filled with cruelty, — that the great cause of this is moral darkness, — the interest the church of God feels in the state of the Heathen, — the way in which it should be expressed, — that God's covenant secures to the church success in undertaking missions to the Heathen.

Mr. Smith, of Manchester, prayed before the sermon; and Mr. Hillyard, of Bedford, after it. The hymns were given out by Messrs. Dobson, Atkinson, and Start.

On Thursday morning the Society held their General Meeting for the Annual Business at Haberdashers' Hall. Mr. J. A. Knight began with prayer. The Minutes of last Annual Meeting were read, together with the original Plan of the Institution. The Report of the Directors, containing an account of their proceedings during the last year, and the present state of the several missions undertaken by the Society, was read; and, we believe, afforded much satisfaction to the Members, of whom there was a more numerous attendance than on any former occasion. The Thanks of the Society were voted to the Treasurer, Secretary, and Directors for their services.

The names of the Ministers and Gentlemen who, by rotation, retire from office, were read, viz. The Rev. Messrs. Collyer, Nicol, Platt, Steinkopfft; — C. Crawford, Esq. T. Hodson, Esq. W. Sims, Esq. and Mess. Medley, T. Pellat, Tarn, and Whitaker. Mr. J. Bellin removed to Chigwell; Mr. Covell, to Margate.

The Committee of Nomination having withdrawn for the purpose, presented the following Names for the New Direction, which were unanimously chosen: — The Rev. Messrs. Buck, Greig, R. Hill, Winter, Waugh, Wilks; — W. Alers, Esq. J. Reyner, Esq. A. Maitland, Esq. G. Meyer, Esq. and Mess. Hawkes, Kincaid, Emerson, Butcher, and Jack.

The Names of the Gentlemen nominated for the Country, shall be given in a future Number, when it is ascertained that they have accepted the office.

The Rev. Mr. Hall of Edinburgh, delivered an animated and impressive Address to the Society, exhorting them to perseverance in the good work, and suggesting many encouraging considerations to strengthen their hearts and hands. Mr. Taylor, of Colchester, concluded the service with prayer. — This Meeting was highly interesting, and perfectly harmonious.

On Thursday evening, Tottenham Court Chapel being filled long before the time appointed for the service, the prayers were begun to be read soon after five o'clock. Mr. Adams, of Winchester, prayed in the pulpit. Mr. Bogue preached on the appointed subject, from Rom. x. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Mr. Bogue considered the state of the Jews in three periods, viz. of past excellence, present degradation, and future glory; — the obligations under which we are laid to seek the conversion of the Jews, arising from the claims of gratitude, compassion, equity, justice, and benevolence; — the means to be adopted, in order to effect this object; — and some encouraging considerations by which the duty may be urged.

Mr. Frey, one of the house of Israel, concluded the service by prayer. The hymns were given out by Messrs. Edwards, Bowden, jun. and Parkin.

On Friday morning, a large congregation assembled at St. Lawrence's Church, near Guildhall. Mr. Goode, Rector of Blackfriars' Church, read prayers. Mr. Whittingham, of Everton (the successor of the memorable Mr. Berridge) delivered a discourse from Isaiah xi. 10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." Mr. Whittingham considered the prophetical declaration concerning the Messiah, which the text contains, — the glorious effects arising from the full accomplishment of this prophecy; and he improved the subject by applying it to the design of the Missionary Society.

The pleasing solemnities of this Anniversary were concluded as usual, by a Sacramental Communion; to which the friends of the Society were admitted by tickets, previously distributed by the Ministers among the Stated Communicants, of various denominations of Christians: so anxious were many persons for accommodation, that they were seated in Sion Chapel nearly three hours before the time fixed for beginning. Much care was taken by dividing the whole area of this vast place into distinct compartments, marked with large figures, to facilitate the distribution of the elements by the ministers to the great assembly, and to avoid confusion as much as possible.

At this solemnity, Mr. Kingsbury, of Southampton, was President. Mr.

Moody, of Warwick, delivered an introductory exhortation; Mr. Mantell, of Swindon, prayed. The President set apart the elements by solemn prayer and thanksgiving. — The bread was distributed by the following ministers: Messrs. Barker, Buck, Collison, Gore, Hamilton, Hawkins, Hopkins, Humphrys, Jackson, Jones, J. Knight, Platt, Roby, Sedcole, Slatterie, Sloper, Williams, and Wood. During the distribution, an exhortation was given by Mr. Bennett, of Birmingham.

The wine was carried to the communicants by Messrs. Bickerdike, Ball, Brooksbank, Davis, Davison, Dunn, Fowler, Greig, Hyatt, Hunt, Kent, Lewis, Nicholson, Paul, Scamp, Smith, J. Townsend, G. Townsend, Thomas, and Tracey.

An exhortation was given by Mr. ———; Mr. Wilks addressed the communicants and spectators; and Mr. Hill concluded the service by prayer. Suitable hymns, at proper intervals, were given out by Messrs. Castledine, Collyer, Redford, and Roby.

The whole area of this vast chapel being devoted to communicants, a far greater number than on any former occasion united in commemorating the dying love of that adorable Saviour, whose kingdom among men, it is the object of the Society to extend.

The liberality of the religious public has had another opportunity to manifest itself. It was supposed, last year, that the novelty of the measure of making collections, might occasion a larger sum than could afterwards be expected; but experience has now evinced that it was genuine philanthropy that opened the hearts and hands of our fellow-Christians, so that about one-third more was produced by the collections of the present year than of the past. The Directors of the Society derive no small encouragement from this circumstance; as it affords additional reason to hope that, however widely the operations of the Society may be extended, and consequently the expenditure increased, the liberality of the church of Christ will proportionally be enlarged. This circumstance, coupled with the great increase of Missionaries, who have consecrated their services to this object during the year past, enlivens every heart with the most cheerful hope, that the work of God among the Heathen will prosper yet more and more!

MISSIONARY COLLECTIONS.

	£	s.	d.
Aberdeen Society, in addition to 25l. received in November —	10	0	0
Rev. Rich Jones and Congregation, Wincaunton —	5	10	0
J. Weston and Friends, Sherborne — —	17	5	0
R. Stevenson and Congregation, Castle-Hedingham —	21	3	4
S. Bradley and Friends, Manchester — —	103	15	0
Legacy by the late J. Whittenbury, Esq. Manchester —	100	0	0
Missionary Society, Newcastle upon Tyne — —	6	19	0
M. P——, an annual subscription — —	5	5	0
Rev. Mr. Denham and Friends, Towcester — —	10	0	0
Morgan Jones, Cymmer Llantrissaint, Glamorganshire —	7	5	6
Mr. Ross and Friends, Salem Chapel, Shadwell —	4	1	6
Geo. Townsend and Congregation, Ramsgate —	19	15	7
David Bogue and Congregation, Gosport — —	63	19	10
J. Griffin and Congregation, Portsea — —	51	1	0
J. Harris and Congregation, Fordham, Essex —	5	0	0
Mr. Davies and Congregation, Lymington — —	10	6	0
Mr. Scamp and Congregation, Havant — —	18	0	0
J. Walker and Congregation, Peppard — —	6	0	0
Mr. Bennett and Congregation, Romsey —	20	12	0
Mr. Taylor and Congregation, Colchester — —	9	11	0
Dundee Missionary Society, by Mr. Colquhoun — —	36	0	0
Rev. Mr. Kingsbury and Congregation, Southampton —	70	1	0
Messrs. Sloper and Elliott and their Congregation, Devizes	16	8	0
Mr. Bull and Friends, Newport Pagnell — —	10	5	0
Mr. Shepherd and Congregation, Wrentham, Suffolk —	6	0	0
Mr. Tracy and Congregation, Yeovil — —	5	5	0
Mr. Dennant and Friends, Halesworth — —	6	0	6
Mr. Weaver and Friends, Shrewsbury — —	7	7	0
Mr. Cracknell and Friends, Weymouth — —	6	6	0
A Friend to the Missionaries — —	20	0	0
26th chapter of Deuteronomy, 1—11 verses — —	50	0	0
Neglecter — — —	1	2	6
Rev. Mr. Richards and Congregation, Stourbridge — —	7	9	0

Rev. Mr. Roby and Congregation, Canon Street Chapel, Manchester		63	2	2
Rowland Hill and Congregation, Wotton-under-Edge	—	16	16	0
A Society of Poor Persons belonging to Cannon Street Chapel, Manchester, each subscribing one penny per week	—	9	15	10
Rev. Mr. Freer and Congregation, Uxbridge	—	20	0	0
Mr. Dobson and Congregation, Chisshill	—	7	6	0
Rev. J. Surman and Congregation, Chesham	—	5	0	0
Rev. Griffith Williams and Congregation, Gate Street	—	23	9	0

Collected at the following Places of Worship in London, May 14, 15, and 16.

At Surry Chapel	—	276	4 1
the Tabernacle	—	132	14 11
Tottenham Court Chapel	—	190	2 6
St. Lawrence's Church, Guildhall	—	171	13 2
Sion Chapel	—	123	8 8

RELIGIOUS TRACT SOCIETY.

MAY 15, This Society held their Seventh Annual Meeting at St. Paul's Coffee-House, London, which was more numerously attended than any former one, and proved a Meeting of peculiar interest, from the extended exertions and growing usefulness of that Institution.

The zeal for the diffusion of Divine Truth, which induced the formation of this Society, appears to increase in proportion as new objects present themselves, and as the means of attending to them are afforded to the Committee, from whose report it appears, that in the course of the last year, seven new Tracts, of the first series, have been published. Five have been translated and published by the Society in the Welsh language, one in the Gaelic, one in the Spanish, one in the Italian, and two in the German languages. That since the last report, about 600,000 of the first series have been issued from the Depository; and that the whole number issued since the commencement of the Institution, in 1799, exceeds 2,700,000.

That the Committee have gratuitously distributed among the army and navy, to foreign prisoners of war, among the Roman Catholics in Ireland, and to other places where the necessity was urgent, 110,000 Tracts.

That the Committee had commenced the important attempt, which was sanctioned by the last Annual Meeting, of subverting the Pernicious Tracts, so extensively circulated by hawkers throughout the kingdom, by the publication of a new series of Tracts, peculiarly adapted for sale by such persons; designed to be both entertaining and instructive, having cuts, and being printed in the same form as those usually sold by the hawkers; three of which have been translated and published in the Welch language; and, as an inducement to such persons to engage in the sale of them, the Committee have fixed the price so low as to yield to the venders and hawkers a profit superior to that on any other Tracts hitherto published.

A very extensive correspondence has been opened for the furtherance of this concern, and about 260,000 of the new series of Tracts have been already issued; but as returns have not yet been received from many of the Society's agents, the exact number sold cannot be ascertained.

The Committee strongly recommend to their Christian Brethren to consider the vast importance of subverting the vicious Tracts, and profane ballads, which supply temptation and corruption to the rising generation; and they earnestly entreat every friend to religion and virtue to look around on the shops near his residence which are the depositories of such vehicles of vice, and to exert his influence to introduce in their place the Tracts published by this Society; and it is especially desireable that wholesale venders, who at present supply the small shops and the hawkers, should be made fully acquainted with the circumstance of the increased profit of two pence in the shilling to be obtained by the sale of them. As it must rejoice the heart of every Christian to be able, in any degree, to eject the poison, or to counteract its deadly influence, let every reader use immediate exertion for that important purpose.

In order to promote the circulation of tracts as reward books in Charity and Sunday Schools, the Committee have engaged with their present Depositary, Mr. Burditt, No. 60, Paternoster Row, London, to supply such Schools on the same terms as Subscribers.

The Committee have recently published a uniform edition of the first series of Tracts in two handsome volumes, the price of which is fixed ex-

tremely low; but as it has necessarily occasioned a heavy expence to the Society, they earnestly entreat every friend to promote the sale of them, for the purpose of replenishing the funds, and promoting the interest of the Institution.

Several very encouraging accounts were related, by members present, of the conversion of sinners to God by the reading of Tracts published by this Society; some of which, we hope, will be made public, as an encouragement to perseverance in the distribution; and as a persuasive to those who have not yet begun this work, to delay it no longer, and to reflect how many opportunities they have lost of putting Tracts into the hands of others, which might have been instrumental in saving souls from eternal punishment, and leading them to joys which will never cease.

On Wednesday the 7th ult. the *British and Foreign Bible Society* held their Second Annual Meeting; which was very numerously and respectably attended. The Right Honourable the President read a very interesting and satisfactory report; and some valuable extracts of correspondence were read by one of the secretaries. It appears that the exertions of the Committee to carry into effect the designs of the Society, have, during the last year, been attended with signal and extensive success. Among other facts too numerous to detail, the Committee report, that they have granted to the Nurenberg Bible Society a further donation of 200*l*., in order to enable them to print by stereo-type the whole Bible; that they have succeeded in establishing a Bible Society at Berlin, for the Prussian dominions, which is honoured with the patronage of his Prussian majesty; and that they are in treaty for a similar establishment in Esthonia, a province of the Russian empire; they also report that the Roman Catholics of Ratisbon, stimulated by the example of Nunenberg, have instituted a Bible Society for the Poor in Germany of their persuasion; and there is reason to believe that the New Testament adopted for their impression, is purged from all radical errors.

At home the Committee detail many important proceedings; they have supplied the French and Spanish prisoners with portions of the Scripture in their respective languages, and sent over many copies of the stereo-typed New Testament for circulating in Ireland. They are now printing the Welch Bible (the New Testament of which is completed) a Spanish Testament, a Gaelic Bible, &c.

The friends and resources of the Society have considerably encreased. They have received large contributions from the Synods of Glasgow and Air, the Presbyters of Edinburgh, the united denominations of Christians in Birmingham, besides lesser offerings from an assosiation in London for contributing to their funds, and other congregations and individuals. The Report at large, with copious extracts of correspondence, &c. is now printed, and may be had by subscribers (gratis) by application to Mr. Smith, the Society's Depositary and Collector, at No. 19, Little Moor Fields.

Extract of a Letter from Karass, in the Russian Territory, Aug. 1, 1805.

Abdy, the Mohammedan priest, whom we have so often mentioned, has given up his charge among his countrymen, and has engaged to teach our children to read and write the country languages. The people around us are greatly offended at his coming to us; and some of them have talked of killing him. But though they do this, scarcely any of them have the courage to reprove him They all seem to stand in awe of him; for although they do not account him one of their most learned Moulies, or priests, yet they all allow him to possess a superior degree of eloquence and good sense. It is but justice to him to mention, that since he came to us he has taught the children with the greatest diligence: and though he has not yet professed his belief of Christianity, he makes no scruple of teaching them the catechisms which Mr. Brunton has composed for them; and several of the children appear to make considerable improvement under him. He has written a letter to you, which he has requested us to forward.

Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.

[Translated from the Arabic.]

May there be abundance of peace, and of every blessing, to you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you enquire a little concerning our circumstances, I thank God you can know that we are well and in peace. What I have to say is this: Last year you sent me a letter, with

which I was highly pleased. Your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion too, you have forcible words, which remain firm in your own mind; and if I cannot take hold of them as you do, you will perhaps be surprized. But one day I was in a similar condition. Before I saw your friends, I had not the least doubt with regard to our religion; but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe; for all the world search after it; and, according to my opinion, all the world would not search for what is unnecessary, and not to be found. A prince who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit, for their own advantage; but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that thing must exist. The necessity of religion every man knows; yet every necessary thing is not always found. Some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to Heaven. I know of nothing that is more precious than religion; and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of the world. But I will not decline to search for the true way, which may the gracious God himself shew me! I have both hope and fear. I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed. Your friends say, however, that the Christian Religion is preferable; but, if it do not agree with my own judgment, their approbation of it will be of no advantage to me. The Moslems too commend their religion; but this will not purify my conscience.

I have agreed to teach the children of your friends for a sum, which, I am afraid, will be too small for my necessities; but I have a few cattle, and if what your friends give me be not sufficient for my wants, I shall not die for want of food. I thank God that, to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at the last day, I would not be afraid of the riches of this world. ABDY MO."

THE Secretary of the Edinburgh Missionary Society has received by the Bristol post, an anonymous letter, inclosing a bill for fifty pounds, to assist that Society in their endeavours to spread the Gospel among the Tartars. The benevolent Donor is requested to accept of their grateful acknowledgements for this instance of pious liberality.

HOME INTELLIGENCE.

IRELAND.

To the Friends of Religion in Great Britain.

Dear Friends,

IRELAND calls to you again out of the midst of her spiritual darkness and ignorance, to assist her in sending the word of life: did you known the gross idolatry (I may say blasphemy) to be found in the books of devotion among the poor papists; the only books they have, you would find that the heathen do not call more loudly for your assistance and efforts than Ireland does: it has been lately ascertained, that in the south of Ireland, where the Papists are to the Protestants twenty-five to one, there is not a Bible or Testament in one Popish family in a thousand; and not a Bible or Testament in one poor Protestant family in seven. A door has now opened for the distribution of Testaments, the poor Papists are taking them anxiously for school-books for their children; and the demand for them is very great.—As they must principally be given as donations to schools and to the poor, it is earnestly requested that every person who reads this, will send, at least, *one* Testament, old or new, to one of the places formerly mentioned, or to any ministers whose names appear on the Cover of this Magazine, p. 2.

Dear friends, pay attention to this; it is imperiously demanded of you by every

civil and religious lye, with your poor benighted, perishing fellow-subjects in Ireland. HIBERNICUS.

APRIL 8, 1806, Mr. G. Edwards, late student at Hackney, was ordained pastor over the Independent church at Marlow, Bucks. Mr. Winter, of Newberry, began the service with prayer; Mr. Cooke, of Maidenhead, delivered the introductory discourse, and proposed the usual questions; Mr. English, of Woborn, offered the ordination prayer; Mr. Collison, of Hackney, gave the charge from Josh. i. 6—9.; Mr. Hyatt, of London, preached to the people from 1 Cor. xvi. 10, 11.; Mr. Douglass, of Reading, concluded in the afternoon; Mr. Frey, the Jew, preached from Acts xiii. 26.; and in the evening Mr. Wilks preached from Zac. viii. 23.; Messrs. Jackson, Surman, Barratt, and W. Clayton engaged in prayer.

Same day the Rev. J. Greenwood was ordained pastor of the Particular Baptist church at Bingly, in Yorkshire; Mr. Moss, of Steeplane, opened the service; Mr. Bowser, of Shipley, asked the usual questions; the ordination prayer was offered by Mr. Moss, attended with laying on of hands; after which, Mr. Fawcett, of Hebden Bridge, gave the charge from Acts v. 19, 20; which was followed by an address to the Church, by Mr. Steadman, of Bradford, from Ezra x. 14, who also concluded. Two persons were also set apart as deacons; and in the evening Mr. Bowser addressed them from 1 Tim. iii. 13. The congregation was large and solemn.

Next day, the Wilts Association held their half yearly Meeting, at Swindon, when Mr. Muston preached in the morning, on sincerity, from Phil. i. 10; W. Priestley, in the afternoon, from John iii. 30; and Mr. Jay, in the evening, from Mat. xiii. 33. The next meeting is to be held October 22, at Melksham; Mr. Mantell to preach in the morning, on Christian zeal; and Mr. Sibree in the afternoon.

APRIL 29, the anniversary meeting of the Congregational Union, established to promote the further spread of the Gospel in the county of Essex, and its vicinity, was held at Maldon. The services of the day began with prayer, &c. by Mr. Smith, of Brentwood; Mr. Craig, of Bocking, engaged in prayer; Mr. Chaplin, of Bishop Stortford, preached from Eph. i. 12; and Mr. Stevenson, of Castle Hedingham, having (as chairman of the committee) read the report of the transactions of the past year, concluded with prayer. In the evening, Mr. Smith, tutor at Homerton, preached from 2 Cor. iv. 7.

The Associated Ministers in Essex held their Spring-meeting at Mr. Douglas's, in Chelmsford, on the 5th and 6th of May. In the evening of the 5th, Mr. Frost, of Dunmow, began with prayer; and Mr. Davison, of Rochford, preached from Micah vi. 6, 7, 8, and concluded with prayer. On the 6th, the devotional services were conducted by Messrs. Jennings, of Thaxted; Stevenson, of Castle Hedingham; and Churchill, of Ongar: and Mr. Craig, of Bocking, preached from John viii. 36.

May 8, was opened a place of worship for Village Preaching, at Warborough, Oxon. Mr. Raban, of Wallingford, began both services; Messrs. Melony and Loregrove, both of Wallingford, preached on the occasion, from Ps. cxviii. 25. and lxxxix. 15—18.

Mr. Pratt's lecture at St. Laurence's Jewry, is changed by the parish, from Thursday to Wednesday Evenings.

A meeting was lately held at Birmingham, consisting of all the religious denominations, in order to support the object of the British and Foreign Bible Society; when, it was agreed to divide the town into twelve districts, and that three persons (of different denominations) should visit each; in consequence of which, 600 pounds were collected for that excellent institution.

COLLECTIONS
FOR THE GERMANS.

		L.	*s.*	*d.*
Forest Green, Glost.	Paine	13	4	0
Beminster,	Rogers	— 6	4	6
Barking,	Parker	— 5	5	0
Braytoft and Haugh,	Taylor	10	0	0
Chatham,	Knott	— 4	4	0
New Mill,	Clement	— 19	0	0
Romsey,	Bennett	— 39	16	6
German Chapel		— 66	2	6
Launceston,	Collier	— 9	0	0
Gloucester,	Bishop	— 6	8	0
Newcastle upon Tyne,	Pringle	4	4	0
Armagh,	Hamilton,	— 18	0	0
West Melton,	Moorhouse	9	0	0
Carter Lane,	Rippon	128	14	6
Belfast,	A. B.	— 8	8	7
Bicester,	Fletcher	— 2	18	0

[*To be continued.*]

The Bristol Society, for promoting Religious Knowledge among the Poor, have published a Third Annual Report, stating, That, since their commencement, they have distributed 110,000 Religious Tracts; and encouraging their friends to new and increased exertions.

At the late Anniversary of the Magdalen Charity, which was the forty-eighth, it was reported, That since the commencement of that institution, no fewer than 2,400 young women, a considerable majority of whom were under twenty-one years of age, have been rescued from the vices and miseries of prostitution. The evil, however, still continues to a most alarming extent; and additional remedies are imperiously demanded. — Another institution of a similar kind, conducted by pious persons of evangelical principles, and under the direction of Christian Ladies, would do honour to the sex and to the nation.

List of Lectures, &c. in and near London, for June.

1. LORD'S DAY MORN. at Seven, Mr. Brooksbanks. — Ev. Broad St. Mr. Brooksbank; Hare Ct, Mr. T. Thomas; Chapel Str. Mr. Stollery; Dean Str. Mr. Hutchings; Devonshire Sq. Mr. Atkinson; Crown Ct. Mr. Greig; Palace Str. Mr. Dunn; Peter St. Mr. Pickett.
2. *Mon. Ev.* Missionary Prayer-Meeting, at Kingsland Chapel.
3. *Tu. M.* Broad Street, Mr. Ford.
4. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Williams's, Stepney.
5. *Th. M.* Monthly Meeting (Indep.) at Mr. Barker's, Deptford, Mr. Wall to preach. — The continued Aids of the Holy Spirit, &c.
   Ev. Fetter Lane, Mr. Winter. — The Way of Salvation.

8. LORD'S DAY MORN. at Seven, Mr. Upton. — Ev. Broad St. Mr. Collyer; Hare Court, Mr. Newman; Chapel Str. Mr. Burder; Orange St. Mr. Townsend; Devonshire Sq. Mr. Powell; Palace St. Mr. Stollery; Peter St. Mr. Brooksbank; Crown Ct. Mr. Gore.
9. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
10. *Tu. M.* Broad St. Mr. Goode.
11. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Coxhead's, Little Wild St. — Two Annual Sermons at Barking Chapel, by Mr. Collyer in the Morn.; and Mr. Bennett, of Sion Chapel, in the Evening.
12. *Th. Ev.* Fetter Lane, Mr. Goode. Jacob's Vow.

15. LORD'S DAY MORN. at Seven, Mr. Hutchings. — Ev. Broad Str. Mr. Hutchings; Dean St. Mr. Upton; Chapel St. Mr. Thomas; Devonshire Sq. Mr. Shenston; Orange St. Mr. Burder; Palace St. Mr. Buck; Peter St. Dr. Duncan; Hare Crt. Mr. Humphrys; Crown Court, Mr. Hyatt.
17. *Tu. M.* Broad Str. Mr. Ford.
18. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Ford's, Stepney. — Mr. Collyer's concluding Lecture at Mr. Wall's, Moorfields.
19. *Th. M.* Monthly Meeting (Bapt.) at Mr. Newman's, Old Ford, Mr. T. Thomas to preach.—The Lord's Supper.
   Ev. Fetter Lane, Mr. Waugh —The Nature of Fellowship with Christ.

22. LORD'S DAY MORN. at Seven, Mr. Waugh. — Ev. Broad Str. Mr. Newman; Hare Court, Mr. Webb; Chapel St. Mr. Dunn: Devonshire Sq. Mr. C. Hyatt; Dean St. Mr. Barker; Crown Ct. Mr. J. Clayton, jun.; Palace Str. Mr. Brooksbank; Peter St. Mr. Humphrys.
24. *Tu. M.* Broad St. Mr. Humphrys.
25. *Wed. Ev.* Prayer Meeting for the Nation, at Dr. Trotter and Mr. Nicol's, Swallow Street.
26. *Th. Ev.* Fetter Lane, Dr. Rippon. Singing the Praises of God in Public Worship.
27. *Frid. Ev.* (at Seven) Sermon to Youth at Kingsland Chapel, Mr. Dunn.

29. LORD'S DAY EV. Chapel St. Mr. Gore; Hare Ct. Mr. Shenstone; Orange St. Mr. Lyndall; Crown Ct. Mr. J. Clayton, jun.; Palace St. Mr. Bryan; Peter Street, Dr. Rippon.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Charrier, of Lancaster.
Spa Fields, Mr. Roby: Mr. Jones.
Sion, Mr. T. Bennett.
Hoxton, Mr. Slatterie, of Chatham.

POETRY.

DISAPPOINTMENT.

BRIGHT was the prospect of my op'ning years!
Then, the trees budded blossoms fair and sweet,
Whose fruits would furnish the delights of age:
Now, the rude storm sweeps from the bending boughs
The beauteous bloom, nor spares to fainting hope
One verdant leaf! but yet the blossoms live
In faithful memory, there display their tints,
Their brightest tints, and thus the mind depress
With more regret, for so much beauty lost!
But cease complaint, 'tis Nature's GOD that rules!
HE bids destruction on the stormy wind
In triumph ride, to execute his will.
He guides the seasons; and at his command
Nature again her vernal hues shall wear.
Then let me trust, and on his mighty arm
Rest me for succour. Summer may return;
And pleasing Autumn, from her richest stores,
Prepare for evening life a tranquil feast, —
A feast, her gracious God with love may crown! CORYELIA.

A HYMN,

Composed on the Sea-Shore during a Gale of Wind.

DIVINE Creator, as my footsteps roam
Along the trackless margin of the sea,
The mighty world of waters as they foam
Lift my astonish'd soul to Heav'n and thee!

Who, that beholds th' impetuous billows pour,
Far o'er th' accustom'd limits of the main,
But must thy strong o'erruling pow'r adore,
Whose awful fiat can their rage restrain?

Resistless, urging on their wild career,
The boiling waves affright the watchful eye;
The shelving sands oppose a slight barrier,
But Ocean hears thy voice, and passes by!

What power, but thine, Almighty, thus could guide
The wint'ry tempests, furious as they blow!
What hand but thine arrest the hurrying tide,
And teach the restless waters where to flow!

What skill, eternal Architect, but thine
Could fix the boundary of the headlong surge!
Or trace th' unseen, irremeable line,
That checks destruction on the dang'rous verge!

But for thy potent word, th' opposing shore
A victim to th' o'erwhelming waves would fall:
The rooted cliff stem the fierce tide no more,
But universal ruin cover all! EDWARD.

THE WARNING.

TIME seems to creep, but swiftly flies;
Each passing moment kindly cries,
"Unthinking mortals! stop and hear;
"Remember Age and Death are near."
Sweetly the still small voice bespeaks
Attention, and our notice seeks;
For true and faithful is the Friend
Who warns us of our speedy end!
Let us, dear Celia, then obey
The solemn call, and haste away
As fast from sin and from the curse
As fleeting Time withdraws from us!
Seek we the Lord? He may be found;
For still we are on hallow'd ground.
For sinners did the Saviour die, —
Sinners as vile as you and I!
Then welcome Age with all its cares,
Its furrowed brow, its hoary hairs,
With Death close pressing on its wing;
For harmless Death has lost its sting.
Or if the op'ning grave should yawn,
And swallow us in Life's fair dawn
(Jesus the friendly grave has blest)
Cheerful we'll enter it and rest!
For when this tott'ring house of clay,
By age or sickness shall decay,
We have a heav'nly bright abode,
Where we shall ever live with God!

W. W.

A Thought on the Rainbow.

SEE! how yon cloud obscures the day,
And darkness spreads around!
The fearful trav'ller speeds his way,
Lest storms his path surround!

But mark, the rainbow (cheerful sight!)
Now paints the gloomy sky!
The heav'nly *token* bends its light,
And cheers the trav'ller's eye!

Just so, Affliction's cloud we view,
As oft it gathers round;
The storm seems ready to pursue
The pilgrim it hath found!

But Faith lifts up her prayerful eye,
And sees a rainbow shine;
The cloud is ting'd with heav'nly dye,
That sheds an hope divine!

IOTA.

ON GENESIS XLVII. 9.

EVIL and few my days have been,
The aged patriarch cry'd;
I have not reach'd the length of years
At which my fathers dy'd.

Evil and few much more may we
Confess our minutes are;
So short, so frail Life's slender thread,
So broken off with care!

We in this feeble body groan,
This house of Death and Sin,
Oppress'd with troubles sore without,
By sorer far within!

We've sow'd to self, and often still
Perverse to self we sow;
Justly we reap the bitter fruits,
Abundant crops of woe!

Blest Spirit, help us sin and self
This hour to crucify,
That we to ev'ry thing but Christ
May altogether die!

Thine holy unction may our hearts
Abundantly receive,
That to our dear Immanuel's praise
We may entirely live!

W. W.

The following Lines were spoken by some of the Children educated at the Asylum for the Deaf and Dumb Children of the Poor, at the Anniversary Dinner, 1806.

THO' harsh our voice, and Utt'rance slow,
To offer thanks we come;
That speech is ours, we owe to you,
Friends of the Deaf and Dumb!

Hence, you will kindly lend an ear,
And not expect too much,
From tongues that know no other guide,
Besides the sight and touch!

Long had we dreary mutes remain'd,
O'erwhelm'd in silent grief,
Had not your bounteous plan been laid
To minister relief.

Then from our lips a tribute due,
Accept this humble prayer,
That He who reigns above the skies
May recompence your care!

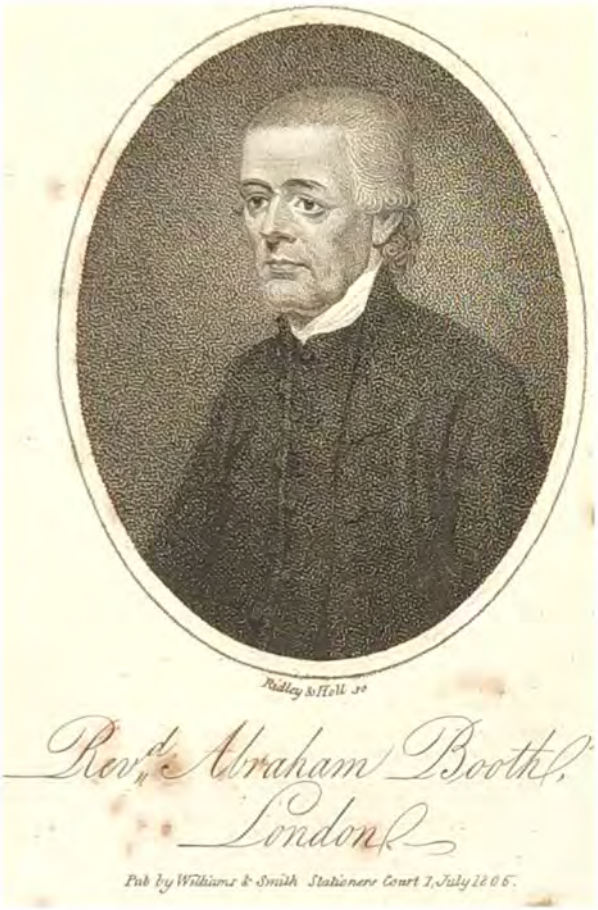
On a Half-Length Portrait of the Poet COWPER.

[*Imitated from the Latin of Bauhusius.*]

THE hand that half of Cowper drew,
Most prudent we may call:
The artist when he painted knew
That none could paint the whole!

IOTA.

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Revd. Abraham Booth,
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THE

EVANGELICAL MAGAZINE.

JULY, 1806.

MEMOIR
OF
THE LATE REV. ABRAHAM BOOTH.

We have seldom, if ever, been called upon to record, in this Miscellany, a departed saint and minister of more sterling worth than the late Rev. Abraham Booth. Averse as he was, from the prevalence of deep humility, to any eulogium on his character, solemnly forbidding any thing to be said of him in his funeral-discourse, yet it would be injustice to the God of all grace, who so highly favoured and blessed him, not to acknowledge, to his glory, that plentitude of gifts and graces which was bestowed upon him, — that "Reign of Grace" which was exemplified in him. For our ability to gratify the wishes of our readers in doing this, we confess ourselves indebted chiefly to a short Memoir, by the Rev. Dr. Rippon, attached to the funeral-sermon by the Rev. Mr. Dore; and to which we gladly refer for more copious particulars than the limits of our biographical pages can admit.

Mr. Abraham Booth was born at Annesley Woodhouse, in Nottinghamshire, May 17, 1734. His parents were destitute of all vital religion, till hearing a preacher who visited the country, they became seriously concerned about their eternal interests. Abraham was their first child, and discovered early marks of piety. He chose the most retired places for prayer; and was frequently overheard, alone, wrestling with God. He made an early profession of religion; but he recollected not any particular day when he was suddenly alarmed, any striking sermon under which he was roused, nor any remarkable seasons of overwhelming sorrow; and he has often said, that if he had judged of the state of his soul by such religious convictions only, he must have concluded that he had never been savingly converted to God.

His first religious connexions were formed among the General Baptists; and in the nineteenth year of his age he was ordained pastor of a church at Kirkby Woodhouse, near the place of his birth. He was then a zealous enemy of the orthodox system; and greatly opposed the doctrine of election, in a poem "On Absolute Predestination." Gradually, however, as the light of

truth arose on his mind, he reflected its beams, in his conversations and sermons among his hearers; and though, from a conviction of his worth, they were unwilling to part with him, notwithstanding the change of his sentiments, yet he found it necessary to remove.

His next place of settlement was at Sutton Ashfield, in the same county: where he began to preach in a room, called Bore's Hall. Here he formed a small church of the Calvinistic, or Particular Baptist denomination; and to this situation the religious public are indebted for the first edition of *The Reign of Grace*, which contains the substance of a great number of his sermons, preached first at Sutton Ashfield, and other places. This work has proved the most popular of all his publications; and with it all the circumstances of the latter half of his life are connected.

The manuscript had been recommended to the Rev. Mr. Venn, who hearing a pleasing account of Mr. Booth's life and ministry, desired to peruse it," though he entertained no raised expectations concerning it; but " to my great surprize," says Mr. Venn, " there appeared to me in it the marks of a genius, joined with the feelings of a Christian heart; a vigor of style much above what is common in our best religious writers; in his reasoning, clearness and force; and in his doctrine an apostolic purity. · · · · · I flatter myself also, that this work will prove both so pleasing and useful to men of an evangelical taste, that some better situation may be found for Mr. Booth: a situation proper for a man whom God hath endowed with abilities, and a taste for good learning; so that he shall be no more subject to the necessity of manual labour." This recommendation, with the merits of the work itself, brought our worthy friend into public notice; and became the occasion of his settlement with the church in Prescot Street, Goodman's Fields, on the decease of the Rev. Mr. Burford, who died April 15, 1768.

Some of the brethren having read the book, and being much pleased with it, agreed to take a journey to hear him. They were much delighted with his labours; and invited him to preach a Lord's Day or two with their friends. Mr. Booth accordingly came; preached three successive Sabbaths; and was then requested to repeat his visit, which he did: in consequence of which an unanimous call was given him; which, after due deliberation, he accepted; and was ordained February 16, 1769. Some persons, yet living, perfectly remember how well Mr. Booth's confession of faith was received; they considered it as a kind of wave sheaf, the blissful harbinger of a rich and plenteous harvest; nor have their expectations been disappointed.

" Thus united with a godly respectable people, the objects of his laudable ambition were before him, and within his reach. As, therefore, his love of books had been ardent from early life, it now increased, and became almost insatiable; so that he seems to have formed the determination, which Dr. Owen formerly

made, that, if learning were attainable, he would, by the blessing of God, surely possess it. The circumstances of his former situation rendered it necessary for him to observe the *first* part of Pliny's Rule for reading: *Non multa, — sed multum*; while his inclination impelled him to follow the *second* part of it: for tho' he had not *many books* to read, yet he read *much*, digested what he read, and often reduced it to common places. His being already so good a divine, and furnished with a vast variety of matter methodized for the pulpit, gave him *leisure*, and ministered to the execution of his plan, of which he never lost sight. After his residence in London, he was considerably indebted to the erudition of an eminent classic, who had been a Roman Catholic priest." Except the assistance which he received from this preceptor, he might fairly be denominated *a self-taught scholar*, whose literary acquisitions equalled, and often surpassed his means. Few were better acquainted with the writers of Ecclesiastical History, or of Jewish Antiquities; but he had another object, which seems to have been the height of his ambition: — he obtained an easy access to the exhaustless stores of Theology, published abroad. Some of those, which he signalized with a peculiar regard, were Witsius, Turretine, Stapferus, Vitringa, and Venema. Nor must we omit among his favourites at home, Dr. John Owen, to whose learned and evangelical writings he has often acknowledged himself deeply indebted.

These exertions from early youth till he was more than sixty, unquestionably demonstrate of what importance sound learning appeared to him, especially for a gospel minister; and *his* opinion on this head must be of consequence, as few were more capable of appreciating its value than himself: he knew its utility by his former want of it. Nevertheless, he constantly maintained, that a knowledge of the languages in which the sacred Scriptures were originally written, however highly desirable, is by no means essential to a minister of Christ.

His doctrinal sentiments were Calvinistic, according to the Confession of Faith, published in London, by the Calvinistic Baptists, in the year 1689. These he thought it his duty to maintain and defend. "Nor did he state either of them in the usual terms, that he might intentionally keep any of the rest of them out of sight. Who ever found him exalting even the glorious electing person and work of Christ, with a view to render the Spirit, a love of the Father, or the sanctifying work of the Holy mere cypher? While he sublimely asserted that the "obedience" of our Lord, even unto death, "is that in worth which his person is in dignity, — *this* infinite in glory, *that* boundless in merit," and, hence, that it is a finished redemption: he never conceived of the active and passive obedience of Christ alone as a complete salvation; but earnestly contended, "that sanctification is a part, a capital, an important part of that salvation and

blessedness which are promised to the people of God, and provided for them in Christ."

It seems also of consequence to mention how faithfully he contended for those doctrines, at a time when the idea of the innocency of mental error was fast gaining ground, — when Candour and Liberality were terms employed in favour of none but those who discovered a total indifference to the grand truths of the gospel, — when all catechisms, and creeds, and systems were execrated, except such as were in the interests of the Sabellian, the Arian, or the Socinian Heresy. At a Monthly Meeting of ministers, on that text, "Buy the truth and sell it not," he stated, with an energy of mind, and a force of argument never to be forgotten, that "if error be harmless, truth must be worthless;" and, with a voice, for him unusually elevated, declared, that every partisan of the innocency of mental error is a criminal of no common atrocity, but guilty of *high treason* against the Majesty of Eternal Truth.

"But, intent as he was in defence of the whole sacred palladium of revealed truth, there is evidence to conclude, that, of late years, two points lay peculiarly near his heart. One is, *the Freeness of the Gospel,* as containing "Glad Tidings to perishing Sinners; or," in other words, that "the genuine Gospel is a complete Warrant for the most ungodly Person to believe in Jesus." · · · This point he has laboured; and whatever may be thought, by different persons, of other positions in his Glad Tidings; — if ever it was proved that the voice of the gospel "to the vilest of the vile," is this, "Come and welcome to Jesus Christ," he has gloriously proved it: and this has been a matter of exultation to many, as it is a truth from which many duties fairly result; and which, if practically believed, will produce an harvest of evangelical delights.

"The other of the two articles which appeared to him of so much importance is, The Doctrine of the Satisfaction of Christ; which, he was confident, lays the surest · · · foundation for the support of *personal* and *particular* redemption, and of justification by the imputed righteousness of our Lord:" but he was not more conspicuous for his zealous attachment to the fundamental articles of our faith, than he was for his cordial regard to practical religion. Thus viewed, he was a bright example to all around him. "The doctrine of Grace and the doctrine of Duty," were clearly distinguished by him; and yet so perfectly joined together, as to breathe but *one spirit*, and to form but *one system*. Grace, sovereign grace, as displayed in the gospel, he considered as the ground of hope: the revealed will of God, as summarily comprehended in the Ten Commandments, he maintained to be the rule of duty for saints and sinners; and that it must so remain for ever, "while God is God, and man is man."

"His sermons were always good, often truly great, and mostly

directed to the conscience; while more than a few of them, with a felicity of combination, interested the mind, the conscience, and the heart, at the same moment: and, if they had not all the accompanyments of a modern elocution, · · · they were delivered with that dignified solemn energy which gave a forcible effect to all he said · · ·. And as all his discourses were studied, those which he delivered in the freest and affectionate manner, unembarrassed by laboured recollection, were remarkably acceptable. As he entered into his sermon, and advanced, his hearers were constrained to say, "This man is in earnest: he believes what he says, and says what he believes; — verily, this is a man of God! — Ten such men, and Sodom would have stood!"

He not only preached the doctrines of grace practically, but when he was upon the most practical subjects, his conscience would not allow him to keep the great truths of the gospel out of sight, nor even to seem to do it; but all the intelligent who heard him, perceived that "he intentionally reared the fabric of practical religion on the foundation of the glorious doctrine of sovereign grace:" and he will long be characterized as a minister who preached the duties of religion doctrinally, in unison with all the principles of his creed.

His prayers did not partake of the nature of sermons; but were solemn evangelical addresses to Jehovah. In confession of sin he was more abundant; while in every part of this duty he was fervent and devotional. His addresses for the church were generally presented to him in his paternal character; but in his intercessions for his dear native country, and for the poor oppressed Africans, he invoked him, as Isaac and Jacob did of old, in the character of *God Almighty:* for though he did not despair of better days than the present, he assured himself, that the condition of the former, and the wretchedness of the latter, can never be ameliorated by any thing short of the exertion of a power which is infinite.

When others conducted public prayer where he was present, he was accustomed, at the conclusion, softly, yet audibly, to subjoin his *amen*. This practice he wished might prevail in all our congregations, and at our prayer-meetings; but his example and influence, considerable as they were, have not yet rendered it general.

As a Christian minister, he was a pastor according to God's heart; and his true character as such, was unintentionally drawn by himself in his late sermon, entitled Pastoral Cautions. This is an exact *moral* likeness, a whole-length picture of himself.

The members of his church found that he had the bosom of a shepherd, and the heart of a father. In some of their families he was received and consulted as a parent. All the rest recognized in him a friend; and he was remarkably affectionate to the children of Affliction and Distress. He was eminently at-

tentive to the poor of his flock; and could always find time to call on them, to visit them, even if others thought themselves neglected.

The different publications of this laborious servant of the Lord have obtained for him a lasting reputation. They demonstrate that, in polemical divinity, he was an able disputant; and that in doctrinal, casuistical, and practical theology, he was an eminent divine. His writings of the latter description have been rendered a blessing to thousands. His volume on the Reign of Grace, and his Essay, entitled "The Death of Legal Hope, the Life of Evangelical Obedience," have received the honour of being translated abroad. But he was not more zealous in recommending divine things to others than he was conscientious in regarding them himself. Hence he was a brilliant example of walking with God. — He shone also eminently in the exercise of the grace of prudence; but if there were any *trait* in his character more distinguishing than the rest, it was that of Integrity and Uprightness. His word was enough, without any other solemn engagement. Deceit of every kind was far from him, and he detested flattery; and of him it might truly be said, "Behold an Israelite indeed, in whom is no guile!" He gloried in the cross of Christ as the only foundation of the sinner's hope; but in another view, his rejoicing, his glorying, was this, "The testimony of his conscience, that in simplicity and godly sincerity his conversation had been in the world."

Yet no one must conclude that this faithful servant of his Lord spent a life of more than threescore years and ten without his share of trials. He met with heavy afflictions and crosses in his family. Nor was he, at all times, entirely free from troubles in his church, prosperous as have been its circumstances. No; here he has needed the exercise of patience and humility. Frequently his evangelical labours have been misunderstood, slighted, and contemned. "Some dissatisfied persons have complained of his ministry as being dry, legal, and of an Arminian cast; while others have quarrelled with it, under a supposition that it verged towards Antinomianism." In free conversation with his brethren, he has said, that in the same week, and concerning the very same discourses, these opposite complaints have been made before his face. How meekly he heard them, is not entirely unknown; for it has been admired by the complainants themselves.

He was solemnly impressed with the death of his dear wife, about four years since; but so much resigned to the will of God, that his friends were struck; and one of them remarked it to him: to whom he said, "There is great reason for my composure and serenity. About twenty-three years ago, my wife had a severe lying-in, which so debilitated her, that we feared she would never recover her strength. Her indisposition continued about two years, which occasioned our removing so near to the meeting-house. Soon after, the Lord was pleased to send the

scarlet fever into the family; wife and all were ill, except myself. Her faculties were deranged; and the doctor said, "I fear, Sir, your wife is not likely to recover." I attended them all as well as I could. The Bible was then sweeter to me than ever; yea, when I could only snatch a few verses; and I well remember one solemn transaction:—In the evening I retired for private prayer, and besought the Lord that I might find an entire resignation to his will. When I arose from my knees, I felt peculiar satisfaction in the perfections of God; and had such full persuasion of his righteousness, his justice, his mercy, and love, that I lifted up my eyes to Heaven, and said, "I give my wife, my children, my all, to thee, O God:" and, if ever I prayed in my life, I prayed at that time. Seeing, then, he has given her to me for twenty-three years, in answer to prayer, dare I murmur now?—God forbid!"

Through the chief part of his days he enjoyed good health; and for many years was seldom interrupted in his pastoral labours. But, when sixty summers, or more, had passed over his head, the painful asthma increasingly afflicted him, year by year; till at length his winters, and especially the three last, were severe and threatening. But the frame of his mind corresponded to a life which had been devoted to God, and to an hope full of immortality.—Yes! of him it may surely be said, that he left a living testimony behind him; even if his long affliction and his concluding scenes had not furnished a dying one. Nevertheless, a dying testimony also, in honour of rich and sovereign grace, he was enabled to leave. *

Towards the end of January, 1805, in one of the visits of his affectionate assistant, Mr. Gray, he appeared very poorly, and not able to talk much; but what he said was of a spiritual kind: "Oh, that I may be submissive to the will of the Lord, whether for life or for death! What an unspeakable mercy it is, that Christ Jesus came into the world to die for poor sinners!" Then, breathing with great difficulty, he said, "Oh, that I may breathe after holiness, more and more after holiness; and be fitted for the great change whenever it shall come!"

A few weeks after, being very ill, he said, "But I am in good

* Here the introduction to his Will may not be unacceptable:—

"I, Abraham Booth, Protestant Dissenting Minister, in the parish of St. Mary, Whitechapel, London, reflecting on the uncertainty of life, do make this my last Will and Testament, in manner following:

"Being firmly persuaded that those doctrines which have constituted the grand subject of my public ministry, for a long course of years, are divine truths; being deeply sensible that all I have, and all I am, are the Lord's, and entirely at his disposal; and being completely satisfied that his dominion is perfectly wise and righteous,—I, in the anticipation of my departing moment, cheerfully commend my immortal spirit into his hands, in expectation of everlasting life, as the gift of sovereign grace, through the mediation of Jesus Christ; and my body I resign to the care of Providence in the silent grave, with a pleasing hope of its being raised again at the last day, in a state of perpetual vigour, beauty, and glory."

hands. I think I am more afraid of dishonouring God by impatience, than I am afraid of death:", adding, "I must go to Christ as a poor sinner, a poor grey-headed sinner; I can go no other way." In this manner he generally talked with different persons; and they have left him, ashamed of themselves that they felt no more of the same spirit.

Some months since, he was taken ill in his way home from a meeting of his brethren. Mr. Gray went to see him; and asking him how he felt his mind, he instantly replied, with a firm tone, "I have no fear about my state." And this was his answer to the affectionate enquiries of several of his fellow-labourers. Indeed, through his whole affliction, he was graciously supported in his soul. He felt no raptures; nor have we any reason to believe that he even so much as wished for them. He was generally serene, breathing after Heaven, expressing his earnest desires after conformity to the image of Christ, and submission to the will of God; daily blessing him for a good hope through grace, and waiting for the coming of his Lord and Saviour Jesus Christ.

But though he was mostly laid aside from his public labours for several months before his death, he employed himself in revising and completing an Essay on *the Love of God to his chosen People*; and another, on *a Conduct and Character formed under the Influence of Evangelical Truth*; which, it is expected, will in due time make their appearance. Thus he continued better and worse in his health, generally according to the state of the weather. But even in the course of his last week, he wrote two letters to his brothers in the country: he also attended the Monthly Meeting at his own place the very Thursday before his death. He was worse on Friday, but said to two of his friends, "I now live upon what I have been teaching others;" and was capable of arranging many of his papers, which he did with perfect composure. Even on the Lord's Day he was sitting up in his study. But apprehensions being entertained that his dissolution was very near, several of his friends went to see him, as they supposed, for the last time. They found him in the sweet enjoyment of the Lord's presence, and Satan kept at a distance from him. To one, he said, "Ah! Jesus Christ is indeed a good master!" To another, "But a little while, and I shall be with your dear father and mother!" He also affectionately dropped a word to several of his young friends, who longed just to see him. To one, "I have often borne you on my heart before the Lord; now, you need to pray for me. Soon after, to a son of one of his most intimate friends, "Take care of your precious soul; take care that you be not merely half a Christian."

On a wish being expressed that, under his present circumstances, he might experience divine support, he said with considerable energy, "Amen." But it does not appear, that even then he thought his departure to be so near at hand as his family apprehended.

[To be concluded in our next.]

THE CONVERSION OF SINNERS, CAUSE OF THANKSGIVING TO GOD.

EXEMPLIFIED IN THE CASE OF ST. PAUL.

—— "*And they* (the Churches of Judea) *glorified* God *in me.*" ——
Gal. i. 24.

It has sometimes been found, that where persons have been awakened to a serious concern about the pardon of their sins, and the rich grace of God in the forgiveness of St. Paul has been set before them, as an encouragement to believe in Jesus, their desponding minds have refused consolation, from an apprehension, that the grace bestowed upon him was a *singular* favour, and not to be expected by sinners in after-ages. This is, however, a very great mistake, and one of the devices of Satan, to keep awakened sinners from fleeing for refuge to the hope set before them in the gospel. The circumstances which preceded and attended his conversion were indeed singular and extraordinary; — as the great light from heaven, and the voice of Jesus which he heard. For any to expect these signs from heaven to attend the illumination and conversion of sinners in our days, would justly subject them to be considered as deluded enthusiasts.

But the rich and sovereign mercy which was bestowed on this notorious sinner, so far from being *singular*, or not to be repeated, is represented as a *pattern* of what Jesus would shew to multitudes of transgressors in subsequent ages. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy: that in me first (first-rate sinner) Jesus Christ might shew forth all long-suffering, for a *pattern* to them who should hereafter believe on him to life everlasting." The following remarks may perhaps tend to set this truth in a scriptural light, and for the breaking asunder that snare by which the great enemy has held many awakened sinners in captivity.

I. The elect of God are by nature in the same state of guilt as the rest of the human race. "*We ourselves* were sometime foolish, disobedient, deceived, serving divers lusts and pleasures." Electing love stamps no visible mark upon the objects of it, nor doth it produce any change in their hearts, until the day of effectual calling. It is like a river running under ground, until it breaks forth, and renders itself visible in the day of conversion; and it is only by the gospel coming to our hearts in the Spirit, that our election of God can be ascertained. Until the gospel thus come with power to their hearts, they who belong to the election of grace are children of wrath, even as others. Do we see persons walking according to the course of this world, fulfilling the desires of the flesh and of the mind; yea, do we hear men, like Saul of Tarsus, even blaspheming the adorable name of Jesus, we are warranted to say of such characters, that they are under the wrath of

God, and every moment in danger of plunging into everlasting burnings: but we cannot say that they do not belong to the election of grace: nothing but dying in unbelief will warrant such an inference.

II. Many of the chosen of God have, before conversion, been *notoriously wicked*. In the character of Saul, the truth of this remark is clearly manifested: he himself tells us, that before he was brought to the knowledge of the Saviour, he was a blasphemer, a persecutor, and an injurious person. The first account we have of him, was at a scene of blood, consenting to the death of that holy man, Stephen, and watching the raiment of those murderers who slew him. But, from a spectator, he soon became a distinguished actor in these tragedies; like a tyger in human shape, breathing out threatenings and slaughter against the disciples of the Lord Jesus. So detestable was that blessed name to him, that he impiously set his mouth against the heavens: nor was he satisfied to blaspheme it himself; but, being exceedingly mad, he compelled others to blaspheme it, as the condition of escaping his wrath. —— Is this the portrait of a human being? Is it not the very picture of a devil incarnate? Did we see in our days such an impious wretch, such a blood-thirsty persecutor, should not we be disposed to consider him as a reprobate, and fuel for everlasting burnings? But — "be astonished, O Heavens! and wonder, O Earth!" — this detestable character was chosen in Christ before the foundation of the world. "Lord," said Ananias to Jesus, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." But the Lord said unto him, "Go thy way; for he is *a chosen vessel unto me*, to bear my name before Gentiles and kings, and the children of Israel." Acts ix, 13—16.

In scripture-history we have the records of many, who, before their conversion, have been notoriously wicked; yea, who have been more daringly impious and profane than many who have gone down to Hell. Consider the character of Manasseh, who made innocent blood to run in the streets of Jerusalem. Consider one of the two men who were crucified with Jesus. This man was a thief, and probably a murderer; condemned to death by the laws of his country. In the space of a few hours, he was in three different states: when he was fastened to the cross, under the curse of God's holy law; while on the cross, pardoned and restored to the favour of God; and before his body was taken down from the cross, his soul was with Jesus in Paradise. Behold, many of the impious wretches, who had exclaimed concerning Jesus, "Away with him! Crucify him! crucify him!" on the day of Pentecost called by grace; and lo! their eternal election made manifest. Suffice it only to add, some of the Corinthians, whose characters *

* See 1 Cor. vi. 9, 10, 11.

were a reproach to human nature, and a scandal to the country in which they dwelt; these were effectually called by grace; "and thus it was manifested, that their names were written in the Lamb's book of life from the foundation of the world." — And what is the cause why *all* the elect have not proceeded to the same excess of iniquity? Not any innate good qualities in *their* hearts more than in others; but it is entirely owing to the restraining grace of God; for they are all "by nature children of wrath, even as others."

III. Though the chosen of God may have gone to great excess in iniquity, yet, in the time appointed, sovereign grace lays hold on them, changes their hearts, and turns them from the error of their ways. Surely, if rich and sovereign mercy had not interposed, Saul of Tarsus would have run on in his mad career, until he had plunged into the bottomless pit! When was he stopped in his course? On his journey to Damascus, at the very moment his thoughts were big with slaughter, and his heart thirsting after innocent blood. The omniscient eye of Jesus was upon him all the time. He knew that he was one of those given to him by the Father, and that the moment was come for the decree to bring forth, and he called him by his grace. In him was verified the words of Jesus; "I am found of them that sought me not." Had not the grace of God been almighty grace, surely, it could not have so instantly subdued such a flagrant rebel, and overcome such determined hostility to the name and character of Jesus. The moment before he heard the voice of Jesus, he had no compunction of conscience for sin, no request for mercy. It is no less certain, that the whole countless number who were given to Christ from eternity, every one of them, shall, in their successive generations, be called into the fellowship of the Gospel. The unchanging purpose of God is the ground of our faith in this: "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." For those who were given to him, Jesus prays in Heaven: and he prays not in vain: for him the Father heareth always. — "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." The election of grace are to constitute the mystical body of Christ. In the book of God's eternal purposes, all the members were written, which in continuance are to be fashioned; and if so much as one individual were left in sin, this body would not be "a *perfect* man, the measure of the stature of the fulness of Christ." And, in fine, the faithfulness of God is pledged in promises to the Redeemer for the eternal salvation of them all.—"He *shall* see (the fruit) of the travail of his soul, and shall be satisfied: he *shall* see his seed: he shall prolong his days; and the pleasure of the Lord shall prosper in his hand." In a confident faith in these promises, Jesus says, "All that the Father hath given me, *shall* come to me: and him that cometh to me, I will in no wise cast out. For I came down from Heaven, not to do mine own

will, but the will of Him that sent me. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day."

IV. In conversion to the Lord, there is a *real*, a *great*, and *visible* change, produced in the heart by divine power, *through the word*. When it pleased God to call Saul by his grace, he became a *new man* indeed. He continued to have the same powers and faculties of soul which he had before; but these were renewed and sanctified by the Holy Spirit. His understanding, which before was blinded and incapable of perceiving the beauty of the Saviour, is now enlightened by the Divine Spirit, to behold the glory of God in the face of Jesus Christ. The once hated name of Jesus is now dearer to him than life! — in that blessed name, against which he had poured forth torrents of reproach, he now smells a sweet savour! He was indeed "called out of darkness into God's marvellous light." The great light which he saw from Heaven was an emblem of that saving light which was now conveyed into his mind; — the conscience, now pacified by the blood of atonement, becomes a faithful monitor; the will bows to the will of his God; — and the affections are elevated from things earthly and sensual to things spiritual, heavenly, and eternal: and as it is a real and a great, so a *visible* change. Did we see a tyger divested of his ferocious temper, and transformed into the mildness of a lamb, we would see a picture of that wonderful change which divine grace made upon his heart. All the powers of his soul were now devoted to the service of Jesus; and all his members instruments of righteousness unto God. Those hands which had been employed in binding the saints with cords, and hawling them to prison, are now lifted up in prayer to God for blessings upon them. Those feet which ran swiftly to shed the blood of God's saints, now run with equal speed from city to city, and from nation to nation, to proclaim salvation to perishing sinners. Those lips which had often been opened with daring effrontery to blaspheme the Saviour's worthy name, are now employed in commending him to others, as the chief among ten thousands!

In the hearts of all who are turned to the Lord, a similar change is produced. "If any man be in Christ, he is a new creature," — a new creation hath taken place: he is, as it were, brought into a new world; and perceives every thing around him with new eyes. They are turned from darkness unto light, and from the power of Satan unto God. They have obtained new views of God, of the Redeemer, and of the Holy Spirit; — of heaven, of hell, of the Bible, of sin, of holiness; — of earthly things, as wonderfully mean and unsatisfying to their souls; — and of eternal things above, as marvellously glorious: — of that God and Saviour whom, in the days of their unregeneracy, they disregarded. They, each one of them, now say, "Whom have I in Heaven but thee? — and there is none

upon all the earth whom I desire in comparison of thee." —"Old things are passed away, and behold, all things are become new." They now act from new motives, — the love of Christ constraining them, according to the rule of the divine law, of which they have obtained new views, and to a new end, the glory of their God and Saviour! They are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained, that they should walk in them.

Doth the Holy Spirit, by the word of truth, produce such a great change in the heart of a sinner? The church of Christ then has good reason for thanksgiving to God. The churches of Judea had not known Paul by face; they only heard, that he who persecuted them in times past, now preached the faith, which once he destroyed. "And they glorified God in me!" They ascribed glory to God on this account. In the closet, as individuals; and in public, when assembled for social worship, they remembered the abundant grace bestowed on this notorious offender, and offered up their sacrifice of praise to God, for what he had done for his soul. The churches of Christ have abundant reason of thanksgiving to God for the conversion of a sinner, because in this work they behold a new manifestation of the divine perfections. Grace, the rich and sovereign grace of God, shines in pardoning the sinner, and his justice in pardoning him, *only* on account of the atonement of Christ. Here is a glorious display of omnipotent power, in turning the sinner from darkness to light, and from the power of Satan unto God! None of us saw the material creation called into existence, nor heard the morning stars shouting for joy, when the foundation of the earth was laid; but in the conversion of a sinner we behold a new creation; and, surely, all the adopted sons of God do, with joyful hearts, sing praises to him for this manifestation of his glory.

A new member is added to the mystical body of Christ. This body is not yet completed; nor shall it arrive unto a perfect man until the last elect sinner be converted to the Lord. Every saved sinner is a new member added to this mystical body:—it is a new accession of joy to the heart of Jesus! The promise of the Father to him runs in these words: "He shall see of the travail of his soul, and shall be satisfied: he shall see his seed." Of these a great multitude are already in his presence above, whom he beholds with inexpressible joy. From his throne in heaven he beholds his spiritual seed who are on earth, the fruit of his sufferings and death; and every sinner, who is converted by grace, imparts a new joy to his heart. This he himself teacheth us in the parable of the lost sheep: "Rejoice with me, for I have found my sheep which was lost *." No sooner is a poor sinner apprehended by almighty grace, than Jesus feels an accession of joy, and announceth the happy tidings to saints and angels

* Luke xv. 3–7.

around him, saying, "Rejoice with me (I rejoice) for I have found another sheep which was lost." Surely, the churches will participate in the joy of their Lord!

It is a new triumph of Christ over the powers of darkness. Every man in his natural state is a slave to the devil; and from this bondage nothing but omnipotent power can deliver. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." On the cross, the powers of darkness were vanquished by the power of Jesus; and in the conversion of a sinner, a new display is made of his victorious arm in delivering them from the slavery of Satan. All the churches will rejoice in the destruction of his kingdom, and give thanks to God for every sinner that is translated into the kingdom of his dear Son.

The conversion of a sinner is the deliverance of an immortal soul from going down to Hell, and introduces him into the way that leads to eternal life. Christians are benevolent persons; they sigh over the miseries of their fellow-men. To see wicked men running in the broad way to destruction, penetrates their heart with deep concern; and sends them to their prayers, that God would save them. Many a fervent prayer, without doubt, was sent up to Heaven by the churches in behalf of Saul, not only that his wrath might be restrained, but that his soul might be saved. Their prayers were heard, and they glorified God on his account. How gladdening to the hearts of believers to behold sovereign mercy plucking sinners as brands out of the burning! And the joy of their heart vents itself in thanksgiving to God!

When a sinner is converted, he is qualified to glorify God, and to be useful to the church. Whilst men are in their natural state, their conduct is a continued dishonouring of God. Never do men begin to answer the end of their creation till they are created in Christ Jesus. When the saints behold sinners living in wilful disobedience, they are pained to the heart, and tears sometimes run down their eyes; but do they behold the same persons mourning over their former iniquities, and studying to glorify God in their bodies and spirits? While they admire this great change, they ascribe thanksgiving to the Most High for that grace which effected it.

Reader, Are you converted to the Lord? Are you turned from darkness to light, and from the power of Satan unto God? Bless the Lord at all times, — let his praise be continually in your lips. Many are yet in a state of condemnation, yea, many are now in hell, who were no worse by nature than you. Sing unto the Lord, and give thanks at the remembrance of that sovereign grace which hath made you to differ from them. "What! know you not that you are not your own? Ye are bought with a price: therefore glorify God in your bodies and spirits, which are his."

Pray daily for the conversion of other sinners unto the Lord. That same grace which pardoned you, is sufficient to pardon them. Let your fervent prayers daily ascend to Heaven, that the gospel may be preached with the Holy Ghost sent down from Heaven. Let your bowels of compassion move over poor sinners who are running blindfold to ruin. Warn them of their danger, — tell them of the rich grace of God, — exhort them to read the Bible, — endeavour to bring them with you to the house of God, that they may hear the words of eternal life. Pray for the conversion of the Heathen nations; plead, that God may fulfil his promises respecting them. Shew your gratitude to God for his mercy towards you, by using every means in your power for making known that mercy to the Heathen. What a great honour, to be a mean of converting a sinner, and saving a soul from death! Do you hear of a sinner turned to the Lord, O, give thanks to the God of Heaven! And let your conversation testify to all around, that you are God's workmanship, created in Christ Jesus unto good works. D. H.

EXTRACT OF A LETTER FROM DR. DODDRIDGE, *TO MR. PEARSALL, OF TAUNTON,*

containing a Remarkable Relation.

[See the Gentleman's Magazine, Vol. XX. p. 313.]

"THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most surprizing linguists in the world: he formed a resolution, when but five years of age, of learning the languages in use amongst the Jews, without any reason that could be assigned; so that the pure Hebrew, the Rabbinical, the *lingua Judaica*, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture, and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner, warning the Jews of their enmity to God; of their misery, as rejected by him; of the only hope that remains for them, by returning to their own Messiah; and by seeking from him righteousness of life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places! In Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owned their conversion to his ministry, many of whom expressed their great concern to bring others of their brethren to the knowledge

of that great and blessed Redeemer; and besought him to instruct their children, that they might preach Christ also.

Dr. Doddridge adds, that he heard one of his sermons, as he repeated it in Latin: that he could not hear it without many tears: and that he told him that sermon converted a Rabbi, who was master of a synagogue.

ON THE TRANSLATION OF THE SCRIPTURES.

The dissemination of the word of life is, indeed, "a consummation most devoutly to be wished;" and how it may best be accomplished, is a question of vast importance. As soon as the question is proposed, it immediately occurs, — Let it, in the first place, be translated into all the written languages that exist in the world: but the difficulty still remains. How is this to be done? There are two ways, in particular, which present themselves: — First, Let a suitable number of persons take a particular department, — Asia, for instance; and taking their station in some convenient spot, collect together as they can, persons who understand the languages of the surrounding countries, and employ them to translate, whilst they superintend the work.

The second plan is, Let one, two, or three Missionaries properly qualified, be sent to each country where a particular language is spoken; and having first made themselves masters of it, then sit down and make a good translation of the book of God. *A good translation*; for it is not merely a translation, let it be good or bad, that is desired. If a Missionary, in preaching to the Heathen, or conversing with them, use an improper word, and convey an erroneous idea, he soon learns his mistake from them, and is at hand to correct it; and can in a way which will be satisfactory to them, say, "I have used an improper word when conversing with you: it is not so, but thus and thus." — But if he puts a book into their hand, a hasty and erroneous translation, and says that it is the book of God, he cannot afterwards, when he finds a mistake, so easily erase what is erroneous, and insert the true reading; and in a way satisfactory to their mind, tell them it was a mistranslation. All that this is brought to prove is, that the utmost possible care should be taken; and no labour or expense should be spared in effecting this most desirable of all objects, — the universal dissemination of the word of God!

But if we attend to what are the properties of a good translation, and who are the persons who seem fitted for the work, we shall be better able to determine which of the above plans should be adopted. — The first, and an essential requisite in any translation is, that it conveys the precise meaning of the original. The reverse of this is greatly to be deprecated.

2dly, That it conveys, as much as possible, the manner of the sacred original: that the revelation of God may appear as the inspired penmen have left it to us; — and,

3dly, That the style be pure, correct, perspicuous, and simple: not above the common people, who can read; nor beneath those who have received a good education.

Now, who is the person qualified to accomplish this work? Is it not an essential requisite that he be a Christian?—if it be a rule, as Bishop Newcombe has laid it down, that a translator should not be a controversialist, lest his favourite scheme give a certain cast to his performance, which it ought not to have; certainly, if a Pagan, or a Mahommedan, or a carnal-minded professor of Christianity, be employed in the translation of the Scriptures, the carnality of the latter, and the Pagan or Mahommedan notions of the former, will give to their performances a cast which does not belong to the book of God. Neither is there reason to believe that any but a Christian, who knows and who feels the importance of divine truth, would be at sufficient pains to give it pure and uncorrupted, to his fellow-men.

Is it not a requisite that the translator understand thoroughly the language from which he translates, and that into which the translation is made? That no one can translate into a language which he does not know, is self-evident; nor is the other less so, that he ought to understand the language from which he translates. Whether a Malay, who is not actuated by the love of God and the love of the truth, would be at pains to learn even the English language sufficiently to translate from it, is much to be questioned; and so of any other Heathen: — but is it not, if not essentially necessary, yet highly to be desired, that he who engages in the work of translation should know the sacred originals; for in proportion as he is removed from the source, in the same proportion is he the more liable to error. — Now, if these rules be good, it will not be difficult to determine which of the above plans ought to be adopted.

As to the superintendance of persons who are not fully acquainted with the languages into which the translations are made, it is not of any, the least, use as to the perfection of those translations.

If the plan here preferred be the better one, let men of God, on whom the Christian world can depend, devote their *lives* to the work; for a good translation of the Scriptures is not to be made in a day. Let them reside in that country into the language of which the translation is to be made; and having made themselves perfectly familiar with it, sit down to their work, which, under the blessing of the great Head of the church, which they have reason to expect, they will be able to accomplish to good purpose; for "the word of our God shall stand for ever." It is το πνευμα τε ςομαλος αυτε, "the spirit or breath of his mouth," which shall *consume* the empire of Satan in the world. Z.

THE WISE MAN'S CHOICE.

"THE heart of the wise," says Solomon, "is in the house of mourning: but the heart of fools is in the house of mirth." How different is this estimate from that of the generality of men! To be the spectators of sorrow rather than joy, — to prefer the abodes of misery rather than of mirth, seems so repugnant to human nature, that it is accounted a species of folly rather than of wisdom. There is a sense, however, in which Solomon's observation, paradoxical as it may appear, holds true. Sorrow of itself cannot indeed be preferred to Joy; but when we connect with it advantages which result from it, and which can never be derived from Mirth, the propriety of the wise man's choice will be evident. The house of mirth is often the house of forgetfulness, of excess, of blasphemy, and of ruin; but the house of mourning is frequently found to be the place of recollection, of repentance, and of life. If we examine the superior advantages of one to the other, we shall find,

1st, There is an advantage as to *character*. What a poor, frivolous, ignoble character is that who is only seeking the gratification of his own corrupt passions, who spends his time in the scenes of dissipation, who never thinks of the miseries of others, who, absorbed in himself, lives as if there were no scenes of distress in the world, or if he has heard that there are, only resolves that the miseries of others shall not lessen his enjoyments. How low is this man in the scale of honourable, useful, yea, happy existence! But how glorious the character, — how god-like the conduct of him who is concerned for the happiness and welfare of his fellow-creatures! — who voluntarily enters into the house of mourning, listens to the tale of woe, drops a tear over wretchedness, offers his prayers to almighty God, and reaches forth the hand of Benevolence for the relief of suffering Humanity! This is the character truly honourable! This is he who lives not for himself only, but for others also. Yes! this is he of whom the Scripture declares, that "he shall be blessed upon earth *."

2. There is an advantage as to *improvement*. He who goes to the house of mourning to do good to others, gets good for himself. Here are learnt some of the wisest and best lessons which human beings are capable of receiving! — here we see the vanity of the world, the sad effects of sin in our nature, and the uncertainty of all human enjoyments! — here too we sometimes behold scenes which create our astonishment, which excite our admiration of the goodness of that God who supports his people in the most trying moments! For a creature, while sitting at the table of Prosperity, unacquainted with Distress, and a stranger to Want, for

* Ps. xli. 2.

such to be cheerful and full of gratitude would be no wonder: but to behold a man, who has long been struggling with Disease, surrounded, perhaps, by an affectionate family, hard pressed with poverty, and no certainty of human relief, — to see such a man resigned to the will of God, yea, even cheerful and thankful, indulging a firm hope and confidence in the divine goodness, and never dropping one murmuring word, — ah, what an improving, interesting sight is this! And say, ye who have the honour and feel the disposition to attend the abodes of Calamity, whether ye have not beheld such scenes as these? Have you not returned blessing and praising God? Have you not seen Religion exemplified, and Grace triumphant in the support of suffering mortals? Yes, we may write on the door of that house where afflictions are sanctified, as well as on the temple, "The Lord is there!"

3. There is an advantage as to *usefulness*. How little good, but often how much evil, is done in the house of Mirth: but in the house of Mourning, what scenes of usefulness present themselves to us! There the heart is often rendered susceptible; the mind, which has long been engaged in surveying and pursuing outward objects, now turns upon herself. With what a probability of success, therefore, under the divine blessing, may we urge the consideration of those important subjects which relate to man's eternal welfare! How many have been more useful here than even in the pulpit! They have witnessed the house of Mourning turned into the house of God, — the place of Affliction has become the place of Conversion, — and they have blessed God a thousand times that ever they were directed thither to become the instrument of such good. What a contrast too is here between the house of Mirth and the house of Mourning, as to the use of property! In the former, how much is lavished away in intemperance, folly, and fashion; but in the latter, it is consecrated to the relief of misery, to the supply of wants, to the removal of anxiety. How often have we seen the tear start from the eye of Grief, when support has been given to the disconsolate widow! How have whole families, wrapt in gloom, and overwhelmed in distress, suddenly assumed the air of cheerfulness, when even a little pittance has been left for their subsistence! Ah, ye who abound with this world's good, think how many might be gladdened by your exertions! Enter into the house of Mourning; — behold the dying husband calling for your aid; the wretched wife looking forward with painful sensations to the hour of bereavement; the children weeping by her side, and exclaiming, "O my father, my father!" Go then, and say, "Fear not, I will be a father to the distressed, and a friend to the helpless; so shall the blessing of him that is ready to perish come upon you, and you shall cause the widow's heart to sing for joy *."

* Job xxix. 13.

4. There is an advantage as to *happiness*. The house of Mirth frequently leads to the house of Misery. Intemperance begets disease, Extravagance leads to poverty, and excess of worldly gratifications to destruction; but there is nothing of this kind to interrupt the pleasure and sting the mind of him who is employed in benevolent offices in the house of Mourning. On the contrary, the peace and happiness of his mind are increased. He is humbled under a view of the weakness of man; — he is weaned from the world, which he finds full of vicissitudes; — he is made thankful for the mercies which God has given to him. His discontent is checked and kept down by beholding so many beings worse off than himself: his desires for Heaven are increased, where he expects to dwell for ever with those whom he has been the instrument of saving and consoling; and, finally, while the careless and profane will have to look back on a life spent in dissipation and folly, he will have to reflect, with gratitude and pleasure, that while passing through this world, he has been enabled to do the least good; and, through grace, to give evidence that he has been influenced by that pure and undefiled religion, which is, as the apostle says, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world *."

Reader, Has God blessed thee? — be a blessing to others. Go to the house of mourning, sympathize with the miserable, pray for the afflicted, contribute as far as thou art able to the necessities of the sick and indigent, and especially countenance those institutions formed for this humane and benevolent purpose.

C. B.

* James i. 27.

ON THE EVILS OF BACKBITING.

Peace, harmony, and love are some of the graces of the Divine Spirit, which create a little heaven upon earth, wherever they are found to prevail; while the contrary tempers must have just the contrary effects.

The sin of backbiting stands registered in the word of God, not only as a great evil in itself, but as being very mischievous in its consequences and effects. It is a great evil in itself: it is recorded as being one of the worst of crimes committed by the Heathen world, who are said to be full of envy, murder, debate, deceit, and malignity. From these principles, we have next whisperers and backbiters; while even on the same list are next registered the haters of God *. The Psalmist observes, that such are not to be reckoned among the real citizens of Sion; for he,

* Rom. i. 29, &c.

the real citizen, "speaketh the truth in his heart, he backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour †;" and in the fiftieth Psalm we have the following sharp rebuke of the same evil: "Thou givest thy mouth to evil, and thy tongue frameth deceit: thou sittest and speakest against thy brother; thou slanderest thine own mother's son:" and in the 120th Psalm, David offers up this prayer against the same evil: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue;" and then adds, "What shall be given unto thee, or what shall be done unto thee, thou false tongue? Sharp arrows of the Almighty, with coals of juniper." Even among the professors in primitive times, this spirit was unhappily found to exist. St. Paul thus complains against some belonging to the Corinthian church: "I fear, lest when I come I shall not find you such as I would; and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." But it is enough further to observe, that it is a direct violation of the ninth command; while the evil consequences which attend a backbiting spirit are incalculable. Chief friends are separated thereby; and the spirit of mutual patience, forbearance, brotherly love, and all these milder graces which so eminently belong to the Christian character, are entirely forgotten and thrown aside. It were well if all professors would but remember, "that the tongue is a fire,—a world of iniquity:" that it "defileth the whole body, and setteth on fire the course of nature, and is set on fire of Hell;" and that "it is an unruly evil, which no man can tame†."

Now, notwithstanding these evils are so glaring, and the consequences so pernicious, yet there is scarce a backbiter upon the earth who cannot make an excuse for his crime. I mention some of them: "I spoke nothing but the truth; and where is the harm of that?" But we are never in a right spirit, or fit to speak at all, but as we are enabled to *speak the truth in love*. Let such apologists for themselves ask their consciences the following question: "Are they ready to repeat the same words, and in the same spirit, they formerly uttered behind your back, when they next meet you face to face?" Besides, as most backbiters speak at random, and by mere report, where would be the harm of going personally to such people, that if falsely accused they may have a fair opportunity of explaining themselves? It is amazing, what astonishing mischief is done by the false colouring that is frequently put upon the words and actions of others, quite the reverse of their real purpose and design!

This sin of backbiting, perhaps, may discover itself by other vehicles than by the tongue. When the envenomed anonymous letter-writer sends you his rancorous charge, is not he a back-

* Ps. xv. 2, 3. † See James iii. 5, &c.

biter? First, You may almost depend upon it, that he is just as free with his tongue as he is with his pen. Then let his charges be ever so cruel and unjust, he gives you no opportunity to speak for yourself, while he perplexes your mind with a thousand suspicions against others, not knowing who this clandestine writer can be. If he writes in a good spirit, need he be ashamed of his name? If he writes in a bad spirit, should he not be ashamed of himself that he ever wrote at all?

Of the same description, I conceive, are the writers of anonymous pamphlets. I mean so far as the characters and sentiments of individuals are attacked. If such sort of opponents mean a fair and honourable attack, why not first make themselves known to the persons whose sentiments or conduct they design to oppose? If we have no party designs, or any other unjustifiable motives, why secrete our names? And does it not bear the mark of that which is very mean and cowardly, in a very high degree? In short, Truth is fair and open, and loves to appear best in the light. Let Truth and Love be guides to each other, and the world will be a thousand times happier than it is. I find, however, that I am on a subject that will soon outgrow my design. Short papers are best for Magazines. I drop these hints that others may take up the same subject, especially as it is so much calculated to promote the general good. — May peace be within the walls of all our houses! May peace rest upon Zion universally! And "may the peace of God, which passeth all understanding, keep all our hearts and minds through Jesus Christ our Lord!"

VERITAS.

THE IRRELIGIOUS GENTLEMAN.

Sir, *To the Editor.*

If the following Extract from an old book, entitled, The Gentile Sinner, 1679, be deemed worthy a place in your Magazine, its insertion will oblige

Westminster. yours sincerely, S—.

—— "If he can think it possible to be a true gentleman without any sense of true honour or religion; or if he dares call him religious, and thinks him desirous of Heaven, who (though his whole life be little enough to prepare for it) yet grudges to spend one minute of his time to gain it: — if he have the charity to account him pious, who suffers his soul to starve for want of spiritual food, and yet can feast and pamper up his lusts every hour: — if he can have a true sense of honour, who can fancy himself happy in Satan's service, and oftener upon his knees to him than to his God; who makes his soul the very drudge of his body, and his carnal appetite the mistress of his life, and every one of his members the slave of some lust or other: — if that

man can rationally be thought to set a just estimate upon an honest reputation, who had rather be dabbling in the dirt and wallowing in the mire of sin than walk in the pleasant paths of holiness, and in the highway to Heaven: — if to behold God's own peculiar servants and ambassadors lie starving in the streets for want of some few morsels of that bread which they grudge not, by whole loaves, to throw to their dogs: — if to sit still all the day idle, and laugh at those who are working in the vineyard: — if such be the infallible characters whereby we may know a gentleman, then, indeed, I must of necessity confess, we have yet *more* than *enough* such gentlemen in this poor England." ——

A HINT RESPECTING THE JEWS.

In the year 1728, the conversion of the Jews was much laid on the mind of John Henry Callengberg, Professor at Hall, in Saxony; but how to effect the means he could not tell. Providence opened the door. An aged minister, just before his death, put a small manuscript into his hand, which he composed, being a solid and affectionate treatise, adapted to the genius, and written in the usual language of the German Jews. This he published and circulated, and to his satisfaction, it attracted the attention of the Jews. In 1732 he republished it, with such additions of his own, arising from its success, as he judged right; with a plan for the farther prosecuting his design. This gained the attention of many eminent and pious characters in Russia, Denmark, England, and Italy, who came forward with the assistance necessary for such an extensive plan as then opened. In the year 1734, an edition of it was printed in London; and in 1751 another. It met with much and unexpected success in Germany among the Jews. He afterwards published for their use, 1. The Light in the Evening; — 2. A Letter to the whole Jewish Nation in Europe; — 3. A Friendly Exhortation to the Jews to read the New Testament; — 4. Several Parts of the New Testament, which respected themselves; — 5. Calver's Catechisms for the Jews; — 6. The due Preparation for the Administration of Baptism to Converted Jews; — 7. The Augsburg Confession; — 8. The Jewish Objections against Christianity answered; — 9. A Letter respecting Remission of Sins; 21,500 copies. All of these were printed in their own common language. I apprehend they were all small, as the first contained only forty-eight pages, octavo. All of them contain useful observations respecting the Jews: how to deal with them, — the success he met with in many instances; with the reasons, or rather hinderances, of this work among the Jews.

I submit it to you, Sir, whether those pamphlets might not be useful to the present attempt to convert the Jews?—and if so, Whether those pamphlets should not be sought for and consulted? I am, Sir, yours, N

ON ROBBING GRAVES.

Mr. Editor,

A few weeks past, while perusing one of the daily papers, my attention was drawn to an advertisement from the officers of the parish of St. Anne, Soho, for the apprehension of several depraved wretches, who were detected in the act of carrying away from their church-yard several bodies, for the purpose of dissection, — relating that the bodies were reinterred, some of them in a mangled state. Among the many mournful instances occurring in the history of suffering humanity, a more sad spectacle than this can scarcely be produced: — the powers of language would fail far short of describing the sorrows endured by a fond parent at beholding the remains of a dear child, or an affectionate husband the lifeless corpse of her who was once the "desire of his eyes," inhumanly torn from that abode where they were deposited, under a hope of resting in peace, again to view them in a lacerated state, and again to follow them to the grave, uncertain whether they will be suffered to remain at rest; or else to mourn over the vacant tomb, not knowing where those hands, more barbarous than murderers, have carried them. If we cast our eyes over the many burying-grounds in and about the metropolis, we can hardly suppose there are many that are not subject to the like unfeeling depredations! This has been the occasion of great anxiety to many; and much solicitude has been often expressed as to the choice of a place of safety, wherein to deposit the beloved remains of relations and friends by their mourning survivors. It may be said by some, that the number of bodies thus taken away, bears so small a proportion to the number of deaths, that such solicitude is needless in an individual*: yet I must say, that the bare possibility of that individual so suffering, is enough to warrant such feelings; if it were not so, why do we hear so much of patent coffins, and other precautions of the like nature?

If we attend to the history of mankind, we shall find that in all ages this concern for the bodies of departed friends has been general; and, in many instances, caused them even to venerate their remains: and we may gather from the sacred Scriptures, that even among good men this anxiety was very great; and the

* The number is by no means small. It is said that some thousands of bodies are annually stolen for sale, and are packed up, and sent by waggons, &c. to every part of England, and even to Scotland.

manner in which it is there related to us, proves it to have been with them a thing of more than ordinary concern. For instance, the case of Abraham may be mentioned; who, when requesting of the Hittites a burying-place for Sarah, refused the choice of all their sepulchres, and even the entire gift of one; choosing rather to purchase a place to his wishes, though at the price of 400 shekels of silver; a sum very considerable in those days; as we find afterwards, in the time of Moses, it was considered equal to the ransom of the souls of 800 of the children of Israel, under the ceremonial law. We may likewise notice the solemn injunction of Jacob to his children, and that of Joseph to his brethren, respecting their remains, and the corresponding regard paid to those injunctions: in the former, we see Joseph and his brethren undertaking a long and tedious journey of nearly 300 miles, to comply with their father's dying request; and in the latter instance, the children of Israel taking the bones of Joseph with them out of Egypt; preserving them most scrupulously through all their journeyings in the desart; and finally, depositing them in the cave of Machpelah, 144 years after his death. Passing over other similar accounts, I shall only notice the concern manifested by Mary Magdalen, when at the sepulchre, for the dead body of our blessed Lord. Being asked why she wept, she replied, "Because they have taken away my Lord, and I know not where they have laid him." Perhaps her fears were, that the Jews had taken it, desirous of adding indignities to his revered remains: and it may here be observed, how immediately the Lord appeared to her, graciously dispelling her griefs and fears, by revealing himself to her as her risen Saviour.

The anatomist may plead for this practice, by alleging, that such numerous depredations are necessary for the promotion of science; and that no other way can be devised to furnish a sufficient number for the instruction of pupils in the art of surgery. Supposing this assertion true (which I cannot allow) yet it surely is not a good reason for subjecting the body of an unoffending individual (as it respects the laws of his country) to a punishment which our law only inflicts upon murderers. Nor can it well be supposed, that his love of science would operate so far with him, as to induce him to allow the remains of his father, mother, wife, or children, to be exposed openly in an anatomical theatre, or disjointed and separated, to enrich the cabinets of the man of science. But as stating a grievance is of little avail, unless a remedy is pointed out, I therefore submit the following scheme to your candour and notice:—

Being myself a Protestant dissenter, my attention is naturally drawn to the concerns of that body of Christians; and accordingly, I propose, that a spacious ground be purchased by them, in shares of 100 or 50*l.* each, to pay *five per cent.* interest thereon, from the produce of the burials: to be vested in trustees of the same principles as those of the Evangelical Magazine; the surplus

to be applied to the paying off the purchase-money; and when wholly cleared off, the annual profits to be distributed to the relief of the widows and orphans of gospel ministers, and other worthy objects, as may be approved of by the said trustees. Bunhill Fields, it is well known, is principally used by Dissenters, and the burials there are very numerous; yet the profits thereof are no ways enjoyed by Dissenters, but by the corporation of the city of London: and perhaps the time may not be very remote when that ground will be shut up, as complaints have been frequently made against it by the inhabitants in its vicinity. I shall now speak something concerning the rendering it safe.—It should be surrounded by a high wall, surmounted by a slight chevaux-de-frise railing, such as would not sustain the weight of a man upon a ladder, but, by breaking, give an alarm to the person on the watch. A house should be erected for the keeper of the ground (which would be a fit situation for an unsuccessful minister); through which should be the only entrance into the ground. Perhaps four men would be necessary as grave-diggers; for each of whom a small house might be erected in the four corners, and a yearly salary allowed to them. They should be members of some Christian society, and approved of and recommended by them; the keeper to have the complete controul over them, and by no means to suffer any one of them to sleep out of the ground, without finding such a substitute as he should approve. They should keep watch, each in turn, in his own house all night, to give alarm, and procure the assistance of his fellow-labourers whenever necessary. It may be supposed, that a permanent situation like this would be eagerly sought after; and policy, as well as Christian principle, would operate so as to keep them trusty. As they would be answerable for their conduct to the keeper and trustees, and be expelled from their situation if they should give occasion for it, the safety of a ground conducted like this, would induce many to adopt it; and it might reasonably be hoped, that a lasing fund would arise for the provision of the necessitious, and especially of the poor saints. OBADIAH.

ON THE INCREASE AND EVIL TENDENCY OF SUNDAY NEWSPAPERS.

IT is well known that the King's Proclamation, "for the Encouragement of Virtue and Piety, and the preventing and punishing Vice and Immorality," which was issued in 1787, strictly charged all justices of the peace, ministers, ecclesiastical and civil, and *all his other subjects*, to be very vigilant in the discovery and effectual prosecution of all persons who should be guilty of profaning the Lord's Day. In defiance of the laws, and of the renewed authority which his Majesty's proclamation

gave them, Sunday-newspapers have not only continued, but have greatly increased since that time. The number of Sunday-newspapers printed in London has increased from two to twelve: the number of persons employed about them has increased from fifty to about a thousand; the total number of the papers sold has increased from a thousand to about twenty-five thousand; and the time of their being distributed, which was modestly confined to about eight o'clock in the morning, has been gradually increased, till now, the delivery of them by the newsmen is seldom finished till two or three in the afternoon; and by the means of green-grocers, pastry-cooks, and hair-dressers, their sale is continued, without fear or shame, till the day is at an end*: for the publishers supply these shopkeepers with signboards, and newspapers for sale, with liberty to return on Monday what are unsold. The signboards, which usually give an abstract of the contents of the papers, are the means of drawing the attention of passengers to the purchase of them. And to answer the same end, whenever anything remarkable occurs on the other days of the week, the publishers immediately distribute hand-bills, informing the people that the next Sunday's paper will contain a full and particular account of such occurrences. In addition to all this, an accommodation has very lately been obtained in regard to Sunday papers; a very considerable number of which are now sent into the country every Sunday, by the mail coaches; not by the common medium of the General Post-office; for it is highly probable, that the comptroller of that office has not the least knowledge of the practice: but by the contrivance of the clerks of the roads in town, and the postmasters in the country, they are sent by the stage-coaches, on Sunday morning, to the first post towns in the different roads through which the mail-coaches pass; and then, finally, the mail-coach receives and conveys them.——But WHY, why should a set of men, who have settled themselves in one line of business, be suffered to employ the whole of the Lord's Day in a daring violation of the laws of God and man, while other tradesmen are obedient to the laws, and supported by the lawful industry of the six days appointed for worldly business? With such good laws, and with his Majesty's excellent proclamation before me, I submit it to the consideration of ministers and good men of every denomination, whether the deliverance of the Sabbath-day from this extensive profanation, by the total suppression of the Sunday newspapers, is not an object of sufficient importance to merit their attention, union, and co-operation, in an immediate application to parliament, or a petition to his Majesty.

The late minister certainly connived at and encouraged the Sunday papers, because they were a means of adding to the revenue; hence the failure of several applications which were made to

* A new paper is just advertised to be published on the Sunday evening. This, of course, must employ the compositors and printers the greatest part of the Sabbath-day.

parliament, in his time, against them: but if we admit that Sunday papers ought to exist, for the sake of the revenue, would not other tradesmen benefit the revenue, in as great or a greater proportion, if they also carried on their business on the Lord's day? —Admitting so vile a principle, the national religion itself might be totally suppressed, and all monies paid for its support might be added to the revenue; the Lord's Day might be erased from the Calendar, and the custom-house become the only national temple!

But the ungodly gain of the Sunday newspapers, whatever may have been its amount, never can truly profit the nation. Whether his Majesty's present ministers would or would not imitate the late minister in protecting the Sunday papers, and whether they are or are not inclined to comply with the wishes of the people, does not alter the propriety of either a petition to the King, or an application to parliament; his Majesty having expressly declared, in his proclamation, that he will punish all persons, "of whatsoever degree or quality, who profane the Lord's Day, and give evil example to his subjects; especially those who are in places of honour or authority, or employed near his royal person," &c. The Society for the Suppression of Vice would, no doubt, exert themselves, as they have adopted the King's proclamation in vindication of their institution, and made it the preface to a report of their useful proceedings. Arise, then, ye ministers and servants of God! ye neither want numbers nor respectability — it is a good cause — and while others of his Majesty's subjects can approach his throne, or his parliament, from time to time, on worldly *claims* of honour and advantage, O that it may be yours to make a public exertion for the honour of God and of religion! to supplicate a measure which is perfectly reasonable, lawful, and proper; — a measure which will release an industrious class of men (the London newsmen) and their servants, from the slavery they have long endured, of being obliged to serve the Sunday papers; and a measure which will surely tend to bring down the blessing of Heaven upon our native land, and be a means of its preservation in a time of real difficulty and real danger: — namely, — nothing less than the total extinction of the printing, publishing, distribution, and sale of newspapers on the Lord's Day.

A Lover of Religion and of Public Order.

PROPHECYINGS.

In the reign of Queen Elizabeth there were public theological exercises, called *Prophecyings*, which appear, in a religious view, to have contributed greatly to the information of the minds of both ministers and people. As the account given of them by Lord Bacon may prove new and interesting to some of your readers, I here verbally copy it. —— "The ministers within a district

did meet upon a week-day, in some principal town, where there was some grave ancient minister, who was president, and an auditory admitted of gentlemen, or other persons of leisure. Then every minister, successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour, or better, and in the whole, some two hours; and so, the exercise being begun and concluded with prayer, and the president giving a text for the next meeting, the assembly was dissolved; and this was, as I take it, a fortnight's exercise, which, in my opinion, was the best way to frame and train up preachers to handle the word of God, as it ought to be handled, that hath been practised. For we see orators have their declamations, lawyers have their moots, logicians their sophisms, and every practice of science hath an exercise of erudition and initiation, before men come to the life; only preaching, which is the worthiest, and wherein it is most dangerous to do amiss, wanteth an introduction, and is ventured and rushed upon at the first."

The good Archbishop Grindal was sequestered from his office, and confined to his house, by an order of the court of star-chamber, for refusing to suppress them.

ANECDOTES.

I LATELY met by accident an old man (upwards of 80) who had been many years a private in the Scotch Greys, and was a native of Scotland. On enquiry, he informed me that the regiment to which he belonged, at the time of the rebellion in 1745, was in Flanders, and was not amongst the troops who returned under the command of the Duke of Cumberland, for the suppression of it. I asked him, if he had ever seen Col. Gardner? he answered, that he had often; — "that he was a noble gentleman, and always marched at the head of his regiment to church or chapel, as opportunity offered; and also, "that the Colonel had given his men a Bible each; and to prevent its being sold, or improperly used, he expected it to be produced and held up in the hand, as often as an inspection of arms and accoutrements took place.

Should this Anecdote come within the perusal of any naval or military officer, its language to him is the same as that of our Lord, — "Go, and do thou likewise!"

With such officers, sailors and soldiers, taught by the word of God, our infidel enemies would be the more certainly discomfited; profanity and immorality would quit our navy and army; the king's throne would increasingly flourish, and our God would be our glory.

T. L.

A NOTORIOUS swearer, who was a sawyer, being employed in cutting coffin-boards, and finding one of the pieces of timber out of which they are cut harder than usual, said to his companion, "This is a d—d hard piece; it will make somebody a d—d good coffin." He had no sooner uttered these words, than he fell backward, and expired immediately. It is remarkable, that his own coffin was made from that very piece of wood of which he had been speaking.

Serious matters, like death, should never be spoken of in a light and jocose, much less in a profane manner.

The Insolence of Infidelity silenced by the Testimony of Truth.

A SCOFFING infidel, of considerable abilities, being once in the company of a person of weak intellects, but a real Christian, and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following question to him: — "I understand, Sir, that you expect to go to Heaven when you die: Can you tell me what sort of a place Heaven is?" 'Yes, Sir, replied the Christian, *Heaven is a prepared place for a prepared people*; and if your soul is not prepared for it, with all your boasted wisdom you will never enter there." —

'For vain applause transgress not scripture rules;
'A witty sinner is the worst of fools.'

ANOTHER of the same insolent tribe once accosted a poor but pious woman, by saying, "So, I find you are one of those fools who believe the Bible!" 'Yes,' said she, 'and with good reason, while so many infidels exist, to prove the truth of its testimony, that, *in every age, there will be a generation of fools, like you, to blaspheme it!*'

Should there appear to be a degree of tartness in the above reply, the reader will remember that Solomon hath said, it is sometimes necessary to *answer a fool according to his folly*.

QUERIES.

Various Correspondents request Explanations of the following Texts of Scripture:

NUMBERS xxiv. 17, "I shall see him, but not now," &c.
Luke xiv. 26, "If any man hate not his father," &c.
Acts ix. 7, compared with xxii. 9.

Mr. Editor, — A CONSTANT READER requests some of your kind correspondents to give a few thoughts on these words, in Psalm cxix. 67: *Before I was afflicted, I went astray; but now I have kept thy word.* And also to explain Eccl. iv, 5. *The fool foldeth his hands together, and eateth his own flesh.*

F. W. B.

Obituary.

The Remarkable Experience of
MRS. ANN RAY, OF KINGSLAND.

[*Chiefly written by herself.*]

I was born in the year 1733, of reputable parents, at Ipswich, in Suffolk. My mother died when I was only six months old: my father when I was nine years; and left, besides me, two sisters a little older than myself. The Lord took us up from our infancy: I was nursed well; which I now look upon as a great mercy. We were put to boarding-school at St. Edmund's Bury during my father's life; but when he died, having failed a few years before, there was nothing left to bring us up; but our relations, being prosperous tradesmen, the Lord inclined their hearts towards us. My sisters were first taken by two different aunts to bring up, and I seemed to be left; but at length Providence inclined the hearts of several relations to put me out to boarding-school, for useful learning only; where I continued till I was thirteen.

I was more or less under conviction during my childhood and upwards, wishing to be better, but not knowing how. When I went to be confirmed by the Bishop, though the minister of the parish was a relation, he did not instruct me in the nature of the ordinance, as I felt I wanted; for he supposed my godmother, who was my second cousin, had sufficiently informed me.

At fourteen, I was put to a widow, to be better qualified to go out into the world. She pointed me out a prayer of Thomas a Kempis, which she advised me to use. I did so, most sincerely; for I had a general persuasion in my mind, that if I prayed, God would hear and answer; and so I found it, blessed be his name; for that prayer was actually answered many years after.

From the widow's, I went to be teacher to three of Bishop B——'s young daughters. The Bishop was then dead, and I was not quite fifteen. My mother (for so I call my godmother, who acted the mother's part) was rejoiced to see me so well placed, at so early an age, and taken entirely off the hands of my friends; and indeed it was marvellous to me. None but my heavenly Father could have provided such a situation for a helpless orphan; but his kind providential care has been unremitted towards me from my infancy to the present moment. With the Bishop's widow I lived two years and an half, very acceptably and very comfortably; for it was a place of mental improvement, as I always sat in the parlour, and our time was spent in needle-work, reading useful history, &c. I look back on that season as a peculiar favour from the Lord, as by it I was screened from many snares incident to young people, who are thrown into the world.

From thence I lived half a year as shopwoman with a relation, in a large way of business, which by no means suited my turn of mind. I therefore went to be teacher at a boarding-school in Norfolk, where I continued ten years. Having a weak constitution, and almost always ill health, I was under constant apprehensions of dying; being convinced I was unfit, and never thinking myself so good as I found other people thought me. At length, by the good providence of God, Hervey's Theron and Aspasio was put into my hands. I was astonished at the doctrine of imputed righteousness; and equally so to hear the author extol the Bible so much, point out the beauties of its history, the sublimity of its poetry, and recommend it as containing all that is excellent in wisdom and knowledge to suit a fine taste; for I never supposed all these were to be found in the Bible. Then his explanation of some of the Levitical institutions quite charmed me: I thought if there is so much to be found in that book, I will read it with great attention. But how, thought I, do I know that the religion of the Bible is divine? If I should take a deal of pains to study

it, and at last it should prove a fable, I may as well save myself the trouble. However, I took up the Bible, in order to begin it; and my eyes and my heart were fixed upon these words: "Open thou mine eyes, that I may behold wonderous things out of thy law!" I was stopped with this reflection, If David had need to have his eyes opened to understand the Scriptures, I am sure I have need. I will, therefore, pray so too. Accordingly I lifted up my heart in those words, under a sense of my want of light. I then began Genesis and St. Matthew. I read on, day after day, with prayer, comparing what passed within and without with what was there written. While reading our Lord's Sermon on the Mount, I was enabled to discern the spirituality of his precepts; and was convinced that the religion of Jesus was divine.

I now strove with all my might to fulfil this holy law; and beheld myself in this glass every evening, which discovered my deformity more and more; and I thought I saw myself grow worse, instead of better. During this law-work, which lasted a great while, I went, in the school vacation, to the house of a gentleman, whose wife was a religious woman, and had often spoken to me about being good. Having a great opinion of this lady's judgment in religion, I asked her opinion of Mr. Hervey's Dialogues. She reprobated them at once, particularly the doctrine of imputed righteousness. I thought myself it was a very odd kind of doctrine; and I had better not go on with them. She said by no means. Accordingly I sent the books home. Soon after this the Lord visited me with a fit of sickness; and while I was musing upon my deplorable sinful state, I said to myself, "If I should die now, and attempt to go to Heaven, as God is a just and holy God, he cannot justify such a sinner as I am, so as to admit me there; therefore, I cannot go to Heaven!" In the multitude of the thoughts of my heart, I recollected Hervey's doctrine of imputed Righteousness. O, thought I, if that be true, and Christ's righteousness may be imputed to me, then, though God is just and holy, he may justify, accept me, and admit my abode with him for ever. I therefore borrowed the books again; and prayed before I began, that if the truth was there, I might perceive it. I read the third volume over twice, with the greatest attention; and was charmed with it. I also kept going on with the Old and New Testament. The spirituality of the divine law was more clearly revealed; and, trying my words and actions by it, my soul died, as St. Paul says, to all hopes of life and salvation by it; and the Lord drew me to himself by the gospel; for as I read the Scriptures, the promises greatly encouraged me; such in particular as the following: "If any man will do my will, he shall know of the doctrine whether it be of God. If any man lack wisdom, let him ask of God who giveth unto all liberally, and upbraideth not," &c. I firmly believed these promises; and went on upon the strength of them, seeking, striving, praying, and reading.

I had been passionately fond of dancing, and had often wondered what those people had to make them happy that never danced. I attended concerts and balls with the young ladies of the school, and was never tired of dancing. While I was studiously employed in private as above, and laboured to keep the whole law of God, I felt these amusements a hinderance; but then I thought the next time I went, I would think of Death and Judgment all the time (so foolish was I and ignorant!) but as soon as the music began, away fled the thoughts of eternity. After I had made this trial several times, I saw I must either give up my religion, or my pleasures. I had often before made good resolutions, and as often broke them; and this love of music and dancing was such a strong cord of iniquity, that I thought nothing short of a vow would break it from my heart. I therefore vowed never more to go to one. Soon after this, a private ball was made in the town; and I was asked to it. I immediately promised to go, entirely forgetting my vow; but as it soon after occurred to my mind, I was distressed beyond measure; and la-

boured to get off, but could not. I went, in the anguish of my mind, and the first foot I set into the room, I said within myself, now I have set my foot in Hell, and shall certainly drop into the pit. I danced all night, but expected to die every hour. When I got home safe and well, I was so struck with the goodness of God in sparing me, that it wrought an effectual cure: — all the world could not have gotten me to another dance. Praise the Lord, O my soul! exalt and extol him above all, for ever!

In the course of our school vacations, I was again at that lady's house who had advised me not to read Hervey. She asked me one day, if I ever prayed to Christ. I paused, and ran over in my thoughts the tenor of my prayers; and answered I did. She replied, she had asked that question of a serious person, who said, "No, to be sure!" This was another new doctrine which I had never heard, or thought of; and it roused all my attention. When I retired in the evening I was in great agitation, thinking, that if I prayed to him, and he was not God, I was an idolater; and if he was God, and I did not adore him as such, then my worship was not as it ought to be. Then I said to myself, I will kneel down, and pray to Christ alone; and if he be God, let him answer me; if he be not, I shall know. With this impression I knelt down, and was answered in a way that satisfied me on that point. I could not dispute, but held fast my opinion; and said I was sure Christ was God. My kind friend reproved me, — said how should I know that, as I had not studied both sides of the question. I call this friend a kind one, for she was eminently so to me, and a most amiable woman in herself. It grieved me, therefore, that I was constrained to differ so widely from her; and I said to her one day, "My dear Madam, you will certainly love and adore the Saviour one day or other." But I cannot tell whether she ever did: neither did I then love him myself; but I worshipped him in the dark, and had a kind of distant esteem for him.

Through grace, I was enabled to go on reading the Scriptures and praying; and often wished that the Lord Jesus would call me as he did Andrew, Peter, &c. I withdrew from company as much as my situation admitted, and spent much time in retirement; but I felt myself worse and worse; and at length began to despair of attaining the object of my wishes. At this juncture, a Methodist woman from London drank tea with us. She directed all her discourse to the governess, talked much in a religious way; and, among other things, recommended prayer; and said, by way of encouragement, that Elias was a man subject to like passions with us, — that God heard and answered him; and so he would us as freely as he did him. Now, tho' I had received many answers to prayer; yet this remark thrilled thro' me as a cordial, and inspired me with fresh courage: but I said nothing; for none but God and my own soul knew what passed within. I thought if any one knew how wicked I was, they would never speak to me. When the woman withdrew, she left a few pamphlets with the governess to read, who asked me if I would look at them. With the greatest indifference I said I did not care if I did; and took two or three of them directly into my closet, and argued thus with myself: That I had heard a great deal against these Methodist people; but knew nothing of them; that they might be bad, or they might be good, so far as I knew; and, therefore, if there was truth in them, I should be willing to see it; and prayed that I might. — The first little book I opened, was the Experience of one W. C. who related his distress of soul exactly as I then felt: that in this distress he strolled one morning into the Tabernacle, just as the minister took this text, "Jesus Christ, the same yesterday, to-day, and for ever." He said he then felt something in the words he never felt before; and that he was persuaded and enabled by the Holy Spirit to come to Christ by faith, as a lost sinner; and that so coming, the God of hope filled him with all joy and peace in believing. — The coming to Christ as a lost

sinner astonished me beyond measure: and I said this is too good news to be true. If any one may go to Christ, because he is a lost sinner, I am sure I can go; for I know I am lost; but this cannot, cannot be! While I was thus ruminating, it was suggested to my mind, as by a small still voice within me, "Try, try to go to Christ as a lost sinner!" Upon which I said to myself, 'Well, I am lost as I am; and I can be but lost if I thus go.' I therefore flung down the book, fell upon my knees, and cast my lost soul upon Jesus Christ; and oh! wonderful to tell, he filled my heart with joy unspeakable and full of glory; and I cried out, "Now I have got what I wanted,—I have got Christ! Oh, sing praises! sing praises!" The change that took place upon my heart at that time was this: I prayed, I read, I communicated, and at times had some sweet moments, which I used to compare to my much-loved pleasures, and think they far exceeded them: yet, in general, my religion was all up-hill work: I rowed against the stream, and often fainted; but now all was pleasant,—all duties delightful! Now he had set my heart at liberty, I ran the way of his commandments with great alacrity. In short, a divine principle of love to my adorable Saviour, who had thus graciously snatched me as a brand from the burning, with an esteem for his word, his ways, and ordinances, took such place in my heart as never wholly to leave me since. This manifestation of redeeming love and mercy took place in the spring of the year 1760. Now my understanding was opened to behold some of the wonders of his law in the sacred pages, particularly him who fills every page, the Lord Jesus Christ, the pearl of great price!—I walked in sweet peace and serenity of mind for some weeks, none but God and myself knowing what had passed on my soul, when the small-pox set into the school, and nine of the ladies fell ill of it. As I had never had it, there was no doubt of my being infected; and I concluded I should die; for I thought the Lord had been thus gracious to me, because he was then going to take me to himself.

(Contrary to our usual custom, we have admitted, at the pressing instance of a much-respected friend, this extended account of a pious woman; the rest of which we are obliged to postpone to the next Number.)

RECENT DEATH.

DIED, on the 26th of May, suddenly, at his house at Highbury Place, Islington, in his sixty-seventh year, the Rev. John Ford, M. D. well known formerly in London as an eminent physician, and of late as a minister in Lady Huntingdon's connection, of which he was a devisee or trustee. The day preceding his decease, he attended service morning and evening, as usual, at Spa Fields chapel; and appeared in as good health as in general. He rose next morning without any apparent alteration, and retired to his study; and it is supposed he dropped, together with the chair in which he sat, having his Greek Testament in his hand. The noise of the fall alarming part of the family, one of his servants immediately went to his room, and found him drawing his last breath. It is believed that the Doctor expected that his departure would be sudden; and it could not perhaps have been more easy. His remains were interred in a vault in Bunhill Fields, on Monday the 2d of June, attended by the Rev. Messrs. Bennett, Horn, Kirkman, and Roby, several relatives, the surviving devisees of Lady Huntingdon in town, and part of the Committees of her Ladyship's chapels in London. Mr. Kirkman read the funeral-service; and Mr. Horn, tutor at Chesbunt College, delivered a short address at the grave. Mr. Roby preached a sermon on the occasion at Spa Fields chapel; as did Mr. Bennett at Sion chapel, on the 8th of June.—We hope to be able to give some further account of this excellent man, whose life was a uniform testimony to the truth which he so long professed.

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters to Dissenting Ministers, *and to Students for the Ministry, from the Rev. Mr. Job Orton. Transcribed from his original Short-Hand, with Notes, Explanatory and Biographical. To which are prefixed, Memoirs of his Life. By* S. Palmer, 2 vol. 12*mo.*

FEW works more interest the curiosity of Readers than the private Letters of a celebrated Author. Such was Mr. Orton: deservedly celebrated for many excellent practical works, particularly his Discourses on Eternity,—to the Aged, &c. Here we are admitted to a public audience, and hear the precepts of heavenly wisdom from his lips. But in these letters we are admitted into his closet, favoured with his private friendship, and hear his opinions of men and things freely, and without reserve. Opinions, indeed, which we do not always approve,—opinions which shew him to be a man of like passions with ourselves; sometimes contracted in his views, and narrow in his sentiments. We refer to the fears and jealousies he expresses respecting Methodists and *lay*-preachers, and his great anxiety for the *Dissenting* interest. We were also surprized at the satisfaction he expresses in the popularity of some ministers, confessedly not evangelical. At other times, however, his views enlarge; he breathes ardent wishes for the salvation of mankind, and gives a variety of excellent advice to those appointed the instruments of that salvation. The letters to Mr. Hughes, late of Bury, are peculiarly faithful and affectionate, and should be read by every student in the kingdom. We indeed consider ourselves and the public much indebted to the ingenious Editor who prepared them for the press, and who has subjoined some useful and entertaining Notes. To support our favourable opinion, we give an Extract containing sentiments which ought to be written on the heart of every preacher.

"The gospel is the religion of guilty creatures. A revelation supposes ignorance, guilt, and weakness; and the *Christian* revelation is grounded upon this circumstance, and represents the blessed God as forming a wise and kind design, to recover his degenerate creatures to holiness and happiness, by his son Jesus Christ. If the gospel be any thing, it is a great thing; it is indeed every thing, and its leading truths and principal motives ought to run through every prayer and sermon; without which it is impossible any prayer should be a Christian prayer, or any preacher a Christian preacher. Persons of lively parts are apt to be fond of those sentiments and methods of address which are new and fashionable; to commend them in others, and cultivate them themselves, without considering what is true, what is becoming their character and station as ministers, and what is useful. They are prone to despise the sentiments and way of our fathers, and those of the present age who still adhere to them; and thus they run into the contrary and more dangerous extreme. When they get out of an ancient mistake, they know not where to stop."

The Christian Spectator; *or Religious Sketches from real Life, &c.*

THE title of Spectator ranks so highly in the estimation of the public, that we felt disinclined at first to peruse the little work which now falls under our review; supposing the name to be assumed for the mere purpose of selling the Author's production. We are happy to assure our readers of our agreeable disappointment, and to commend the contents of the "Christian Spectator" to their serious regards. The writer has selected a variety of popular and interesting subjects in his papers, to all of which he has given an instructive and religious turn. We particularly admired those entitled the Farm-house, the Adieu, the Convict's Tale, and the Stage Coach.

It is at once a desirable and rare attainment to make the common occurrences of human life the occasions of pious reflection and edifying advantage: for, on the one hand, that power of holy vision is to be coveted, which "sees God in every thing;" and, on the other, there is some danger of degrading the grand realities of the unseen world, by grovelling and trivial associations. In this pocket volume, however, the singular attainment is displayed. The following extract will at once justify our opinion, and gratify our readers.

"We knocked, and the door was immediately opened to us. We entered the habitation, and pronounced upon it the blessing of peace: and (as we soon afterwards found) "it was

worthy;"—it was a house where God was known; a house, where the Redeemer was loved and worshipped. The good man of it resembled a patriarch of old,—in appearance not a little, but in temper, manners, and conduct, more. His head was silvered over with age, and his presence at once excited sentiments of love, veneration, and confidence. Being immediately acquainted with our situation and our errand, he kindly bade us welcome in the name of our God. Refreshments, the best which the house could afford, were set before us; our wet and soiled clothes were exchanged for dry and clean garments; and a cordial invitation was given to rest there that night. There was so much benevolence, simplicity, and godly sincerity apparent in our host, that his offer was gladly accepted, and we soon forgot the distress we had experienced without, in the comforts we enjoyed within. As we passed through the kitchen, we observed a young woman sitting over the fire, pale and emaciated, having her head "bound about with a napkin." Her languid eye was fixed on the embers that glowed at her feet; and even the entrance of three strangers failed to excite the smallest attention. She has done (thought I) with all earthly things;—she expects soon to be removed to a better world, and is therefore regardless of any event which takes place in this. "Poor girl!" said our host, "she is wretchedly ill, and there seems little hope of her recovery. But she is humble and submissive here, and will, I trust, be happy hereafter." "God grant it!" (I exclaimed) "for "the merits of His dear Son!"

And now being seated, and sheltered for the night, we entered upon various pleasing and profitable topics of conversation. Congeniality of sentiment gave additional relish to our talk; and, thus employed, the minutes passed sweetly and rapidly along. Our discourse was at length interrupted by the voice of melody, issuing from an adjoining room. It was a hymn in honour of the Great Redeemer; and three persons evidently bore a part in the sacred song. The effect was wonderful. It reminded me of those fabled scenes of enchantment, the relation of which, in early life, was wont to fill my mind with rapture and astonishment. In so secluded and so wild a spot; in the bosom of an almost inaccessible forest; and at a still and solemn hour, when the greater part of mankind were buried in sleep; after having encountered such dangers and difficulties, from miry roads beneath, and from wind and rain above; in such a situation, and in such a night as this, suddenly and unexpectedly to hear such sweet and sacred strains, startled, delighted, and amazed me.—"Christ, I perceive," (said I) "has a people to serve him in the lone desert, as well as in the crowded town. No place is too obscure for His visits; no retirement can conceal from his eye the object of His love.—But whence" (I asked) "is this? whose voices are these, which ascend in pleasing harmony to Heaven?"—"It is my son," replied my host, "with my little grandson, and that poor young woman, whom you noticed and pitied, as she sat by the fire-side: for, though unable to converse with the family, she *will* find strength and spirits to sing praises to her God."—'Shame' (thought I) 'on my ungrateful heart; which even when my hill stands firm, and the voice of joy and health is in my dwelling, often refuses to offer to the Lord its tribute of love, thankfulness, and adoration. I will endeavour to remember this incident as long as I live, and pray that it may not be lost upon me. In the mean time, let me embrace this opportunity of employing the best member that I have in my Saviour's service. Let me join these humble choristers in their attempts to glorify their Lord,—

"And chace the moments with a serious song."

I did so:—and, to the present hour, the notes still sweetly vibrate on my ear."—

Memoirs of a Female Vagrant, *written by herself, with Illustrations, &c.*

THE pure Spirits in Heaven and the church on earth, mingle their joys and anthems when sinners repent. As the tidings of their conversion are spread throughout the regions of perfect purity, we can discover no reason why similar intelligence should not be published abroad in this lower world. It encourages the weeping penitent, excites the saint to praise, and extends the glory of the Redeemer. Spiritual pleasures, thus awakened in the regenerate bosom, must be heightened in proportion to the aggravated guilt of the returning prodigal, till, with a mixture of astonishment and delight, the lips exclaim, "Is not this a brand plucked out of the fire?" While, however, such events add to the sum of Christian happiness, we do not think it is of any service to the minds of others to be made acquainted with

all the grossest crimes of a character, previous to its moral change. It is possible to communicate the idea, that the sins of an unconverted state have been of scarlet dye, without tracing and describing their actual commission, through a succession of many years. And as the respected Editor of this pamphlet, has already suppressed some passages in the original, we could readily have given him the liberty of omitting several more.

The Memoirs present us with a remarkable instance of conversion in one of the "chief of sinners;" a young person, who, after being abandoned to the worst of vices, was at length reclaimed by divine grace, from the error of her ways. In the early part of her life, she became connected with the gypsies, and continued several years with that wretched class of "houseless royers." Although she seems to have been the subject of frequent convictions (which were probably owing to the instructions received at the Rev. G. Whitfield's school at Tabernacle when a child) yet, she does not appear to have been effectually taught of God till she attended the meeting at Stony-Stratford, and afterwards read Alleine's Alarm to Sinners. Removing at length to Olney, she joined the Church under the pastoral care of the Rev. Mr. H., and died an honourable member of that religious community.

The illustrative notes and conclusion which accompany the narrative, are certainly well calculated to prevent such unfavourable impressions as might have been apprehended from the narrative alone.

Missionary Transactions, No. xv. *Price* 1s.

This Number contains the conclusion of the Journals of the Missionaries at Otaheite; a general account of which we gave in our Magazine for June: it also contains the Journal of the Missionaries Cran and Desgranges, while they resided at Madras, and afterwards at Visigapatam, the present scene of their labours. The favour which it pleased God to give them in the eyes of gentlemen who could further the object of their mission, is very remarkable, and encourages a hope that a wide and effectual door is opened for the Missionaries in that populous region of the earth.

We are extremely gratified to observe, that several clergymen and gentlemen in the East Indies discover a laudable zeal for the promotion of religion. The Rev. Dr. Kerr, particularly, senior chaplain at Madras, is publishing a series of Religious Tracts, from which the most beneficial effects may be expected.

The Missionaries had the pleasure of meeting with a young Arabian, Nathaniel Sabat, who was born in the neighbourhood of Jerusalem. He now professes the Christian faith, and finds great delight in reading the New Testament. He attends our brethren daily, to perfect himself in the English language, which he begins to speak. He has been very ill; but should he recover, he expresses a strong desire to translate the Scriptures into the Persian language; and to give up a lucrative place, which he now holds, to become a Missionary.

Dr. Taylor and Mr. Loveless arrived at Madras before the brethren Cran and Desgranges left it. Dr. Taylor is gone to Serampore, to confer with the Baptist Missionaries. Brother Loveless, in the mean time, preaches in the Black Town, at Madras.

This Number is enriched with some notes, which throw considerable light on the state of things in India; and the next Number, which is expected shortly, will, we hear, contain an interesting Journal of Mr. Ringeltaube, at Tranquebar; in which some curious particulars of the customs of the Hindoos will be narrated.

Lectures *on some Passages of the Acts of the Apostles. By J.* Dick, A. M. *one of the Ministers of the Associated Congregation, Shuttle Street, Glasgow. Price* 7s.

Some years ago, Mr. Dick appeared before the public with much respectability, as the author of a treatise on the Inspiration of the Old and New Testament. The present volume will not detract from the fame which he then so justly acquired. It contains sixteen discourses, by way of exposition of some of the most remarkable passages of the first fifteen chapters of the Acts of the Apostles. The reader will everywhere meet with good sense and sound theology, wrapped up always in neat, and frequently in elegant language. The subjects are—the Resurrection and Ascension of Christ, — The Day of Pentecost, — The Formation and Order of the Primitive Church, — The Lame Man cured by Peter and John, — Peter and John examined by the Council, — Ananias and Sapphira, — The Council of Gamaliel, — The Institution of Deacons, — The Martyr-

dom of Stephen, — The History of Simon Magus, — The Conversion of the Ethiopean Eunuch, — The Conversion of Paul, — The Conversion of Cornelius, — Herod and Peter, Paul and Barnabas, at Lystra, — The Council at Jerusalem.

As a specimen of the composition, we subjoin the following extract from the sixth discourse:

"On these instances of unsuccessful insurrection and imposture, Gamaliel founds the following advice, which he gave to the council: — 'And now I say unto you, Refrain from these men, and let them alone; for if this council, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' He dissuades them from violent measures, as unnecessary or impious. If the new religion was of God, its progress could not be retarded by their opposition; which would involve them in the guilt and ruinous consequences of contending with Heaven. If it was a human contrivance, it could not long maintain itself against the evidence of truth. Such is the counsel of Gamaliel; but justice is not done to it, if it be considered as a general rule, applicable to every case which may arise. Neither Scripture nor experience will warrant us to affirm, that a work or imposture of man will always come speedily to nought; or that a work of God will always prosper, whatever obstacles are opposed to it; not indeed from any want of power to remove those obstacles, but from causes to us perhaps unknown, which may induce him to resist. Christianity itself, has, in some instances, been overthrown by the united activity of Error and Force. Witness those countries in which there were once many flourishing churches, but where Mahometanism is now the established religion. The reformation from Popery is regarded by every Protestant as a work of God; but is now successfully resisted in some nations of Europe, in which it had met with a favourable reception, and promised ultimately to prevail. On the other hand, we can produce works undoubtedly, not of God, of which the success has been extensive and permanent.

"The reign of Antichrist, the adversary of God and his Son, the patron of Error, Idolatry, and Wretchedness, once extended over a great part of Europe; and is to last, according to prophecy, during 1260 years. The religion of Mahomet was contrived by the impostor himself, who at first persuaded, with some difficulty, his own relations to embrace it; but having been, by various means, disseminated among the neighbouring tribes, it passed the limits of Arabia, and, spreading over the eastern countries with the rapidity of lightning, it is now established throughout the whole extent of the Greek empire, the former seat of Christianity. It has already subsisted during the long period of nearly 1200 years."— P. 151—153.

In the discourse on the fifteenth of the Acts, which contains an account of the Council at Jerusalem, we find the sentiments of a temperate, but stedfast Presbyterian. It is known to every adept in church government, that from this chapter, that denomination argues for the divine right of their ecclesiastical polity.

There is an inequality in the discourses; nor can it be otherwise. It is in no man's power to succeed equally at every time, and on every subject. When a person publishes a volume of miscellaneous sermons, he selects those in which he thinks he has succeeded best: but when a series of discourses is to be delivered on given subjects, in a regular course, and at a fixed time, the preacher must sit down to study, or ascend the pulpit, at the appointed time, in whatever frame his mind may be; and afterwards present his labours to the public. This defect is common to Mr. Dick with all who have printed similar discourses.

The Encouraging Aspect of the Times, *or the Christian's Duty to study the Prophecies of Revelation in Connection with the Events of Providence: a Sermon preached in Orange Street Chapel, Portsea, Feb.* 26, 1806. *By* John Griffin, 8*vo*, 1*s*.

FAST Sermons are most commonly like the news of the day, which entertain and occupy the mind for a little while, and then sink into oblivion: but the present is a splendid exception, and furnishes matter of lasting improvement. The text is Mat. xvi. 3. The design of the preacher is to shew, "1st, That it is the duty of Christians in general to be studiously observant of those circumstances which may constitute the signs of the times; — 2dly, That there are some things necessary to be attended to, in order to understand these signs; — 3dly, That there are several useful purposes to which an ob-

servation of these signs should be applied."

In illustrating and confirming these propositions, Mr. Griffin takes a wide and extensive range, and brings forward a vast mass of seasonable and important matter. By some, Mr. Griffin may be considered as partial to his native country in an excessive degree, and to augur better things for us than they think are likely to be our lot; but let them weigh the matter well, and observe on what he rests his conclusions and his hopes. The present state of the moral world is held up to view in a good light. Remarks of singular utility are introduced on the scheme, accomplishment, and design of prophecy; and the plans of the divine government, which are partly in a state of fulfilment, and partly still on the unerring record of predictions, are exhibited with a beauty and force which much delight every candid and liberal mind. The benefits which the world has received from the religious, moral, and political principles, which, by the growth of centuries, have struck their roots deep in the British isle, and which it is likely to receive in a still more extensive degree, are delineated in a masterly manner. The result is, that from a chain of reasoning, which every one will wish to be strong as adamant, Mr. Griffin infers, that Great Britain, while she continues to be the friend of religious liberty, and to encourage and patronize the propagation of the gospel, and the cause of human virtue, freedom, and happiness, is not destined to be conquered, nor to descend to a lower rank among the nations of the earth. But "woe to the country," he says, "if ever the unhallowed hands of short-sighted, and party-politicians are obtrusively laid upon the ark of God."

The narrow limits of our review will not permit us to enter into particulars: but we beg leave to say, that we have seldom met with a discourse, where a greater number of admirable general principles have been presented to the public eye; and they are expressed in clear, nervous, animated, though sometimes careless, language. We hope the discourse will have an extensive circulation; because, we think, it well be difficult for a person to read it attentively, without receiving instruction or benefit.

A Sermon, *occasioned by the Death of the Rev. Abraham Booth, preached in Little Prescot Street, Goodman's Fields, by* James Dore: *and a short Memoir of the Deceased, incorporated with the Address delivered at his Interment, in Maze Pond, by* John Rippon, D. D. 8*vo*, 2*s*.

Of Dr. Rippon's Address, it is unnecessary to give any opinion, as the extracts from it in our Memoir will enable readers sufficiently to judge for themselves of its valuable contents.

Mr. Dore has taken a text (Num. xxiii. 10.) which has been too often adopted, on such occasions, for us to expect much novelty in its discussion. It contains, however, much better recommendations, evangelical truth, and a faithful, affectionate, and animated address to the consciences of his auditory. The following passage struck us as equally original and beautiful:—

"Let us, then, justify the wish of Balaam, by illustrating the principle on which it proceeds; — that, "in the article of death, the righteous have glorious prerogatives." The truth of this principle is generally admitted. We do not hear men exclaiming, "Let me die the death of the *philosopher!*" in whatever terms they express their admiration of his talents, his experiments, and his discoveries: — or, "Let me die the death of the *warrior!*" with whatever ardour they celebrate his martial virtues and his military atchievements: — or, "Let me die the death of the *statesman!*" whatever encomium they may be disposed to pass on his political abilities: — No, "Let me die the death of the righteous!" is their language."

A Letter addressed to the Right Hon. William Windham, on the Subject of exercising Volunteers on the Sabbath Day. By a Lord of Parliament.

Observations on the Plan for Training the People to the Use of Arms: with reference to the Subject of Sunday Drilling, by Thomas Gisborne, M. A. 8*vo*, 1*s*.

We are happy to see a lord of parliament and a clergyman of the establishment coming forward, on the first alarm of a measure proposed for adoption by the Legislature, and exposing, in so judicious and decided a manner, the extreme evil of Sunday-Drilling.

From the former of these valuable pamphlets we extract the following passage:

"The point to which with so much earnestness you are besought to give

your attention and aid is, maintaining due observance of the Sabbath. It has been the practice for some few late years, to call out the volunteers on the Sabbath-day, and on that day train them to arms.—When this deviation from the legal and religious usage of keeping holy the Sabbath-day first commenced, it was justified by necessity. But the use of arms is now well understood by our people: superseded, therefore, is the necessity of violating the legal and religious sanctity of the Sabbath; and, as the necessity for so doing has ceased, prevented for the future should be the practice. And it is, Sir, in your power, to be very instrumental in preventing that practice. You intend calling out the lower orders of the people six-and-twenty days in every year, and giving every man a shilling on every day of his being exercised in arms. Introduce into your Bill but these words:—"Provided always, that Sunday shall not be one of those days, unless the Volunteers shall be actually embodied for six-and-twenty successive days; in which case they shall on Sundays receive a shilling, but be as much exempt from exercise as his Majesty's regular forces:"—introduce but these words, and the reform will of course ensue.

We present our readers also with a short extract from Mr. Gisborne's Observations:

"Destroy the Sabbath and you destroy religion; destroy religion and you destroy morals, property, ranks, parliaments, and thrones. In combating the tremendous power upraised by the revolutions of France, will you enter the track by which revolutionary France has advanced through anarchy to slavery? To abrogate the Sabbath was one of the first steps in her progress. Imitate her conduct, and you approach her calamities. To infringe, without over-ruling necessity, the sacred rest of the Lord's Day, is to introduce universal relaxation of principle. Will not the peasant esteem the housing of his little harvest, or the timely sowing of his seed, a higher and nearer interest than any benefits which he will discern as results of the drill? How pernicious also, in the judgment of every serious Christian, are the consequences of disturbing by military exercises the calm composure of soul, the devout meditation, the spiritual affections, which the Sabbath is designed to promote and cherish as essential to the fulfilment of the duties and the attainment of the blessings of the day!"

We are glad to hear that some persons eminent in station and character, have joined issue with these worthy writers, and that the obnoxious measure is said to be abandoned.

We shall only add, that we have seen an address to the public (on the same subject, we believe) from the Society for the Suppression of Vice, including extracts of letters from many pious clergymen in the country, expressing in the most affecting terms, the lamentable effects of Sunday Drilling in their respective parishes. We rejoice in these united efforts of good men to maintain the observation of the Lord's Day, assured that we cannot reasonably hope for the protection of the Lord of Hosts, unless, as a people, we honour his institutions. And if, as we are informed, his Majesty's ministers have yielded to the wishes of the pious community, we think it reflects the highest credit on their wisdom and concern for the public good.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Poetic Garland, sacred to Virtue and Humanity; containing Porteus on Death, Blair's Grave, Gray's Churchyard, &c. with Biographical Sketches and Plates

Two Short Catechisms, mutually connected. By the late Rev. John Brown: to which are subjoined, the Gospel Catechism, the Glory of Christ, and other Hymns. Price 4d.—The First Catechism and the Hymns separately, each at 1s. 2d. per dozen.

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MISSIONARY SOCIETY.

THE Directors have just received Letters from the Cape of Good Hope; one of which, from Dr. Vanderkemp, dated December 8, 1805, states, that the prospects of our worthy brother and his colleague were at that time very gloomy; and they concluded that they should be under the necessity of abandoning the country. "Our frequent applications," says Dr. Vanderkemp, "to the Governor, for permission to return to our congregation at Bethelsdorp, or to continue our Missionary work in any other district of the colony, or to undertake any exploratory excursion into the countries beyond its limits, have been rejected, on account of the outcries of the boors against us, who look upon us as Englishmen, and addicted to the English interest; and, therefore, of a dangerous influence on the minds of the native Heathen! I hope we are willing to follow the Lamb, wherever it shall please him to conduct us; but, at present, our attention is fixed on Madagascar, and the coast of Mozambique: but our constant wish is to revisit our dear and blessed Bethelsdorp, whenever the obstacles which Satan now throws in the way may be removed."

Such also is the language of our valuable brother Read, in reference to the same period: "By former dispatches, you will have heard of our distressing circumstances, in being separated from our dear congregation at Bethelsdorp. Our faith, and that of our dear people, has been tried; so that, indeed, no hope remained of our ever seeing them again; for the storm became heavier and heavier, not only over us, but over the whole Missionary work in this country."

Such was the state of things in Africa when, in the course of that Divine Providence, which often renders the political movements of nations subservient to the interests of the Cross, the British fleet, consisting of nearly sixty sail of vessels in all, appeared on the coast. The English army landed January 4, 1806; and after a sharp engagement with the Dutch troops on the 8th, were, on the 10th, in possession of Cape Town, where the British colours were hoisted. On the 13th, Sir David Baird sent for Dr. Vanderkemp, to consult with him how to dispose of the Hottentot prisoners of war. — Such was the estimation in which the character of this venerable Missionary was held by the British Commander!

The Doctor's letter bears date January 13; in which he says, "To-morrow we hope to find an opportunity of recommending our Missionary cause to his (the Governor's) protection. We have little doubt of his permitting us to return to our dear Bethelsdorp as soon as tranquillity shall be restored in that country! Our hearts," he adds, "are full of joy; — may they also be full of thankfulness, and our lips of praise! Our confidence not turned from the Lord, to trust in external appearances, and in the favour of men; but continue immoveable in him, in prosperity as well as in adversity!"

The Doctor adds, that their intimate friend Van Ryneveld, was appointed by the Governor to a situation of consequence; and from that gentleman's well known attachment to the Missionary Cause, they had reason to expect support and assistance.

Mr. Read mentions, with concern, his having been obliged to draw on the Society for a considerable sum, every article being so extravagantly dear at the Cape. "A single yard of cloth," he says, "is eighty English shillings, and a pair of coarse stockings 20s. and so every thing else. I hope the Lord will deliver us!" He assigns as his reason for leaving Bethelsdorp and coming to the Cape, that his permission to remain at the settlement was only till the Dutch Missionaries (now there) arrived; and that such accusations were brought against Dr. Vanderkemp, that he felt it his duty to appear there, to prove their abominable falsehood. "We have enjoyed," he adds, "much sweetness from Christ together in our sufferings, and we hope to share in the joy. Neither should I have any rest if absent from him, as his years increase, and his infirmities do not lessen."

The Friends of the Missionary Society will, we doubt not, derive from these communications abundant matter of pleasure and praise. The interposition of Providence in favour of the Mission, at a time when various parties of men united in the oppression of the cause, and the translation of power into the

hands of a British, a free, a generous government, which, we trust, will defend and promote the evangelical instruction of the Heathen, are events which demand the grateful acknowledgement of every Christian heart.

MR. KICHERER.

In the month of November, 1805, Mr. Kicherer received a letter from Governor Janssens, requesting him to come to Cape Town, and officiate as a regular minister in one of the vacant churches of its vicinity. When Mr. Kicherer arrived there in February last, he found it in the possession of the English. He had a conversation, however, with the late Governor, and with Mr. Ryneveld, who introduced him to Sir James Baird, who approved of the proposed measure; and requested Mr. Kicherer to choose which of the vacant livings he pleased. Mr. Kicherer, however, declined the choice, and left it entirely to his Excellency. On which Graff Reinet was fixed upon, as being the nearest to the station at Zak River; and it was accepted by Mr. Kicherer, on the condition of his continuing still a Missionary of the Society in London, and the head of the Mission at Zak River.

OTAHEITE.

A LETTER from the Society of Missionaries at Otaheite, dated July 29, 1805, together with their Journal from December 1804 to the above day, have just arrived by the ship Alexander (a whaler) Mr. R. Rhodes, master.

Two English vessels had touched at the island since the date of their last letter, December 12, 1804; but neither of them intending to call there, had brought any communications from England.

In reference to their great and arduous work, they say (alluding to their Journal) "We are sorry to say that you will meet with nothing in it respecting the grand object of our Mission, more encouraging than what we have hitherto been able to make known to you. Instructions continue to be given to the inhabitants of the land in the things of God, but apparently none savingly profit by them; so that as we at first found them, they seem to remain, — gross idolaters, enemies to God by wicked works, without God, without Christ, and without hope: yet it must be confessed, that very many of them have a considerable, though unsanctified, knowledge of the doctrines of Christianity."

From the general strain of their letter, it appears that the want of success, and the want of society, with their long-continued disappointment in not receiving supplies and letters from England, have concurred to render them uncomfortable; so that some of them have entertained serious thoughts of leaving the island. Mr. Jefferson, we are sorry to hear, has but a very indifferent state of health; and was about to return to England in the Alexander, but seems to have been deterred from that step by the great expence. It seems probable, however, that he may retire, when opportunity offers, to Port Jackson; and continue there, or return to his native country, as circumstances may direct.

The political state of the island continues as it was. Peace is enjoyed; but the natives discover a violent propensity to procure implements of war; and will part with property equal to 30 l. or 40 l. for a musket, which is not worth more than 10s. Another of Pomarre's family is dead. Both the King and Queen are in bad health. The Missionaries have sent a great curiosity: *A short letter to the Directors, written by the King's own hand.* He applies himself much to the attainment of the English language; in which he is likely, if he lives a few years, to make a tolerable proficiency; but his subjects have not as yet discovered the same laudable disposition.

We are glad to find, that when Mr. Jefferson was expected to leave the island, the King and his family expressed much sorrow; and also signified their wish that more Missionaries, men, women, and children, might be sent to their country. Otoo (who seems to have changed his name to Pomarre) also desired that pens, ink, paper, pen-knives, a writing-desk, a table, and a chair, might be sent to him from England.

The Missionaries, it appears, have had an opportunity of purchasing a hull; for which they gave 20 l. and of procuring various necessaries for their own use; for the payment of which they have drawn on the Society for 84 l. 8s. in favour of Capt. Barber, of the ship Myrtle, of India.

BAPTIST MISSION IN INDIA.

From the fifteenth number of the periodical accounts, we are enabled to present our readers with an account of the proceedings and success of the Missionary Brethren in Bengal. The preface of this number takes particular notice of the leadings of Providence which have attended the settlement at Serampore, which was an object remote from the intention of the Society, but which has been attended with important effects. The preface is followed by a list of persons baptized in Bengal, belonging to the church at Serampore; from which it appears, that before the close of 1804, about forty natives had professed themselves Christians, three of whom had been called to the ministry; six had been suspended or excluded from communion, and three or four more are considered as doubtful characters; and two are dead. Among the converts are six persons of the order of *Brahmans*. Since the above period several more persons have been added to the church.

From the last account of the Mission, dated Oct. 1805, we learn, that considerable success had attended the brethren during the preceding five months. "We have already," says Mr. Marshman, "baptized fifteen natives; and we have, perhaps, nine or ten inquirers, who give us some hope." Two or three months before, they appointed Krishno to itinerate about Calcutta: he found out, it seems, some persons, who, three years before, had received some tracts, and had derived much instruction from them. Three of these persons are already baptized, and three or four more seem ready to tread in their steps. One of these had been a *byragger*, and had lived upon his holiness, or rather on the gains of it. He once visited the temple of Zugannath Khetre, the grand resort of pilgrims. The lord of the district offered him land, if he would reside there; but he replied, that without Gunga (or Ganges) water, it was impossible for him to live. This great man, by way of respect, clasped him round the neck, and seated him by his side in the public assembly. Yet, to the heart of this devotee of Gunga, we have reason to believe that the gospel has found its way. He gave up his livelihood, threw his byraggee books into the river, and hung up his idol in a tree. Since his baptism, it is said, that being one day short of fuel, he took down the image, cleft it in two, and employed half of it in cooking his dinner.

Beside the settlement at Serampore, there is, about seventy miles from it, a subordinate station at Cutwa, on the Ganges. Here Mr. Chamberlain resides, and many resort to hear the word. Dingapore is another station where a missionary resides, and teaches a school. Sooksaugur is another place where an aged native teaches. They have also schools in several other places.

The Missionaries are proceeding with the translation and printing of the Scriptures. The second edition of the New Testament, in Bengalee, is nearly finished. Of select parts of the Testament, an edition of 10,000 is begun. They have also begun the New Testament in the Mahratta language.

We rejoice to find that the English government of the country has wisely interfered, to prevent some cruel practices which the idolatrous religion of the natives had encouraged; for at Conga-Saugur, a place of great resort, "many threw their children to the crocodiles and allegators, as an act of holiness; and for a person to walk into the water here, and drown himself, is considered as the highest degree of holiness, and securing Heaven immediately." Some of the Brethren went to this place to instruct the people in the knowledge of Christ.

The Missionaries have sustained a great loss in the death of Mrs. Chamberlain, who died at Cutwa, in Nov. last, having been safely delivered of a child a few days before. The account of her death is singularly affecting. She was a pious Christian, and died repeating the sweet name of Jesus, Jesus!

PHILADELPHIA.

JAN. 5, 1806. The new Independent church, South Fourth Street, was opened for public worship. The Rev. J. Hey, stated minister (late of Bristol) preached in the morning from Rev. xxi. 8; and in the evening from Ps. cxviii, 25. Dr. W. Rogers preached in the afternoon, from Luke xiv. 23, last clause. The congregations were numerous, and the services peculiarly impressive. Collections were made, amounting to 450 dollars. The whole expence of the building (which was planned by Mr. Hey himself, and executed under the direction of Mr. James Mitchel, with remarkable celerity and economy) will amount to 13,000 dollars.

INDIANS.

Extract of a Letter from Philadelphia.

"In addition to what I have already written, let me mention, that later communications present a still more flattering prospect with regard to the Indians. The cry from the wilderness for the word of life is waxing louder and louder; had we Missionaries and means, such is their present state, that most of the savage tribes might, as we have every reason to believe, be soon civilized and christianized. A second school has been set up amongst the Cherokees, at their pressing request; and such is his zeal, that our Missionary has commenced this at his own risk. A liberal public, however, we hope, will not suffer him to become embarrassed by his generous deed. As we support the children as well as teach them, you will readily see that the expence must be considerable.

"I rejoice that the missionary spirit increases: Oh! that it may reign and triumph in the hearts of Christians, till the rich count it an honour to lay their treasures at the feet of Jesus, and hosts of apostolic missionaries go forth with invincible courage, to preach to the Heathen the unsearchable riches of Christ! We live in eventful times: amidst the shaking of nations, God appears to build his temple; and amidst the struggle for earthly crowns by worldly men, Christians appear striving for heavenly crowns. Let us rejoice that Jesus reigns, and has power to make all things subserve the establishmeat of his kingdom, and the interest of his people! and let us pray for the coming of his kingdom in all its latter day glory!"

MISSIONARY COLLECTIONS.		*L.*	*s.*	*d.*
Rev. J. Clark and Congregation, Tabernacle, Trowbridge	—	28	1	4
S. D. B. — —	—	10	0	0
Rev. Mr. Lyndall and Congregation, St. George's in the East		51	0	1
G. Edwards and Congregation, Great Marlow, Essex	—	11	3	6
J. Fowler and Congregation, Edmonton —	—	26	0	0
Mr. Slatterie and Friends, Chatham —	—	4	4	0
J. Battley and Friends, Marple Bridge, Derbyshire	—	5	0	0

HOME INTELLIGENCE.

MARCH 19, 1806. The Rev. J. Ballantine was ordained to the office of the ministry, and pastoral charge of the associate congregation in Stonehaven, Mearns-shire. Mr. L. Glass, of Aberdeen, began the service with praise and prayer. Mr. David Blackader, of Brechin, preached on 1 Pet. v. 2, 3, and having put the usual questions, Mr. Ballantine, was by prayer, and laying on of the hands of the associate presbytery, set apart to the office of the ministry. Mr. Blackader then exhorted the minister and congregation to their respective duties, and commended them to God in prayer. He was succeeded by Mr. Daniel Hepburn, of Newburgh, who preached on Acts xi. 23; and concluded the service by prayer.

April 9th. The Rev. Robert Moffat was ordained pastor of the associate congregation in Keith, Banffshire. The service was begun by Mr. James Paterson, of Midmar, who preached on Mat. xiii. 52. After the usual questions, Mr. Moffat was, by prayer, &c. set apart to the office of the ministry; the charge to the minister and congregation was given by Mr. John King, of Montrose; he was succeeded by Mr. Robert Campbell, of Peterhead, who preached on Act. x. 30—33, and concluded the service.

April 10. The Rev. Walter Graham was ordained pastor of the associate congregation of Forgue, shire of Aberdeen. After praise and prayer, Mr. John King preached a sermon on Heb. ii. 3.; the usual questions having been put and answered, Mr. Graham was ordained in the usual manner; Mr. L. Glass gave the charge to the minister and congregation; Mr. Blackader preached on Heb. xi. 13, 14.

30th. J. Dunn (from the Academy supported by R. Haldane, Esq.) was ordained pastor of the Independent Church, Berwick upon Tweed. Mr. Boag, of Reston, began with reading the Scriptures and prayer; Mr. Kirkwood of Ford Forge, preached from Acts xix. 9.; Mr. Hill, of Haddington,

gave a solemn charge to the pastor, from Acts xx. 28.; Mr. Kirkwood, addressed the church from Thes. v. 13, 14, 15.; Mr. Brotherston, of Exmouth, concluded; Mr. Hill preached in the evening from Isaiah lv. 8, 9.

April 20. Was held at Huttoft in the Marsh, the 15th General Meeting of the Lincolnshire Association. On the preceding evening, after reading and prayer, by Mr. Richards, of Hull, Mr. Bean, of Alford, preached to many people, from Eph. ii. 4, 5. Wednesday morning, Mr. Smelle, of Grimsby, opened the service, with reading some select Scriptures and prayer; after which Mr. Clark, of Brigg, preached from Ps. lxxxvii. 3.; and Mr. Trolly concluded. Then followed the ordinance of the Lord's Supper, in which all the ministers present engaged; the communicants about one hundred, and the opportunity very solemn. In the evening the service was resumed, when Mr. Clark prayed; Mr. Gladstone, of Lincoln, preached from John i. 29.; and Mr. Miller, of Partney, prayed again; after which, Messrs. Richards, of Hull, and Woodward, of Pinchbeck, immediately succeeded each other in preaching from Dan. xi. 32. and Neh. viii. 10; Mr. White, with a recapitulation of the whole, and prayer. The congregations were numerous and attentive. The next Meeting is to be at Lincoln: the time not as yet ascertained.

May 7th Mr. J. A. James, late student at Gosport, was ordained pastor over the Independent Church assembling in Carr's Lane, Birmingham. Mr. Cobbin, of Banbury, began with prayer and reading the scriptures; Mr. Moody, of Warwick, delivered an introductory discourse; Mr. Steill, of Kidderminster, asked the usual questions; Dr. Williams, of Rotherham, offered up the ordination prayer; Mr. Bogue, of Gosport, delivered a charge from 1 Tim. vi. 11. "O man of God;" Mr. Bennett, of Romsey, preached from Rev. ii. 29; Messrs. Osborne, of Worcester, and Burket, of Kenelworth, engaged in prayer. In the evening the congregation again assembled for public worship, when Mr. Jay, of Bath, preached from Exod. xxxiii. 14, 15, 16.; Messrs. Styles and Edmonds engaged in prayer.

LONDON.

May 22. The Annual Meeting of the *Baptist Education Society*, established in London, 1804, was held at Mr. Timothy Thomas's Meeting-house, Devonshire Square. Doctor Jenkins preached. After public worship was closed, the Committee reported, That since their last Anniversary, twelve students had been received upon the foundation of the Society, and placed under the care of approved ministers, of their own denomination, for tuition: That there were now three students supported by the Society; and that the account transmitted to them from their tutors, of their conduct and improvement, was highly satisfactory: That they had received an application from another person, whom they intended to patronize; and they hoped, small as these beginnings might seem, they would, nevertheless, be considered as affording sufficient encouragement for the Society to proceed, by unremitting diligence, to support an institution which promised to be of essential advantage to the church of God. The Committee expressed their regret, that their application to the late Rev. Mr. Booth, for printing his sermon, preached at their First Annual Meeting, had been unsuccessful; and that *now* they were deprived of the assistance of that worthy and excellent minister: a loss which their Society, his numerous friends, and the Baptist churches in general would long deplore. But that they had no small satisfaction in reflecting, that this Society had obtained his cordial approbation, and his public sanction; and they indulged a confident hope, that while united exertions were employed to encourage promising talents, and to add a degree of respectability to the Christian ministry, ardent supplications would be presented to "the great Lord of the harvest, that he would send forth labourers into his harvest."

Five Ministers and eleven Gentlemen are appointed a Committee for the ensuing year; by whom, and by the Treasurer, Joseph Gutteridge, and by the Secretary, T. Thomas, donations and subscriptions will be received.

May 28. Mr. Robert Winter, late of Newport, Isle of Wight, was set apart to the pastoral office in the church at New Court, Carey Street. Mr. John Humphrys, of Union Street, Southwark, began the service with prayer and reading the Scriptures; Mr. Burder delivered an introductory discourse, and read an Account of the Proceedings of the Church; also the Call, addressed to Mr. R. Winter, and his reply: the Members avowed their adher-

ence to the invitation by holding up their hands; and Mr. R. Winter testified his acceptance of it, and assigned the principal reasons which induced him to consider it as a call of duty; Mr. Barber engaged in prayer; Mr. J. Winter, of Newbury, preached a suitable and edifying sermon from 2 Cor. iv. 1.; Mr. Clayton concluded with prayer.

THURSDAY, June 12, Mr. Hackett was ordained pastor of the Congregational Church assembling in Market Street, May Fair, London. Mr. Brooksbank began the service with prayer, &c. Mr. Burder stated the nature of a gospel church, &c.; Mr. Simpson offered up the ordination prayer; Mr. Buck declined the charge; Mr. Atkinson the general prayer; Mr. Stollery preached to the people; Mr. Gore concluded.

This interest commenced about eleven years ago, by the meeting of only two or three young men, who wished to introduce the gospel into that dark part of the metropolis. They proceeded by slow degrees, first assembling with a few persons in an upper chamber. In the year 1801, they opened their present place of worship, and have been assisted by a variety of ministers. At length Mr. Hacket (late of Hoxton Academy) who has for a few years been the assistant of Mr. Miller, at High Wycomb, received an unanimous call, and has become their pastor.

Palestine Association. — We understand that a Society has been established for the purpose of promoting the knowledge of the Geography, Natural History, and Antiquities of Palestine, and its vicinity, with a view to the illustration of the holy writings, and the promotion of Biblical and historical knowledge.

It has been regretted by all who have attended to the subject of Syrian Antiquities, that much valuable local information is still wanted for the illustration of the ancient historians, sacred and profane, who have treated on the affairs of that province; and that, notwithstanding the learned and laborious compilations of Adricomius, Reland, Calmet, &c. many of the most important points are still left unexamined: that there are many chasms which ought to be filled up, and a variety of easy and obvious facts that have been little, if at all, attended to; which, if ascertained with precision, could not fail to elucidate many of the most difficult passages of the sacred Scriptures.

It affords us pleasure to hear that this Society are now engaging proper persons to execute this plan. When we consider the high respectability of its original Institutors and Members, and the importance of its objects, we cannot but entertain hope, that they will meet with every requisite encouragement.

For a more ample account, we must refer our readers to proposals, &c. delivered by W. Hamilton, Esq. No. 5, Saville Row, to the Gentleman present at the formation of the Society, and to a set of resolutions and suggestions then adopted.

At a numerous Meeting of Independent Ministers, held at St. Paul's Coffee-house, May 17, for the purpose of considering the expediency of a more general union among the ministers and members of congregational churches throughout the kingdom, *it was unanimously resolved*, That such an union is highly desirable; and the Ministers belonging to the Independent Board, together with some other Gentlemen, were requested to consider of a Plan for that purpose. — Since that time, we are informed that the Ministers of the Board have held a special meeting on the business, and have appointed nine of their number to prepare the outlines of such a Plan.

The British and Foreign Bible Society have lately been favoured with a noble present from a lady of quality: the sum of *one thousand guineas*.

A few nights ago, a gentleman (said to be the master of an academy, in the vicinity of London) came, at a late hour, to the Key Hotel, in Chandos Street, much intoxicated. He occupied an apartment with an unhappy female, in which a fire broke out about three in the morning, which alarmed her; and she laboured, though in vain, to awaken him; but his extreme intoxication had rendered him insensible; and he was burnt to death in the house, which was entirely consumed. — Such a death, in such circumstances, must excite in every serious bosom reflections of the most painful nature. Happy will it be if the awful event should deter any persons from visiting those detestable houses.

The Slave Trade has now continued 303 years, viz. from 1503 to the present. It appears, on a moderate computation, in that period, that the number of slaves imported from Africa by the different powers of Europe, amounts to 573 millions!

We hope that we may congratulate the Friends of Justice and Humanity on a more pleasing prospect than has ever before appeared, of the speedy abolition of the Slave Trade. Some weeks ago an act of parliament was passed, by which it is said that the abolition of nearly two-thirds of the British Slave Trade has been effected. Since that period, a bill has been introduced into the House of Commons, to prohibit any more ships from being employed in that accursed traffic [illegible] ing the present season, beside those already employed. — May God prosper the efforts now made to deliver this country from *blood-guiltiness!*

List of Lectures, &c. in and near London, for July.

1. *Tu. M.* Broad Street, Mr. Burder.
2. *Wed. Ev.* Prayer-Meeting for the Nation, at Mess. Towle and Barber's,
3. *Th. Ev.* Fetter Lane, Mr. Burder. —Christian Candour.

6. LORD'S DAY MORN. at Seven, Camomile Street, Mr Buck. — Ev. Broad St. Mr. G. Clayton; Hare Court, Dr. Young; Chapel Str. Mr. Stollery; Devonshire Sq. Mr. Gray; Palace St. Mr. Atkinson; Peter St. Dr. Hamilton; Crown Ct. Mr. Knight.
7. *Mon. Ev.* Missionary Prayer-Meeting, at Greenwich Tabernacle.
8. *Tu. M.* Broad St. Mr. Humphrys.
9. *Wed. Ev.* Prayer-Meeting for the Nation, at the late Mr. Booth's, Prescott Street.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. Ford's, Stepney, Mr. Humphrys to preach. — The proper Government of Christian Families. *Ev.* Fetter Lane, Mr. Ford. — The Danger of halting between Two Opinions.

13. LORD'S DAY MORN. at Seven, Camomile St. Mr. Ball.—Ev. Broad Str. Mr. Hughes; Chapel St. Mr. Gold; Devonshire Sq. Mr. Gould; Orange St. Mr. Townsend; Palace St. Mr. Gore; Peter St. Mr. Noah Hill; Hare Court, Mr. Burdon; Crown Court, Mr. Webb.
15. *Tu. M.* Broad Str. Mr. Burder.
16. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Winter's, New Ct.
17. *Th. Ev.* Fetter Lane, Mr. J. Clayton. — Spiritual Illumination.

20. LORD'S DAY MORN. at Seven, Mr. Thomas. — Ev. Broad Str. Mr. Gaffee; Chapel St. Mr. Buck; Devonshire Sq. Dr. Jenkins; Palace Str. Dr. Duncan; Crown Ct. Mr. Hyatt; Peter St. Mr. Rea; White Row, Bishopsgate St. Mr. Hinton, of Oxford, for the Friendly Female Society.
22. *Tu. M.* Broad St. Mr. Barber.
23. *Wed. Ev.* Prayer Meeting for the Nation, at Dr. Rippon's, Carter Lane.
24. *Th. M.* Monthly Meeting (Bapt.) at Mr. Dore's, Mr. Burnside to preach.—The Work and Reward of Faithful Ministers.
Ev. Fetter Lane, Mr. Hughes. — The Instructions to be derived from the Sins and Sufferings of the Israelites.
25. *Frid. Ev.* (at Seven) Lecture to Young Persons, at Mr. Townsend's, Rotherhithe, Mr. Stollery to preach.

27. LORD'S DAY MORN. at Seven, Camomile Street, Mr. Clayton. — Ev. Broad St. Mr. Dore; Hare Ct. Mr. Lyndall; Chapel Str. Mr. Atkinson; Devonshire Sq. Mr. J. Thomas; Crown Ct. Mr. Stollery; Palace Str. Mr. Thomas; Peter Street, Dr. Rutledge.
29. *Tu. M.* Broad St. Mr. Clayton.
30. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Jennings's, Islington.
31. *Th. Ev.* Fetter Lane, Mr. Townsend. — Distraction of Mind in Worship.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Charrier, of Lancaster.
Spa Fields, Mr. Jones, of Llangan.
Sion, Mr. T. Bennett.
Hoxton, Mr. Cracknell, of Weymouth.

POETRY.

EPIGRAM,

Written by Mr. M———, a well-known Portrait Painter, after having indefatigably exerted himself in producing a Likeness of his departed Friend, ABRAHAM BOOTH.

HERE baffled toil has struggled long in vain
The image of departed worth to gain;
To fix the lines which mark'd his honor'd form,
And trace his soul with heav'nly pathos warm!
Imagination ill supplies the place
Of real life, of character and grace.
His hoary head and reverend figure, rise
Complete at once before my mental eyes:
But to arrest them, and their truth impart,
Exceeds the utmost powers of mimic art!
A magic in the gliding pencil dwells,
That acts on Fancy just like fabled spells:
Touch but the canvas, straight the vision flies,
The colours fade, and all th' illusion dies!
Inconstant, fickle, wanton as the wind
Are all the empty shadows of the mind;
No more their fair deceitful aid I sue,—
A perfect picture rises to my view,
Drawn by the great unerring hand divine,
And radiant truth illumines ev'ry line!
No meretricious verse the theme demands,
And thus in native purity it stands:

Titus i. 7—9. A Pastor must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men; sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers.

If portrait-likeness can thy bosom sooth,
Behold it breathes, it lives,—'tis *Abraham Booth!*

ON PHILIPPIANS I. 23.

WE journey here below,
As thro' a vale of tears;
And often are oppress'd
With many doubts and fears:
We have not oft a faith assur'd;—
'Tis better to be with the Lord!

His glories now we see
But darkly thro' a glass;
In Heav'n we shall behold
Without a veil his face!
There shall he be by us ador'd;—
'Tis better to be with the Lord!

'Tis true, we're sometimes blest
With sweet refreshing peace;
But then our sins arise,
Which make this pleasure cease:
Nothing will constant peace afford;—
'Tis better to be with the Lord!

Our very dearest friends,
Whom we most highly prize,
In this vain world are oft
The spring whence sorrows rise:
Some hidden blast destroys our gourd;
'Tis better to be with the Lord!

How subject are we *here*
To sickness and to pain!
But *there* we shall be free
From these effects of sin!
That state will perfect health afford!
'Tis better to be with the Lord!

Our views are *here* confin'd,
Our knowledge is but small;
There shall our light be clear,
And Christ be all in all!
This hope we gather from his word,—
'Tis better to be with the Lord!

Faith will be lost in sight,
In the blest realms above;
And hope in sweet delight,
And all our souls be love:
His love our souls shall there record;
'Tis better to be with the Lord!

Nor from that bright abode
Shall we be ere remov'd;
But dwell for evermore
With Him we here have lov'd!
Possess we shall the free reward,
And dwell for ever with the Lord!

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Pidley & Hall sc

Revd. J. Boden,

Sheffield.

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MEMOIR

OF

THE LATE REV. ABRAHAM BOOTH.

(Concluded from our last.)

It was observed in our last, that when the subject of this memoir was drawing very near to the close of life, it did not appear that he thought the moment of his departure so near at hand as his family apprehended it to be. We now add, that when his friend Mr. Gutteridge, at parting with him on the Lord's Day afternoon, said to him, "The Lord be with you; and if I do not see you again, I trust we shall meet in the better world!" he replied, 'I expect to see you again in this.' Nor did he express any thing to the contrary, when two of his dear children, with their husbands, Mr Robinson and Mr. Granger, were with him on the Lord's Day evening, and took their leave of him, after one of them had engaged in family prayer with him. He was put to bed about nine in the evening; and lay down, not to rise any more! On the next day he was mostly deprived of his speech; it is thought, not of his reason: but just at nine o'clock, Mr. Gray and Mr. Granger, his sons-in-law, thinking that they did not hear him breathe, went to the bedside, and saw him lay himself quite back; when, in a moment, he gently expired, without even a struggle or sigh. This was on Monday, January 27, 1806. He was in the seventy-second year of his age, and had been pastor of the church in Goodman's Fields nearly thirty-seven years.

Thus terminated the mortal career of this apostolic servant of the Lord; of whom it may fairly be said, in honour of the grace of God, that, viewed in all his characters — in his family, in his church, and in the world; in his learning, his influence, and his *piety*, he was truly eminent. Great are the changes which have taken place in the world, within a few months; and much has been said of our loss of talent in the senate, and of valour in the navy; but of what talents are his mourning people and the whole church of Christ bereaved by his death! He was not, indeed, a statesman, nor a warrior; but he was — what will appear to be of infinitely greater consequence at the day of judgment — he was an

eminent saint, and a faithful, laborious, successful minister of our Lord and Saviour, Jesus Christ.

Hitherto, we have borrowed our account of this excellent man from a short Memoir which was incorporated with the Address delivered at his interment, in the meeting-house at Maze Pond, Southwark, adjoining the burial-place in which his remains were deposited. We shall now take the liberty of transcribing a few lines from the Funeral Sermon, preached at Mr. Booth's meeting-house, Prescott Street, on the following Lord's Day, Feb. 9, 1806, by the Rev. James Dore; which sermon Mr. Dore found it needful to preface, by reading a memorandum in the hand-writing of the deceased, addressed to the executors of his will. It is as follows:—"I desire that nothing may be said of *me* in a funeral discourse, whoever may be chosen by my people to preach it." This request, unreasonable as we conceive it to be, carried with it, to the preacher and his friends, the force of a law: and while it alleviated the pain of the preacher, who modestly expresses his inability to do justice to such a character, has deprived the public of that lively description of Mr. Booth's excellence as a Christian and a pastor which Mr. Dore was qualified to afford, and which the public is taught to expect on a funeral occasion. This defect, however, Mr. D. has attempted to supply, as far as was consistent with the restriction under which he laboured.

The text chosen on this occasion is Num. xxiii. 10. "Let me die the death of the righteous;" from which the preacher shews that the death of the righteous is always safe,—it is generally attended with happy circumstances; and is, in some instances, followed with peculiarly glorious consequences.

We shall borrow from the improvement of the subject the following practical inference:—

"If the death of the righteous be supremely desirable, the consideration of it should reconcile us to the departure of those to whom this character did, undoubtedly, belong, whatever loss we, in consequence of their removal, may sustain.

"Among those who are truly righteous, there are various degrees of moral excellence. Some are like "the hyssop that groweth on the wall;" and others may be compared to the majestic cedars of Lebanon." Some are as "reeds shaken with the wind;" and others resemble the British oak, which, for centuries, defies the fury of autumnal hurricanes. As none are righteous by nature, so none are righteous in perfection. Some are so low in the graduated scale of excellence, that it may be difficult, if not wholly impossible, to ascertain whether they are on *this* or on *that* side of the line which separates between the righteous and the wicked. The world and the church claim them as their own;—the world, from the severity of their judgment; and the church, from the candour of their dispositions. But others rise to so high a point, as to prevent every painful suspicion respecting their religious integrity.

"Yes, my brethren, *you* well know that there have *been* some

individually so pre-eminently distinguished, whose characters were so decided, whose moral features were so strongly marked, and whose Christian virtues shone with such a bright, steady, and commanding lustre, that *two* opinions respecting them could not be entertained. They united in their favour the suffrages of all. Of such a man, all speak the same language:—"Truly, *this* was a righteous man," exclaims the church: "Truly, this *was* a righteous man," echoes the world.

"To such a man, the God of grace and truth hath promised that "an entrance into his heavenly kingdom shall be abundantly *administered*." Yes, he shall enter the temple of bliss in the most auspicious circumstances, amidst the shouts of angels, and the joyful acclamations of "the spirits of just men made perfect."

"Could we see those who died the death of the righteous, now standing before the throne, clothed in white robes, with palms of victory in their hands, and crowns of glory on their heads; could we behold them, "satisfied with fulness," exulting in bliss, tuning their golden harps to songs of immortal praise: could we hear their melodious voices, celebrating the "high praises of God and of the Lamb,"—all tears, on their account, would be wiped from our eyes.

"The dutiful children, the other affectionate relatives, and the numerous friends, of the deceased, sustain a heavy loss, which they cannot soon forget. May you, the offspring of so revered a parent, often reflect on the instructions which you have received; on the many earnest supplications that, on your behalf, were continually presented unto God; and on the peculiarly edifying example of piety, benevolence, and uprightness, which you have long witnessed!—and, O! that it may be the unspeakable happiness of you all, to know that your father's God is your God! Then the separation, which has now taken place will not be final; for soon you will see him again, to part no more. "Wherefore, comfort one another with these words."

It is delightful to reflect, that, though the most eminently righteous die, as to this world, yet, in some respects, they may be said to live even here.

"Of many, when they die, it may be emphatically affirmed, that "the place which once knew them, shall know them no more." The ocean has lost a drop. The arrow has winged its flight, and left no trace in the yielding air. They who are of little use while they live, will be soon forgotten when they die. While here, they were only shadows; and, when shadows vanish, what remains? But of others, the remembrance is not so transitory. "The memory of the just shall be blessed." The eminently "righteous shall be had in everlasting remembrance." They are embalmed with the most precious odours. They may be said still to live.

"Yes, they sometimes live in the consciences of the wicked: there, a lasting memorial is left. On some occasions it is read;

nor is it always read in vain.—They live in the hearts of their Christian friends; in their profound respect, in their affectionate regards, and in their grateful recollections.—They live in the benignant effects of their temporary residence on earth, in the institutions which they patronized, in the minds which they formed, or in the books which they have written.

"Though, in compliance with our deceased friend's express desire, I carefully avoid, as much as possible, speaking particularly of HIM, yet I cannot think that this prohibition should be considered as extending to his works, which are before the public. I hope, therefore, that, without violating the rules of decorum, or the laws of friendship, I may be permitted to introduce a few words relative to his publications; which, on account of the interesting nature of the subjects of which they generally treat, the ability with which they are discussed, and the Christian spirit which they exemplify, I regard as monuments erected to his honour, far more durable than brass or marble. They are not composed of perishable materials: they contain the essential principles of longevity. By these, "he being dead, yet speaketh."

"Would we form proper ideas of "the true grace of God," as reigning in our salvation from first to last,—of "the glorious gospel," as "glad tidings to perishing sinners;"—of the influence of revealed truth on the minds, consciences, hearts, and lives of those who believe it;—of the distinguishing genius of Messiah's kingdom, as "not of this world;"—of the difference between the old and the new covenant, of the Sinai confederation and the Christian economy;—of the nature and grounds of positive institutions, and the like,—we may derive much advantage from the writings of our late invaluable friend."

A LETTER FROM A MINISTER TO A FRIEND.

It is well. 2 Kings iv. 26.

Dear Friend, ——

YOUR long expected letter of December last I received. Indeed, I had almost given over an expectation of an answer; and began to think that you had forgotten me, or purposed, by silence, to signify your disapprobation of my first epistle; but those three words, which a great writer lays down as very difficult to be pronounced in all languages, for once yielded me satisfaction; viz. to say, "I am mistaken." It is with pleasure, therefore, I resume my pen, to write to my friend; though it gives me no small concern that, from late accounts, I understand it is to a friend under affliction. O, that I could send you some cordial to alleviate your misery and rejoice your soul! Or rather, I would say, O that Jesus, who is the kind physician of both soul and body, would send you a precious cordial himself, to refresh,

support, and comfort you! But as a wise God usually works by means and instruments (sometimes the weakest) I thought perhaps a few reflections, suited to your present condition, might not be entirely unprofitable. Not that I suppose myself able to administer any comfort; but it is with a *peradventure*, that what I suggest may be blest to you, and prove useful in some measure; at least I have the pleasing reflection, that my endeavour will be esteemed as proceeding from sympathetic tenderness and affection, and an earnest desire of contributing to your welfare. Don't think, my friend, I am going to trouble you with a long sermon when I beg you to turn to 2 Kings iv. 26. Perhaps you have not happened on these words since your last affliction commenced. I want you to look at them, consider them, weigh them attentively, think what is contained in them; and may you be enabled by faith to apply them for the comfort of your own soul! You may have been ready to say, under this afflictive dispensation, "My punishment is too heavy for me to bear; the Lord hath forsaken me; my God hath forgotten to be gracious; the billows of sorrow roll over my head; and I sink in deep mire, where there is no standing." This has been the language of God's people very often in times of distress. It may be yours. But have not these been mistaken? Are not you also mistaken? Look at these words again, and see whether you have not reason to say with the good woman, "It is well." How is it possible, say you, when pining sickness preys upon my own feeble frame from day to day, and from week to week; yea more, when it has taken up its dreary residence in my family for a long time; when it continues without intermission and is like to continue, what reason have I to say, "It is well?" Yes, my friend, and yet there is room to say, "It is well." Read the whole history of this pious woman, and you will see under what great affliction she could say so. And I would now beg your attention to two or three plain things, from which I hope you will not scruple to own that "It is well" with you.

All I mean to say is comprehended in three words: Look at your deserts, — at God's dealings with you, — and at your prospects of futurity. Were I afraid of affronting you, it might be some restraint to me in my enlargement on this first topic; but, I trust, I am writing to one who will readily join in all I say on this head. Now, when you consider yourself a sinner before God, such a one as David describes*; or such a one as Isaiah describes† (in which two places are included all our guilt and iniquity, original and actual); when you consider against whom you have thus sinned, the purity and strictness of that law which you have broken, and consequently the misery you have exposed yourself to for ever; — when you have considered your deserts

* Ps. li. 5. † Isaiah xlviii. 8.

in each of these respects, have you not reason to say, "It is well?" O what has sin done for you and me! Sin, that cursed evil, has drawn us aside from God; has debased his image, has broken his law, and has merited for us everlasting destruction; and had we been cast into that lake which burneth for ever, from whence there is no redemption, we must have acknowledged the sentence just. Here then is matter for rejoicing under the greatest affliction; for while I am out of eternal torments "It is well." But, 2dly, Look at God's dealings with you. — Having deserved such misery, had your whole life been one continued scene of sorrow, it would have been well, compared with eternal misery. But have you been thus exercised? No; God has led you, and fed you, guided and protected you all your life long; and though he has afflicted you at times, yet the rod has been tipt with honey; and in the midst of trials you have had reason to say, "It is well." But must I stop here? Have you been favoured only with temporal good things? I hope not. Consider then a little your spiritual blessings; — meditate awhile on that gospel which I hope will be the power of God to your eternal salvation; — think on the love of that Saviour who left the regions of glory to dwell with man below; who veiled his Godhead and became incarnate, to rescue rebels from destruction*. Think what he endured while in our world! the shame and pain he underwent to work out the sinner's salvation! "The sufferings of his soul (says Mr. Flavel) were the soul of his sufferings." True indeed; for he bore the curse of the law, and the wrath of God. Oh think on his sufferings till you forget your own; — and meditate also on what he is now doing: he is interceding before the throne in behalf of all his children. He sympathizes with them under all their afflictions; and he is gone to prepare mansions of everlasting joy for them,—I hope for you. This is the third thing: and Oh may you have a brighter and brighter prospect by faith every day of that goodly land above!—that land where sorrow can never enter; troubles never come; for all tears are wiped away from the eyes of the blest inhabitants. There is health without sickness, ease without pain, joy without sorrow, and, what consummates all is, the consideration that this happiness will never end. O my friend, if ever we arrive at the blissful paradise above, eternity, eternity, will be short enough to let us contemplate on all the way that Jehovah brought us; — short enough to sing of redeeming grace and dying love. Our souls will be full of seraphic raptures, and we shall glory for ever in our free salvation. To close all, therefore, view the love that passed by fallen angels, and saved the human race. View God's dispensations towards you all through life, and wonder they have been so gentle, merciful,

* Phil. ii. 6.

and kind! View the dark domains of Hell, and ask, Why am I not there? Then soar above, and meditate on immortal happiness, and rejoice in the hope of shortly arriving there;—and after all say, "It is well." Yours, affectionately,

J. G—r.

ON THE TRANSLATION OF THE SCRIPTURES *INTO THE CHINESE LANGUAGE.*

WHO that has read the Scriptures to profit, can endure to hug himself in his own felicity, as the lepers revelling in the luxuries of the Syrian camp, and not care that millions are perishing for want of the precious discovery? The cost and labour of translation would be amply repaid, if but a few thousands would hereby find the pearl of great price unlocked to them. But when we reflect that there are between two and three hundred millions of Chinese, approaching to the half of the human race, what agonizing desire must we feel, that the word of life may be put into a language, in which it would speak to so many myriads! Before this, every other means of usefulness sinks into comparative insignificance. But what a labour! It will be necessary to be familiar with the original Hebrew of the Old Testament, that the translators may draw from the first source, and not, by copying the English, give a translation of a translation. For the same reasons, a profound and accurate acquaintance with the Greek of the New Testament will be requisite. But, as a preliminary to these qualifications, it is necessary to be at home in the Latin; because the Lexicons, and best helps to Greek and Hebrew, are written in Latin. Yet the great difficulty is still to come,—the acquisition of the Chinese: a language difficult, totally new to an Englishman, and unlike the other tongues with which he is acquainted. It will, however, be essential to the success of the undertaking, that the missionaries who shall go on that errand should possess a Chinese style, sufficiently easy and familiar to speak to all, and yet so accurate as to convey the precise idea intended for this work; they should be endued with the abundant unction of the Holy Spirit, that their translation may convey the ideas of Heaven in heavenly language and temper. We have had too frequent occasion to observe what wretched work mere learning makes of the Scriptures and the things of God. What constant unremitted labour,—what determined perseverance will be required to bring such a stupendous work to a successful termination? Then how earnestly should every disciple of Christ pray that "the Father of lights, from whom cometh down every good and perfect gift," would furnish to his church such an union of the requisite qualifications, and so direct their employment, that millions of immortal creatures may hear the language of a heavenly volume, which has been for

thousands of years closed to their nation; and that all Heaven may rejoice and praise the Lamb who has thus unsealed the sacred book! Christians, ye that make mention of the name of the Lord, give him no rest,—let the thousands of Israel urge this grand desirable object at the throne of God, day and night, without ceasing.

ILLUSTRATIONS OF SCRIPTURE.

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Rev. i. 18.

That the word ἅδης here signifies not merely Hell, but the Invisible World, which includes both Heaven and Hell, is pretty generally known and admitted. A passage which illustrates this sense may not be unuseful. Diodorus Siculus, describing the burial of the Egyptians, says, "the multitude proclaim the praises of the deceased, who shall pass an eternal age with the pious in Hades, ὡς τον αἰωνα διατριβειν μελλοντος καθ' ἅδου μετα των ευσεβων; which evidently proves the word here translated Hell, to include the whole invisible state, where departed spirits dwell, with its two divisions, for the righteous as well as the wicked. This affords a more exalted view of the dominion of Christ; for as Mr. Howe finely observes, it is not an instance of the authority with which a great prince is invested that he acts as a jailor, and keeps the key of the prison. But here Christ proclaims his sovereign authority, as fixing the boundaries of our present life, and holding absolute dominion over our departed spirits in the unseen world.

In Mat. ii. 14, Jesus says of John the Baptist, "If you will receive it, this is Elias, who was for to come:" and yet when the Pharisees asked John the Baptist, 'Art thou Elias,' he answered, "No." John answered them according to their own ideas; for he would not sanction their departure from revealed truth, and their adoption of the heathen μετεμψυχωσις, or transmigration of souls from one body to another, by saying he was that prophet; or as they meant, Elias risen from the dead, or his soul animating another body. But Christ truly said this was Elias, who was to come; he that was intended by the promise. Behold I, send you Elijah the prophet: one in the spirit and power of Elijah.

Dr. Priestley attempts to destroy the force of the plural terms in Genesis i. 26. "Let us make man in our image," by saying, "No Jew knew any thing of the Trinity." But Philo, puzzled with the expressions, and unwilling to allow a plurality in the Deity, says, "the real cause of this mode of expression must be known to God alone."

ON BROTHERLY LOVE.

CHRISTIANS, love one another; ye are brethren; ye have the same heavenly Father; ye are all taught to pray, "Our Father who art in Heaven:" ye have the same elder brother, Christ Jesus: he is the first-born among many brethren. You have the same new nature; you are all, as the children of God, interested in the privileges of the same family.

Love as brethren; be kindly affectioned one towards another with brotherly love: let every one esteem another better than himself. Pray for one another, bear one another's burdens, and so fulfil the law of Christ. According to the power of your hand, supply the wants of one another; if any one seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

How hurtful to the interests of religion,—how hurtful to our own peace of mind, is the neglect of brotherly love!

How hurtful to the interests of religion! Contemplate any religious society where brotherly love languishes. What is it that strikes your view? When any subject is introduced before them for discussion, will the members of such a society assist one another in the investigation of truth or duty? These alas! are not the objects of their research; they exert themselves to oppose one another; every sentiment stated, will be adopted or rejected by them, not according to its own quality, but according to the party who claims the honour of suggesting, or of supporting it. Wherever brotherly love is neglected, factions prevail: thus alienation of affection often produces difference of judgment, where none existed before; and greatly magnifies any trivial difference which did formerly exist, while each party acts under the influence of prejudice and malignant passion. While each exerts all his powers in contradicting and thwarting the other, Religion, wounded in the house of her friends, and deserted by them all, is left to expire.

The neglect of brotherly love is not more hurtful to the interests of religion, than injurious to the peace of our own minds: where hatred, and emulation, and strife, and rancour, and malice prevail, Peace can never shed her genial influence. Sooner may the surface of the ocean remain unruffled while the furious elements contend upon it, than smiles of happiness can brighten the countenance when angry passions shake the soul. Genuine peace can no more dwell with these hateful passions, which banish from the breast every sentiment of love, than the harmless dove can remain in safety among birds of rapine, or the defenceless lamb among beasts of prey.

Christians! would you see religion flourish,—would you enjoy happiness yourselves,—love as brethren. Where love is culti-

vated, God commands the blessing: under the influence of this gracious temper, with unfeigned attachment you will assist one another in the pursuit of truth; with unreserved freedom, you will unite your endeavours in the good cause; with mutual confidence you will propose to one another your doubts, and you will often have the satisfaction to see them resolved.

How happy the society whose tempers are meekened, whose hearts are warmed with this divine principle! they are refreshed with one another's company; they meet with desire; they remain together with delight; they part with regret. O brotherly love, how amiable, how attractive, thy charms! How happy those who live under thy influence! Thou art a stranger to that discontent which corrodes the mind, and to that gloom which clouds the brow of hatred and discord: thy mind is ever peaceful; thy countenance ever serene. In thy right hand are happiness and joy; and in thy left hand, beauty and strength: thou art the bond of perfectness; let us follow thy counsel, so shall we prosper: let us imbibe thy spirit, so shall we be established. Those who neglect thee, forsake their own mercy.

Let us be on our guard against every malignant disposition that would counteract or weaken the operation of brotherly love: let us especially beware of pride, in whatever shape it may appear. We should be particularly aware of it, when disguised with sanctimonious looks, and a great pretended concern for the interests of religion.

Let us beware of self-conceit, jealous of our own honour, connected with stately, reserved looks, and surrounded with the dusky atmosphere of dark suspicion.

Let us beware of a restless disposition, continually dissatisfied with our present situation; constantly scheming our own aggrandizement; on all occasions pushing ourselves forward to view, and wrestling hard to reach some point of conspicuous observation. Let us not be desirous of vainglory, provoking one another, envying one another. While we avoid an irreligious unconcern about unity in the faith, let us never think it incumbent upon us to assign damnation as the portion of all, whose sentiments in every punctilio coincide not with our own: we know but in part; we see objects, as through a glass, darkly. Without being chargeable with the crime of scepticism, we may be allowed to suppose, that in some points of difference between us and others, it is at least possible that our opinions may have some mixture of mistake. Let each of us, with Job, therefore pray, "What I see not, teach thou me!" While we ought to be ready to give a reason for the hope that is in us, we ought also to exercise charity towards those from whom we differ. In charity is comprehended love one to another: without love one to another, we cannot be Christ's disciples: "By this shall all men know that ye are my disciples, if ye love one another."

Kilmarnock. R. J.

No I. ON PROVIDENCE.

THE providence of God is wise, yet mysterious. Revelation informs us, that he intends the display of his glory in converting his chosen people, and loading them with benefits; and that every thing subserves these grand designs: yet innumerable providences appear to be so evidently hostile to the promises, that Christians are frequently tempted to conclude with Jacob, "All these things are against me."

Providence is unavoidably mysterious; for the ways of God must necessarily be above human comprehension: besides, man is a fallen creature, and must therefore be treated differently from an innocent one.

When the Almighty Being is considered merely as *Creator*, the smiles and frowns of his providence are infallible marks of his favour or displeasure. He never frowned on angels, or smiled on devils. Considered as a Saviour, he proceeds upon quite different grounds; and the evidences of his acceptance or rejection of us, are of a totally different description. Again, God's plans are not completed: we see but a very small part of them. Moreover, he uses his enemies to promote his designs, as well as his friends: this renders obscurity necessary; for if Satan could see the effects which particular providences would produce, his conduct would be the reverse of what it is;—and if such a quick-sighted sagacious spirit as he cannot penetrate the designs of God, much less can we.

However, God has condescended to give us the outline of some of his plans, that we may give him credit for the excellency of the rest, and calmly resign our affairs into his hands: by this means, Reason and Common-sense may become auxiliaries to Faith. How gracious is our God! How condescending to our weakness and incredulity!

A careful review of our past life will discover to us, that many untoward accidents or adverse providences, as we esteemed them when they befel us, were pregnant with blessings; they preserved us from dangers we were running headlong into, and eventually gratified the desires they seemed to disappoint.

Scripture and experience will furnish us with some of the maxims by which God regulates the dispensations of his providence,—if I may be allowed to make use of such a mode of expression.

He will have us walk by faith; unbelief dishonoured him, and undid us; faith must therefore glorify him. The more mazy and intricate the road along which we are travelling, the more do we express confidence in our guide, by following his footsteps implicitly.

He will exercise all our graces, particularly Faith, Hope,

Patience, Resignation, Fortitude, Self-Denial, &c. These graces imply a state of suffering and obscurity, and can only be exercised by saints on earth. It is much easier to act for God than to suffer without murmuring, and trust without doubting.

He will have us know things experimentally. There is a wide difference between learning things by the report of others, and acquiring a knowledge of them by our own feelings and experience.

He will have us pray. The certainty of what shall befal us would damp the spirit of prayer, if not extinguish it. An assurance that events are at the absolute disposal of God, joined to an entire ignorance of what the next moment may bring forth, makes us feel our dependence on God, and serves as a stimulus to prayer: besides, the fore-knowledge of all our trials would drive us to despair; the mind, contemplating them all together, would sink under the intolerable burdens; as a ton weight will crush a man to death, tho' he can easily carry twenty hundred weight at twenty different times.

He increases our knowledge by degrees, according to our capacities. We cannot bear the sudden burst of perfect knowledge, more than of the sun rising instantaneously: we suffer no inconvenience from his gradual approach, tho' the very inferior lustre of a flash of lightning dazzles, and sometimes blinds us.

He intends to promote the general welfare of the church at large, and the particular interests of individual believers. Perhaps every man has a besetting sin, which has a stronger ascendency over him than other sins, and is much harder to be eradicated: God especially aims at destroying it, as an invading army endeavours to make itself master of the capital city. If we knew our own and other people's besetting sin, we should probably find the reason of many providences, which now appear strange and inexplicable.

If we had the disposal of human affairs, we should arrange them very differently: our inclination would induce us to have every thing quite plain, so that we might see from the beginning to the end. We should survey all the second causes by which events are brought about: in fact, we should reject faith, live by sense, and reduce every thing to our own comprehension.

We should accommodate every thing to our own fancies and conveniences, rather than to God's glory; by which, we should lose invaluable treasures of Christian experience.

Selfishness is universally predominant amongst the unconverted, and prevails too much amongst the pious. The plans of God are so wonderfully contrived, that they equally comprehend the advantage of the whole church, and of all its parts; yet God will at last explain the particular reasons of his conduct, that we may glorify him, and be fully sensible of the benefits he has conferred upon us.

Let us briefly examine the wisdom and goodness of God in the

management of the church, and of that eminent man of God, Joseph; so far as the holy Scriptures and the course of ages will enable us. But lest I should engross too large a portion of a single Magazine, I will defer the investigation till next month.

Wotton under Edge. W. W.

THE SINNERS' FRIEND.

This Man receiveth Sinners. Luke xv. 2.

WERE all the celebrated sayings of the great sages of antiquity, and all the harmonious tunes and enchanting airs that ever charmed the ear and animated the heart collected together, not one of the former would appear so important, nor one of the latter so melodious to the soul that divine grace has made sensible of its true condition, as the short sentence now before us. Little did the Scribes and Pharisees think, when they scornfully spake thus of our dear, but despised, Redeemer, that they were bearing testimony to the very design and purport of his mission into our world, and publishing that glorious truth which should rejoice the heart of the humble penitent in all ages, and prove the brightest jewel in the Saviour's crown! Come, my fellow-culprit, whoever thou art that standest condemned at the bar of conscience, of having violated the divine law, and become obnoxious to the just wrath of Heaven,—come, and let us try if we can suck a little of the honey and milk, which this encouraging portion of Scripture is calculated to afford.

"This man receiveth sinners." What man? the God-man Christ Jesus:—he who was the delight of his eternal Father, brought up with him, and continually before him, long ere the worlds were framed, or angels or men had received their existence or their name (*a*). He who, being the fellow or equal of his Father (*b*); the brightness of his glory, and the express image of his person (*c*);—the mighty God, and Father of eternity (*d*);—God over all, blessed for ever (*e*);—the *Alpha* and *Omega*, the first and last (*f*);—who having created all things, both in heaven and earth, for himself (*g*);—and upholding them all by the word of his power (*h*),—did yet condescend to take upon him the nature of man (*i*) and the form of a servant (*k*);—to be made of a woman (*l*);—and born into our world of sin and sorrow (*m*);—and by thus uniting the human nature to, or (as it were) engrafting it upon, the Divine, to become Immanuel, God with us (*n*);—God in Christ reconciling the world unto himself (*o*). This is the

(*a*) Prov. viii. 22, 31. (*b*) Zech. xiii. 7. John x. 30. (*c*) Heb. i. 3.
(*d*) Isa. ix. 6. (*e*) Rom. ix. 5. (*f*) Rev. i. 11. (*g*) Col. i. 16.
(*h*) Heb. i. 3. (*i*) Heb. ii. 16. (*k*) Phil. ii. 7. (*l*) Gal. iv. 4.
(*m*) Isa. ix. 6. Matt. i. 25. (*n*) Isa. vii. 14. Matt. i. 23.
(*o*) 2 Cor. v. 19.

glorious Person—the God-man, Mediator,—of whom it is said he receiveth sinners. Is it demanded for what purpose does he receive them? What does he mean to do for them? We reply in his own words, and those of his holy Spirit,—To save them from their sins (*p*):—to redeem them from the curse of the law, having himself been made a curse for them (*q*);—to give them repentance and forgiveness of sins (*r*);—to afford rest to their weary consciences (*s*);—to reconcile them to his Father (*t*);—to screen them from all condemnation (*u*);—to secure to them eternal life (*v*);—to give them the victory over all their enemies (*y*);—to guide and guard, and supply them, all the while they travel through the wilderness (*z*):—and, finally, to receive them to himself, and give them a share of his own joy, and a crown of glory in the world to come (*a*).

But, perhaps, some poor self-convicted soul may say, 'These are rich blessings, indeed! but for whom are they provided? What sinners are they whom Christ receives?' Ah, my brother, my sister, the reply to this question leads us to the sweetest part of the passage we are considering! its brightest glory is that it contains no limitation; if it did, you and I might justly despair of reception, but Christ Jesus restrains not his benevolence to sinners of any age, sex, country, or complexion: he receiveth all sinners who are made willing to come to him. The first lesson, we believe, which the Spirit of God teaches, is a feeling sense of the soul's vileness, misery, and utter helplessness, and its consequent need of a Saviour: and where this is once seen, there is every ground of encouragement, but not one of hesitation or doubt. Our gracious Lord has, again and again, invited thee to come to him that thou mayest obtain pardon, peace, and everlasting life (*b*). He has promised that "whosoever cometh to him he will in nowise cast out" (*c*); and that "those who believe on him shall never perish, but shall have eternal life" (*d*). What then is it that prevents thee from flying to his arms? Dost thou doubt his ability to save? How canst thou do this, and yet profess to believe the Scriptures? Do they not bear ample testimony to his divinity? And are not all things possible with God (*e*)? Do they not declare that all power is given unto him, as Mediator, both in heaven and earth (*f*)? That he is exalted to be a Prince and a Saviour for this very purpose—to give repentance, and forgiveness of sins (*g*)? That his name is above every name; and to him every knee must bow, and every

(*p*) Matt. i. 21. (*q*) Gal. iii. 13. 1 Pet. ii. 24. (*r*) Acts v. 31. (*s*) Matt. xi. 28. (*t*) Col. i. 21. (*u*) John v. 24. Rom. viii. 1, 34. (*x*) John x. 28. Rom. vi. 23. 1 John v. 11. (*y*) Rom. viii. 37. 2 Cor. ii. 14. (*z*) Ps. xxiii—lxxxiv. 11. Matt. vi. 33. Phil. iv. 6, 19. (*a*) Matt. xxv. 21. John xvii. 22, 24. 2 Tim. iv. 8. 1 John iii. 2. (*b*) Matt. xi. 28. John v. 40. vii. 37. Rev. xxii. 17. (*c*) John vi. 37. (*d*) John x. 28. (*e*) Matt. xix. 26. (*f*) Matt. xxviii. 18. (*g*) Acts v. 31.

tongue confess,—whether in heaven or on earth (*h*)? And that he is able to save to the very uttermost all who come unto God by him (*i*)? Dost thou believe his power, but question his willingness to save thee? O how canst thou wrong him so much! Was not this the very end he had in view when he submitted to live for three-and-thirty years a suffering life, and then die an ignominious and painful death (*k*)? Are the invitations, the expostulations, the promises which are so profusely scattered through every part of his word insufficient to convince thee? Then behold his tears! see him weeping over the sinners of Jerusalem, and bemoaning their obstinate rejection of him, and the destruction this would speedily bring upon them (*l*). There are few bosoms so callous as to be unaffected when they behold floods of sorrow trickling down a manly cheek; and can thine remain indifferent to a Saviour's grief? If it does, let me lead thee to Gethsemane's gloomy garden: there view his agony and sweat of blood! see how the crimson perspiration, in a cold frosty night, gushes from every pore, and then say whether he is willing to save those for whom he endured sufferings like these! Will not all this do? Come then to Calvary's awful foot; look up, and behold that Cross; who is it they have just suspended there? It is Jesus! the Prince of life and glory, thus barbarously crucified by the creatures who owe to him their existence and their all! Behold how the blood flows in copious streams from his pierced hands!—his mangled feet!—his lacerated back! observe his pallid countenance! his eyes sunk in their sockets, and just about to close in death! He cries, "It is finished!" and reclines his languid head. But hark! he says something else; "Father, forgive them, for they know not what they do!" Lo, he expires: and has he left thee still unconvinced? What, hast thou beheld his tears, his agonies, and flowing blood?—hast thou attended to his dying cries, and heard him pray even for his murderers, and dost thou yet ask if he is willing to save? O be not so ungrateful! Think, with the late excellent Colonel Gardener, that thou hearest him saying to thee, "O sinner, have I suffered all this for thee, and are these thy returns!" Fly to him; fall at his feet; and he will give thee a hearty welcome: his bowels already yearn over thee. Himself has answered that very question, what sinners he receives? And he is ready to receive thee; he cannot, he will not cast thee out. But, perhaps, thou art saying, "O! but I am such a great sinner! I have rebelled against him so long! he will not, surely, he will not have mercy upon me!" Yes, he will; he excludes none, however enormous their crimes: witness a murderous Manasseh (*m*).—a vile Magdalen (*n*),—and a persecuting Saul (*o*)! Nay, the more flagitious is thy guilt, the more

(*h*) Phil. ii. 9—11. (*i*) Heb. vii. 25. (*k*) Matt. x. 28. 2 Cor. viii. 9. 1 Tim. i. 15. (*l*) Luke xix. 41—44. (*m*) 2 Chron. xxxiii. (*n*) Luke vii. 35. (*o*) Acts ix.

will his mercy be exalted in its pardon. David makes this very circumstance a plea why God should have mercy, "For thy name's sake pardon mine iniquity, for it is great" (*p*). God himself invites sinners of a scarlet and crimson die to come and reason with him, and promises them forgiveness (*q*). If thou art a great sinner, remember for thy comfort, that Christ is a great Saviour; and thine iniquities cannot rise so high, but what his blood can overflow and drown them all (*r*). But another may say, "All this I know to be true; I have experienced the Saviour's compassion, and for awhile rejoiced in a sweet sense of his forgiving love; but alas! I am a vile backslider! I have forsaken my Lord, and turned back like the dog to his vomit, or the sow that was washed, to her wallowing in the mire! I have sinned against light and knowledge,—brought disgrace upon the Gospel,—and crucified the Son of God afresh! and sure there can be no hope for me! O stop! let not the enemy thus drive thee on to despair! Thy guilt, indeed, is great; and great must be thy repentance; yet if even now thou art desirous to return, thy God is ready with open arms to meet and embrace his poor prodigal (*s*). Hear how tenderly he invites thee back,—declares himself married to thee,—and promises thee free forgiveness (*t*).

But, methinks, I hear some one crying, "O but it is only elect sinners whom he invites! I long to come to him; but who can assure me that I am elected?" Ah, my fellow immortal, this is a snare of the grand adversary to keep thee from Christ: but hearken not to his sophistry; leave thou this to God; secret things belong to him, but those that are revealed, to us and our children for ever (*u*). If thou art convinced of thy need of Christ, and made willing to be saved by him in his own way, and to give him all the glory of thy salvation, be assured that this disposition is wrought in thee by his own Spirit, and thou hast the fullest warrant to come to him (by which we mean a believing the scriptural testimony concerning him;—a receiving him in all his offices, as thy Saviour, Prophet, Priest, and King:—and a casting thy soul, and all its concerns into his hands) and to believe that he is more willing to communicate all the blessings of the new covenant to thee, than thou art to accept of them.

But should this feeble essay be honoured with the perusal of any who, like the Scribes and Pharisees, suppose themselves too virtuous, too good to associate with the characters we have been addressing, and come to Christ in the way we have been describing, we must take leave to observe to them that he receiveth none but sinners; he has declared that the whole need not the physician, but those who are sick; and that he came not to call

(*p*) Ps. xxv. 11. (*q*) Isa. i. 18. (*r*) Mic. vii. 19.
(*s*) Luke xv. 20—24. (*t*) Isa. lv. 7. Jer. iii. 12—14. Hosea xi. 7—9. xiv. 4. (*u*) Deut. xxix. 29.

the righteous, but sinners to repentance (*x*). If then you choose to reject him and his salvation, and to find your way to Heaven by the merit of your own performances, we must bid you farewell. But, O consider, we entreat you to consider well, whether you dare to put the matter upon this issue, — to meet the heart-searching God upon this ground? What! have you never either, in thought, word, or deed, broken the divine law? Surely, your consciences testify that you have! and, if you have, even in one single instance, you are guilty of a breach of the whole law (*y*); and remember, the commandments of God are exceeding broad, and reach even to the thoughts and desires of the heart (*z*); nor is there any way by which a sinner can come to the Father but through Christ alone (*a*).

O give up then, every hope of self-justification; and fly for refuge to that only, that glorious hope set before you in the gospel! So will we joyfully unite with you on earth, with a comfortable expectation of joining together in Heaven in an ascription of praise and thanksgiving to the Man who receiveth sinners!

Sandwich. E. T.

(*x*) Matt. ix. 12, 13. (*y*) James ii. 10. (*z*) Psa. cxix. 96. Matt. v. 20—30. Rom. vii. 7—11. (*a*) Psa. lxxi. 16. Isa. xlv. 21, 22. John xiv. 6. Acts iv. 12. xiii. 47. Heb. ii. 3.

No. IX.

THE CHRISTIAN PHILOSOPHER.

THE SEA.

THE sea is supposed to cover a part of the surface of the earth which equals, if not exceeds, the dry land. In the existence of this vast body of water we may discover the same proofs of divine wisdom, and the same designs of general utility which appear in the other parts of the creation. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable, both small and great *." Naturalists have taken great pains to inform themselves of the varieties which prevail amongst the inhabitants of the deep:—more than 6000 different species of fish have been discovered; but Mr. Ray imagines that we are not acquainted with half the kinds which really exist. Of some species of fish the number seems almost infinite! For ages past, how many of the human race have been supplied with food from the sea, and yet its riches seem unexhausted.—Every season certain kinds of fish, as pilchards, mackarel, herrings,

* Ps. civ. 24, 25.

&c. visit the shores of our highly favoured island in immense shoals; and though millions of each species are annually taken, there is no deficiency! That this might never happen, the goodness of God hath rendered the finny tribes peculiarly fruitful.—Mr. Harmer, who pursued this investigation with peculiar attention and accuracy, found in the spawn of a herring 36,960 eggs; in the mackarel 546,681; in the cod 3,686,760*.

While the sea, by means of its innumerable inhabitants, affords food to man in one part of the earth, where there is a deficiency of wood it also supplies him with fuel. We are told by Mr. Crantz, in his History of Greenland, "That as the great Founder of nature has denied this frigid rock-region the growth of trees, he hath bid the streams of the ocean to convey to its shores a great deal of wood, which accordingly comes floating thither, and lodges itself between the islands. Were it not for this, we Europeans should have no wood to burn; and the poor Greenlanders (who, it is true, do not use wood but train-oil for burning) would, however, have no wood to roof their houses, to erect their tents, to build their boats, and shaft their arrows, by which they must procure their maintenance†." It is difficult to decide where this timber grows; but wherever it may be produced, its arrival in this dismal part of the earth is an astonishing proof of the care of our Father who is in Heaven, over the humblest of his children on earth.

Another important purpose answered by the sea, is the supply of the clouds with vapour. According to the calculations of Dr. Halley, every ten square inches of water yields, in summer, between the time of sun-rise and sun-set, a cubic inch of water: every square mile, 6914 tons‡. Thus the water poured into the sea by the rivers, ascends to the clouds in the form of vapour, and those clouds being conveyed over land by the wind (which much more frequently blows from the sea, than in a contrary direction) returns to the earth in form of rain.

By means of the sea, those who are skilled in the art of navigation, are able to keep up a communication between distant countries; the blessings of commerce are thus extended, and the knowledge of the glorious gospel communicated to "the isles afar off."

The constant motion of the sea, produced by the tides, is a curious phenomenon. The tides are occasioned by the effect of the attraction of the sun and moon upon the waters of the sea: the solid part of the globe remains unaffected, but the fluid parts assume a spheroidal or oval figure, the longest diameter being in the direction of the moon. When the sun and moon act together, they occasion spring-tides, which happen once a fortnight: when

* Chambers's Dictionary, article *Fecundity of Fishes*.
† Crantz's History of Greenland, vol. 1, p. 37.
‡ See Chambers's Dict. article *Vapour*.

they counteract each other's attraction, neap-tides take place, which also happen once a fortnight.

Yet, notwithstanding the perpetual motion of the sea, and the violent agitation produced on its surface by the winds, the waters never pass their bounds! "The waters are in the place which thou, O God, hast prepared for them: thou hast set a bound, that they may not pass over."

"There is no peace, saith my God, to the wicked; they are like the troubled sea that continually casteth up its own mire and dirt‡." No simile can possibly express with greater force, the perpetual agitation produced by a guilty conscience, and the terrifying appearances which often arise from the violent enmity of sinners against the interests of Sion. But there is one who is able to set bounds to those mighty waves, and to say to them, "Thus far shalt thou come, and no farther." He who once said, "Peace! be still," and in an instant calmed "the roaring tide," can with equal ease restrain the madness of the people. Let the heathen rage, let the princes take council together: he that sitteth in the Heavens shall laugh; the Most High shall have them in derision. The proudest enemy of Christ on the face of the earth, or in the caverns of Hell, is fast bound in a chain, and cannot move beyond its length. The Israelites trembled on the banks of the Red Sea, and were afraid they should not escape the sword of the enraged Egyptians: but when Israel, agreeably to the divine command, moved forward, "the waters saw thee, O God! the waters saw thee," and fled at thy coming. So it hath often been with the spiritual Israel in the much dreaded hour of severe conflict; when they have thought they should perish by the hand of their enemy, they have gone forward; and the waves of trouble, which at a distance seemed a mountain high, and threatened to overwhelm them, have, through divine interposition, died away at their feet.

T. P. B.

‡ Ps. civ. 9.

SEEING JESUS.

Ages before the incarnation of Christ, he was revealed in promises, types, and prophecies to the children of men. Adam, as well as Abraham, saw his day and was glad. In every dispensation his voice has been to the sons of men, saying, "Look unto me and be saved all ye ends of the earth." In the days of his humiliation, as well as before and since, there were divers ways of seeing Jesus; but only one way of seeing him to any saving purpose, and that was by the appropriating eye of faith. When upon earth some flocked to see him, out of idle curiosity, others to entangle him in his talk, and some to be fed with his loaves and fishes. Many were offended when they heard him

attack their favourite errors and vices, for he testified against them that their deeds were evil; and, therefore, as they would not fall out with themselves, they, of course, fell out with him. Similar cases abound in our days; but as it was then, so it is now, "Blessed are they whosoever are not offended in him."

In the days of his flesh some beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, and of his fulness received grace upon grace; and, blessed be God, such in all ages since has been the case with some, and is the case now with a few; and, I hope in God, will be the case with more and more from time to time, till every knee shall bow, and every tongue confess the Lord Jesus.

But who are they to whom the sight of Jesus is desireable? Where and how must they look for him? What good may they promise themselves in so doing? These are serious enquiries, and deserve our serious consideration.

They, and they only, look to Jesus with desire and delight, who see and feel their need of him, who see an absolute necessity for him to answer and fulfil all the names, offices, and characters which he bears; and that in their behalf. To the profligate sinner his laws are grievous, he might approve of him as a Saviour from Hell, but not as a Saviour from sin; if he would die the death of the righteous, he will not live their life. As to the self-righteous, who are pleased and satisfied with the fig-leaves of their own doings, a sight of Jesus in his blood and righteousness must be to them like the physician to those that are whole, altogether unnecessary and superfluous. To all such he is without form and comeliness, and, as the prophet says further, "as a root out of a dry ground." But when a sinner once gets a true sight of himself in the glass of the divine law, his soul can find no rest or peace till he has a believing view of Jesus in the glass of the holy gospel. By the inventions of men, various remedies have been prescribed for a guilty conscience; such as journies, voyages, jovial company, cards, plays, mountebanks, and such like diversions; but they altogether prove physicians of no value; some of them greatly aggravate disease: the only suitable balm is sovereign grace, and the physician God. The remedy of God's own providing is Jesus, the son of his love. But where must we look for a pleasing sight of Jesus? Not among those who profess him, and in works deny him; for there we see him wounded in the house of his professed friends; there we see him crucified afresh: this is not a pleasant sight, but the contrary. To see Jesus with delight, let us look far above the world, up to the right hand of God, and there we shall see him clothed with glory and honour. He hath conquered principalities and powers, the world, death, hell, and sin, and has triumphantly ascended far above all heavens: he now appears in the presence of God for us. "Kind Intercessor! there he sits, and loves, and pleads, and prays." Seeing we have there such an

High Priest and Advocate with the Father, we may venture boldly to the throne of grace. "He ever liveth to make intercession for all them that come unto God by him."

To see Jesus, let us look into the Bible, which is a revelation of him. He directed the Jews to search the Scriptures, adding, as a reason for their so doing, "these are they that testify of me." We must also attend the ministry of those who preach the pure gospel in its purity; — they preach not themselves, but Christ Jesus the Lord. It is their delightful employ to exhibit the Lord Jesus in all his loveliness, ability, and readiness to save the chief of sinners, who look to him for salvation. To see the glory of Christ, it will be in vain to peruse the writings of heathens and infidels, as likewise to attend the preaching of those who degrade his person and reject his atonement, substituting human reason in the place of revelation, and man's merit and righteousness in the place of those of Christ; to look for a sight of the glory of Christ in such writings, or under such preaching, would be like going into a deep cellar, or into a vault where the dead are buried, in order to see the shining sun; to see the sun, we must go into the open air; and to see Jesus the Sun of Righteousness, we must go where he is to be seen, that is, where he has promised his presence; and he has promised his presence with his ministers and in his ordinances, to the end of the world.

If we desire to see Jesus, let us not keep back from his table. There, in expressive symbols, we may discern the Lord's body; he there, in lively figures, shews his hands, and feet, and bleeding side; in them we see the soul's value, sin's malignity, God's justice, the law's purity, and, above all, the boundless, matchless love of Christ.

To see Jesus, we must set him before us as our example in all his imitable excellencies. He is the copy after which we must write; in his steps we must tread. While we have his example before us, we may go forwards without dismay. On every occasion we must call Christ to mind and say, How would he speak or act were he upon earth as before, and so circumstanced as we now are? In the view of him as our pattern, we must go and do likewise.

It remains to be answered, What good may be expected to ensue or arise from a believing view of Jesus? This will be a charming sight! There is none on earth comparable therewith; he possesses and displays all perfections and excellencies. The most beautiful and valuable things in the wide creation are borrowed, and used as figures to express his worth; but all of them fall infinitely short. He who beholds the Lamb of God may be satisfied with seeing. When good old Simeon had seen Jesus, he wished to see no more, but to close his eyes in death, and depart in peace. The perfection of the heavenly glory will be the beatific sight of Jesus in full conformity to his likeness.

The present sight by faith eases the poor pilgrim of his heavy burden; — he enters into rest; — the delightful view dissipates his distressing doubts and fears as to his soul's salvation; and in the place thereof, fills him with joy and peace. How can he but rejoice, and be exceedingly glad, while he beholds the Father's grace beaming in the Saviour's face! while he sees the perfect agreement of every divine attribute in his salvation! In this view, what are the glories of the world! they vanish as though we saw them not. It is here we see that our sufferings are not worth a thought: — here we find the strongest motives to gratitude, love, and obedience. In looking to Jesus we shall become like him more and more, till we be changed into the same image. Blessed effects of seeing Jesus! Who can but wish that all the world beheld his glory! In that case what a happy world it would be!

But while we have to rejoice that a few live by faith on the Son of God, we have sadly to lament that the generality reject the Lord of glory, — and that upon the same principle that the Jews crucified him. Let the reader as well as the writer be aware that this be not his condition.

Scarborough. S. B.

RURAL OBJECTS IMPROVED.

Sir, *To the Editor.*

You were indulgently kind in permitting an account of my domestic pleasures to appear in print. When my children have worked diligently, I generally reward them by letting them read the Evangelical Magazine aloud; and you cannot imagine how surprized and pleased they were, when they found their poor father's name at the bottom of a letter, nor how much more importance they now attach to those days of recreation, which owe all their felicity to the arrangement made for enquiry out of that blessed storehouse, the Bible.

Dear Sir, how little they know of real felicity, who suppose it consists in riches and vain competition! I verily think I know the best receipt for real happiness: my Bible and my family yield all the joys I want or wish; instructed and guided by the first, and softened and careful for the latter, my pleasing and my painful feelings lead me to dependence and prayer, or gratitude and praise; and, inconsiderable as I feel in the scale of humanity, I possess the consolations of that religion, which only gives importance to hope, and immortality to existence. I wish, Sir, I had the gift of writing, and could describe what a man feels who believes the promises of God, and pursues all his labours and pleasures with them in view; my heart glows with gratitude when I reflect upon the sweet influence of a divine life, even in

the humblest station. How it softens every hardship, and adds sweetness to every mercy! Alas! the wicked do not distinguish mercies, because they do not know the grandeur and the goodness of the Being who bestows them. One of my excursions, Sir, upon the plan I have already mentioned, was by water; my children read in Isaiah of "peace flowing like a river, and righteousness like the waves of the sea;" and to indulge them and endear the word of God to their young minds, I hired a boat and pursued our short voyage down the Thames, that they might, by a slight knowledge of the metaphor, understand the preciousness of the promise; but you do not know how much contrivance it cost us to be able to leave our shop so long; nor can I readily convey the value of those pleasures which are purchased by privation, and gained by rigid frugality. We rose very early, and were out of the hurry and bustle of the river before the sun was risen. Dear Sir, as the glory of that matchless light appeared and streaked the east, what splendor overspread the face of Heaven; and sketched the glorious colours upon the surface of the water! how the shores rose from misty obscurity, and nature waked into beauty and variety! We live in a very close and narrow street; and I had never seen the peculiar glories of such a scene: I ordered all my children to look towards the east, and, in my poor humble way, took my Bible, and explained the darkness of the soul by nature, and how the "Sun of Righteousness arises with healing under his wings," and dispels the night of sin from the human soul, and brings light and immortality into the mind, by the gospel. The thought was none of my own; for many years ago, I heard our dear minister upon those very words: but the metaphor was a comment upon the text, which warmed our hearts and melted us into tears.

After breakfast, my eldest boy read the 107th Psalm; and each of them repeated the portion of Scripture they were to bear in their minds that day, and which were previously marked in their Bibles. It would be trespassing too much to notice the selection; but most of all, my oldest girl pleased me, who, as we were near landing, saw a lovely tree, green and verdant; and clasping my hand and looking in my face, with irresistible sweetness she said, "The trees of the Lord are full of sap." Yes, my dearest child, said I, and those that be planted in the house of the Lord shall flourish in the courts of the house of our God.—We landed about noon at a sweet village, I think they called it Purfleet, on the Essex side the Thames, and saw a very neat chapel, on a pretty hill, lately erected; and as I had never joined in divine worship out of London, I gladly entered the open door: the minister had almost done his sermon, preached to a poor congregation, on occasion of an annual club.—Dear Sir, how it rejoiced my heart to hear of the love of God in Christ Jesus, at this distance from home. When the minister ended his last prayer, my heart seemed drawn out in brotherly love to these dear people;

and I could not help conversing with some of them at the door, and praising God that he was still fulfilling his gracious designs of mercy, in sending preachers into the villages. Yes, said an old man to whom I spoke, "The mercy of the Lord is over all his works: 'tis he sendeth the springs into the valleys, which run amongst the hills." I should willingly have remained a few hours amongst these good people, but the design of my day's recreation being answered, we hired a farmer's cart and proceeded gently towards town. Before we had passed the sweet lanes and fields, the moon rose in cloudless majesty. My eldest girl repeated that sweet psalm of David's, "The heavens declare the glory of God, and the firmament sheweth his handy-work;" and I did my best to remember and repeat all the sweet allusions which our minister had made concerning the sun and moon: — how the moon gets her borrowed light from the sun, and so shews us the nature of the true church, which receives all her light from Jesus Christ the Sun of Righteousness.

Dear Sir, I shall now take my leave, not meaning again to intrude upon you the detail of my peculiar pleasures; but let me say how I rejoice in the enlargement my mind feels upon a review of what I have seen! how I love my Saviour with new and mingled wonder, when I recall him to my remembrance lying in the stern of an obscure and probably inconvenient fishing vessel, and rising with all the dignity of God to command the winds and waves! How I see him, as it were, upon the hills breaking the five barley-loaves and the two small fishes amongst the multitude! even so methinks, he is still dividing his word amongst the hungry, and satisfying the needy soul. "Oh that men would, therefore, praise the Lord for his goodness, and declare the wonders that he doeth for the children of men."—Surely, we Christians are too apt to be gloomy and melancholy; and that brings an evil report upon our profession. For my part, God has given me a cheerful heart; which, as Solomon observes, is a continual feast; and I see so much to admire in the provisions of his grace; and when I clasp my Bible to my breast, I feel such a repository of choice promises garnishing all the works of creation, that I am constrained to remember the apostle's admonition, "Rejoice evermore." Sir, my mind fills with pleasing images when I think of "Wells of salvation," "Righteousness flowing like a stream," "That his are the cattle upon a thousand hills," and such like; and then when my children lisp such divine things, and seem to look into the fields with any traces of spiritual enjoyment, and relish,—then I catch some faint resemblance of holy David's fervour, when he cried, "Lord, how manifold are thy works! in wisdom hast thou made them all; yea, out of the mouths of babes and sucklings hast thou ordained strength."

I am, Sir,

Your constant reader and affectionate servant,

THOMAS LOVEGOOD.

SCHOOLS FOR POOR CHILDREN.

Extract from Mr. LANCASTER'S *Plan for educating 10,000 Poor Children in Country Towns and Villages.*

IT is calculated that 2000*l.* per annum * will educate 10,000 poor children: if to this be added the reasonable expectation that he shall be able to teach youth to earn their own living, he desires no personal remuneration for this service. It is indeed an arduous work; but it is a work in which he delights: the happy effect of his endeavour to rescue a number of youth from misery and vice, stimulates him to hope and exert himself in future. Boys, who owe all the knowledge they have obtained to the school first established in Southwark, who have left it several years, and conducted themselves highly to their own credit, have now arrived nearly to manhood, and are engaged as the first instruments of training youth to employments, or of setting up schools for boys; and some females, who have also been educated by the same means, are likely to establish schools for girls. — This is like planting an oak, and raising others from its acorns.

The situation chosen for the first essay in the country, is Maiden Bradley, near Froome, Somersetshire: a village belonging, as well as the lands contiguous, to the Duke of Somerset, who feels greatly for the wretchedness of its poor inhabitants. Some waste land is now let to Mr. L. on very moderate terms, and will be speedily brought into cultivation by lads. It is designed for the purpose of sowing grain, in order to reap the straw, in case the land, poor as it is, should not afford a crop of any thing better. It will want little or no ploughing, and no manure. There are no day-schools of any kind near the place. The bulk of the inhabitants are very poor, and extremely ignorant, and few have constant employment. The allowance from the parish in no case is more than two shillings per week for each person: if they can earn two shillings, they have no allowance. Few can read their Bible; few have any Bible to read; and too many are devoid of reverential awe for Him who has said "Thou shalt not steal." The parish-workhouse is a thatched building; the floors are torn up; the windows broken: one room has no chimney but the window. Almost every person in the parish, except the farmers and one or two tradesmen, are on the poor books. The poor in it have neither guide, overseer, nor ruler; and when they have no work to do, they sleep by day and steal by night! The children look like a little swarm of bees. This wretchedness produces another bad effect: — a great part of the women are unchaste. — There is a silk-house, in which some of the girls are employed; they work

* Above 600*l* per annum is already subscribed

all day, and many of them walk the streets in the evening. It could be wished, for the honour of our county, that no such facts were in existence: if any good is done, the contrast will be of the most striking kind, and thus show to the nation what good education, united with industry, is capable of producing.

A number of lads are now actually employed in hand-culture. They are classed according to their strength, a monitor being appointed to each class. When they go to work they uniformly take their spades, &c. and make the movements at the word of command, which secures co-operation in all they do. The land is stony; and half the stones they dig out are to be their own. The success experienced has been greatly increased by the use of the Portuguese hoe, which being short as well as light, the hoe, by its own weight and conical form, cuts deep without much exertion. The breaking up of waste land is connected with the growth of rye-straw, and the consequent employment of young females in platting it: thus our own consumption will be supplied by our own manufacture, without importing from Leghorn at the expence of 50,000 *l.* per annum. Endeavours have been used to introduce shoe-making, basket-making, tailoring, &c. into schools of industry, by way of experiment.

Mr. Lancaster laments that there should be in this highly favoured nation above 400,000 poor children who have never learnt to read their Bibles! He approves the use of Sunday-Schools, but wishes something done much more extensive and effectual.

CONJECTURE ON 2 TIMOTHY IV. 13.

Mr. Editor, ———

Every attempt to illustrate the meaning of the Sacred Scriptures, when modestly offered, deserves the attention of those who wish to be accurately acquainted with the word of God. Having met with an ingenious illustration of a passage, which has sometimes been cavilled at by those who were disposed to treat the subject of the divine inspiration of Scripture with disrespect, I send you an abridgment of it. Some of your readers may have met with it in that celebrated Work, the "Pursuits of Literature;" to others it may be new. J. J.

"THERE is no particular conjecture as to the peculiar meaning or force of the following passage of St. Paul in the Second Epistle to Timothy, iv. 13, "The *cloak* that I left at Troas bring with thee, and the books; but especially the *parchments*." — I would hint, that this epistle was written from Rome, when Paul was brought before Nero the second time. In the 22d

chapter of the Acts, Paul was tenacious of the privilege of Roman citizenship; and it proved of much advantage to him before the Centurion. It may be, and it is, a matter of mere conjecture, whether he might be required to prove himself a citizen of Rome when he was to make his defence. These parchments (μεμβρανας) might contain some documents, or be a deed, or diploma of some consequence to the matter in question. But as to the *cloak*, there is something more particular. The *cloak* in the original is, φελονης, or φαιλονης; which is, undoubtedly, a corruption for φαινολης, and it is so read in the *Codex, M. S. Bibliothecæ Cæsareæ Viennensis.* Φαινολης was *Grecised* from the Roman word *Pænula*.

This is no more than was done frequently in other languages, and in other countries, particularly when the seat of empire was transferred from Rome to Byzantium, the lawyers of the imperial courts were obliged to *Grecise* many terms of law.

"As the Penula was so *specifically* a Roman garment, and worn only by Romans, St. Paul, might wish, as a light confirmation of his point, to shew what was his customary dress. It may be remarked that the Penula was a vestment which the Romans generally wore upon a journey. Juvenal observes in Sat. 5, *Multo Stillaret Pœnula nimbo*; and St. Paul says, that "he left it behind him at Troas."

"This is only written as a mere literary remark, to hint that, in the minutest passages of the Scriptures there may be some meaning; and that nothing can be so contemptible as a foolish and profane ridicule on any passage in the sacred writings, *founded on ignorance*. The present remarks are intended as a matter of some little curiosity: and I look upon them in no other view. But I think there is no passage in the Hebrew or Greek Scriptures which will not at least admit of such an illustration or explanation (I mean *philologically* or *critically*) as may put to silence the ignorance of foolish men."

Pursuits of Literature, 8th edit. p. 332—334. note (p.)

ANECDOTES.

Some years ago, an aged man, a farmer in Scotland, who had lived all his life in a careless worldly spirit, was taken dangerously ill, and expected soon to die. A pious young woman, a servant in the neighbourhood, felt a deep concern for the salvation of this man, and set herself to invent some method to promote it. She invited another serious young woman to accompany her to his house in the evening, where they offered their services to sit up with the sick man; which offer was thankfully accepted. When the rest of the family had retired

to their beds, and all was still, the young woman first mentioned, addressed the dying man in the most solemn manner, respecting the state of his soul, and the important concerns of eternity; after which they asked his permission to pray with him. He consented; and while she, with uncommon enlargement, poured out her soul in his behalf, the Spirit of God powerfully affected the poor man's heart, convinced him of his lost and ruined state, and led him cordially to embrace Jesus Christ and his great salvation, as exactly suited to his condition. The rest of the night was employed in spiritual conversation and fervent prayer. The poor aged creature greedily imbibed the glorious truths of the gospel, and evinced, as fully as circumstances could admit, a genuine work of the Holy Spirit on his soul.

When they were about to leave him, just as the sun arose, he desired they would help him to the door of the house, that he might take a solemn leave of that vain world, which had so long deluded him from Christ. They did so; and having taken a serious adieu of all worldly enjoyments, he expressed his hope of being with Jesus Christ in Heaven before the sun should set. Throughout the day he spoke to his neighbours concerning Christ, his Spirit, and eternity, in a manner altogether new to him, and in a way that greatly surprized them.

A little before sunset, the young woman who had so earnestly thirsted for his salvation, heard a report of his being remarkably better in his health; and felt an apprehension that, if he should not die at the time mentioned, her hopes concerning his conversion would be disappointed: but this apprehension was quickly dispelled, for she soon afterwards was certainly informed that, just as the sun was setting, the poor man had departed in peace.

This pleasing anecdote affords an encouragement to pious persons, earnestly to strive for the conversion of sinners; and proves, that those who occupy the humblest stations in life may nevertheless be eminently useful, if with zeal and prudence they attempt it. We may learn also what sovereign grace can readily and speedily effect in behalf of the vessels of mercy. At the same time we are taught, that impressions relative to future events, ought to be mentioned and received with great caution, lest their failure should, through the influence of the tempter, lead us into doubts respecting the fulfilment of God's promises.

THE SCOFFER REPROVED.

Lady Huntingdon's heart was truly devoted to God; and she resolved, to the best of her ability, to lay herself out to do good. The poor around her were the natural objects of her attention. These she bountifully relieved in their necessities; conversed with, and led them to their knees, praying with them

and for them. The late Prince of Wales, one day at court, asked a lady of fashion, Lady Charlotte E—, where my Lady Huntingdon was, that she so seldom visited the circle. Lady Charlotte replied, with a sneer, "I suppose, praying with her beggars." The Prince shook his head and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to Heaven."

From Dr. Haweis's Church History, Vol. 3. p. 245.

EXPLANATION OF NUMBERS XXIV. 17.

I shall see Him, but not now; I shall behold Him, but not nigh.

[In Answer to a Query proposed in our last.]

BALAAM was a true prophet, but a bad man: "he loved the wages of unrighteousness, and was rebuked for his iniquity*." He would gladly have cursed Israel to please his royal employer, Balak; but was constrained, against his inclination, to bless them altogether.

The words in question are introduced with peculiar solemnity: "Balaam, the son of Beor, hath said, — and the man whose eye was shut, — falling, and his eyes were opened †," alluding to what happened in the way; to his falling with his fallen ass, and then having his eyes opened. This man, so remarkably circumstanced, hath said, "I shall see Him, but not now: I shall behold Him, but not nigh." The illustrious person of whom he speaks, is the STAR which should come out of Jacob; and the SCEPTRE which should rise out of Israel, and which should smite the corners of Moab, and destroy all the children of Sheth. This passage, in its literal meaning, intimates, that from Israel should arise a mighty prince, who would entirely conquer Moab and Edom, and was fulfilled in David ‡; but in its full import, refers to that glorious Person, of whom David was a type. Jesus is "the bright and morning *star* §;" and to him also belongs "the sceptre" of universal government ‖.

To his first advent, Balaam looks forward; but this was so distant, that he saw him only in the spirit of prophecy; but it may also refer to his second coming, when Balaam, and every other enemy of Christ, shall behold him, though not nigh; but be banished with everlasting destruction from his presence, and from the glory of his power.

* 2 Pet. ii. 15, 16.

† So the words may be rendered; and Bp. Newton prefers this translation. See Dissertation on the Prophecies, Vol. i.

‡ See 2 Sam. viii. 2. 14.

§ Luke i. 78. Rev. xxii. 16.

‖ 1 Cor. xv. 25.

Obituary.

The Remarkable Experience of MRS. ANN RAY.

[*Concluded from our last.*]

As I was about to write to Mrs. R. the relation who acted a mother's part to me, to let her know of the small-pox being in the house, and prepossessed with the idea of dying, I said to myself, "It would not be right in me to die, and not declare what God had done for my soul." I therefore wrote her a simple relation of what had passed, adding, "I had never till lately known what the love of God, in his dear Son, was; and that I could triumph in life and in death," — believing she would rejoice with me in all this. But by the next post comes a large sheet of paper, and the post after that another, filled with her fears and concerns for me, that I was turned Methodist; and severe invectives against the whole sect, particularly the preachers; earnestly entreating me to have nothing to do with them; and threatening, that if I had, she would discard me for ever. I was thunderstruck with the contents of these two letters, as I had never heard a Methodist preacher, nor knew any; and had only drank tea with two women, with whom I had no conversation. The agitation of my mind was now so great, that I burst into tears, and wept incessantly a whole day. Afterwards, I was more composed; and some Scriptures were opened to me, respecting taking up the cross, forsaking all for Christ, &c. I answered the letter by saying, "I could not deny what God had done for my soul; but as to the Methodists, I had not any knowledge of them." But herein I shamefully prevaricated; for tho' I had not heard a preacher, I knew these women were Methodists; and now recollect I had been at one of their prayer-meetings: but I endeavoured to shelter myself under Mr. Hervey; by which means I expected to hold Christ and my friend too. After I had sent my letter to the post, I thought much on the transaction, and prayed much, and prepared my mind to receive Mrs. R.'s answer as wholly discarding me; but, on the contrary, it was of the most endearing and soothing nature, telling me she was now convinced I was no Methodist; and begged I would compose myself, lest it should be fatal at my sickening for the small pox. As soon as I had read it, it was suggested, Now you have denied Christ to keep your friend! — I sunk under the thought; and lost the light of his countenance as suddenly as I had found it! I was immediately seized with the small pox, took to my bed, and lay the whole time in darkness, under the apprehension I had denied Christ; and so indeed, in some sort, I had. The Lord dealt very tenderly with my body: the disease was a good sort, I was well nursed, and soon got well again; — but my soul could not be healed! No doctor, no nurse, found I for that! — no instructor, no healing medicine! — all within was dark, uncomfortable, and distressing; — all without was smooth, because Mrs. R. seemed satisfied; but I pined for Jesus and his ordinances; longed to know his people, who they were; wished to be among them; and frequently repeated the question of the spouse, "Tell me, O thou whom my soul loveth, where thou feedest, where thou causest thy flock to rest at noon, for why should I be one that turneth aside by the flocks of thy companions?" He answered, "If thou know not, go thy way by the footsteps of the flock, and feed thy kids beside the shepherds tents." I understood it to direct me to join those few poor Methodists that met for prayer at the woman's house with whom I had drank tea; but then I saw plainly if I did, that I should be ruined, as to worldly concerns. Mrs. R. would then cast me off, I should lose the situation I was in as teacher, my character would be gone: in short, all things must be parted with. I therefore hesitated, procrastinated a whole long twelve

months. O shameful ingratitude! O that I could now be more deeply humbled for this base folly! At length I devoted myself to the Lord afresh; and gave myself wholly and solemnly up to him upon his own terms, — to forsake all, to sell all, so that I might once again enjoy "the pearl of great price!" — that I might win Christ, and be found in him! I surrendered the favour of my friend Mrs. R. my reputation, my situation, and, finally, my life, if called for. Having done this, I went the first opportunity I had to the little prayer meeting, determining to go constantly, and leave the event. Our company consisted of only five or six, all very poor women. The report of my joining this poor despised little company soon spread abroad; — all wondered at it, and were astonished that Mrs. P.'s teacher should go amongst such poor ignorant people. On the other hand, my attending induced others, both men and women, to join. We met once a week, at five in the morning; on a Sunday evening, after church; and once on a week-day evening. We read a chapter in the Scriptures, prayed, and sung hymns. I was the reader, being by far the best scholar. Mr. M. a preacher, who lived ten miles off, hearing our meetings increased, and that I was amongst them, sent his respects to me, and if I pleased, would come and give us a sermon. Highly delighted, I embraced the offer: he came, preached so as my heart answered the words. He came a second time; then the mob rose, surrounded us in the street, and stoned us. I felt several upon my back, shoulders, &c. but was not really hurt, though in the midst of the mob. These words strengthened me, "Who can harm you, if ye be followers of that which is good?" I got home safe; but this extravagant, imprudent conduct, as it was called, finished up my character in the world. I was now all that was bad in every one's mouth, except three or four friends, who thought I meant well, but acted very imprudently.

Things were now arrived at such a pitch, that several of the young ladies' friends took them from school on my account; declaring they should come no more till I was gone. This compelled Mrs. P. to part with me. She told me, if I did not desist from going amongst the Methodists, we must part. I replied, on those terms we must; for I never would be prevented going to their meetings, while any of them were in the town. Mrs. P. acquainted my mother (as I called her) with my resolution, who wrote me a short letter of dismission from any acquaintance with me. I suffered much in my mind from making this sacrifice. One time I thought it was the height of ingratitude: then these words were suggested, "If any one love father and mother more than me, he is not worthy of me;" and calmed the various struggles of my mind. These words also wonderfully supported me, "When my father and mother forsake me, the Lord will take me up." I had now several gentlemen came, at different times, to talk with me, and persuade me out of my enthusiastical notions. Just before I was called to speak with these, it so happened, I was always in my closet at prayer; and how dark and distressed so ever in my mind, as soon as I entered the room, and they began arguing, I was bold as a lion; and in the issue, their fallacious arguments strengthened my faith: — so gracious and so good is the Lord to feeble worms that trust in him!

I had three months notice to provide myself with a situation; but a teacher was hired, and came to the house before that period was up; during that interval, I had prayed much to be directed where to go, and what to do; and found my mind led to London, as a place where the gospel was most plentifully preached, and where I believed the Lord would certainly provide for me. I did not like to stay at the school after this new teacher came, and I knew not where to go till I could get ready for my intended journey; but my heavenly Father, who knew what things I needed, had provided me a place; for a widow lady and her two daughters, who lived together, offered me their house for my home, till I could settle myself. Thither, therefore, I went; and was treated with every

kindness friendship could show; and for which I have ever retained a grateful sense to God and them. I wrote to the woman in London, who had left W. C——'s Experience at our house, to get me a lodging; who answered me in the affirmative. Before I set off, I called one day at a friend's house, who appeared very uneasy at the thought of my going to this woman's, in London; and at last told me plainly, she had heard that she kept a house of bad fame. I was thunderstruck; but concealed my fears. However, I called at her sister's in my way home (at whose house we held our prayer-meetings) intending to tell her what I had heard; but she desiring me to look over some tradesmens' bills for her, I set about that first. On the back of the second bill was written this very suitable text, which hushed the storm in my mind into a profound calm and sweet serenity: "Say to them that are of a fearful heart, be strong," &c.

I set off to London in the stage-coach, had good company, and a safe journey; and had wrote to R. to meet me at the inn. When half-way on my journey, Satan, poured out such a flood of temptations, as to what I was to meet with when I got to town, that I seemed almost sunk in darkness and despair; and thought if I had not got so far on, I should certainly have turned back, given up my profession, and entered the world again; but the Lord, always gracious and merciful, brought the 23d Psalm, word by word, to my mind; and as I repeated it, the tempter vanished; and in the strength of that Psalm I entered the city of London.

R. lived servant then with a baker, a good man, who belonged to Mr. Wesley: he came to meet me at the inn; and I went home with him. Opposite to their house lived a Mrs. P. a widow, with five children, in a large way of business, a good woman, who was also of Mr. Wesley's society, who wanted a person to help her in the family. R. took me over to see her, the day after I got to town; and she told me afterwards, she said to herself, as soon as I entered the room, "This is the person I have been praying for!" She proposed my coming to live with her then; but I did not find my mind at liberty. I therefore took an apartment in the city; and began a day-school, with five scholars, her eldest daughter being one. I had not been there more than a few weeks, before I was seized with a fever; which confined me to my bed a long while. Mrs. P. got me a nurse, and a physician, and was very kind in paying me every attention of friendship. In this illness the Lord graciously manifested himself to me a second time, forgave my sins, healed my backslidings, and restored me to his favour. I again thought I should die; but "the Lord dealt bountifully with me!" I recovered from my illness, gave up my school, and lived with Mrs. P. thirty-five years, to the day of her death. She was very kind to me; and with her I enjoyed the privilege of all the means of grace; but during this time, I have had such proofs of the desperate depth of wickedness in my heart, and the root of bitterness has so unexpectedly sprung up again and again, that I have been a wonder to myself, and am so to this day. It is now thirty-eight years since he first spoke peace to my soul; and from the day I set foot into the city of London to the present moment, the 23d Psalm has been daily fulfilling, and is now fulfilling; and, surely, I ought to believe what remains to be accomplished. The going safely through the valley of Death will also be fulfilled; for faithful have I always found him that hath promised, and faithful will he ever be; for his mercy endureth for ever!" Providence throwing me in the way of Mr. Wesley's people, I joined that society; but did not profit by his ministry. I found the class and society-meetings very profitable; and formed a close connexion with a few of the members, which continues to the present time. A Mr. M. who preached for Mr. Wesley, I was much profited by: his sermons suited the taste of my soul; but in a twelve-month he, with many of the people, separated from Mr. Wesley; and I went also. It was a painful heart-searching time; but I believe the

Lord led me the right way. I continued under his ministry, which was very lively and evangelical, for many years; but at length he fell into evil practices, erroneous doctrine, &c. and my friend P.'s family, and self, were obliged to separate from him. Mrs. P. and I prayed, for two years together, to be directed to a faithful pastor, who would feed us with knowledge and understanding, according to his gracious promise: at which period, the Rev. J. Newton became Rector of St. Mary Woolnoth, Lombard Street, London; and there we found food for our souls, and a settled rest. His ministry has proved to me the finest of the wheat and honey from the rock Christ. Under him I have been fed in green pastures, and led by the waters of quietness: so exactly has that promise been fulfilled.

I have gone on reading the Old and New Testament regularly thro' for 38 years, in private by myself, without any comment; and for want of more prayer and meditation, have not profited as I ought: nevertheless, through the superabounding goodness of my God, he hath frequently made it a feast of fat things to my soul. By gentle degrees, the Spirit of God has unfolded one important truth after another; and several texts that were never cleared up to my satisfaction, either by preaching or books, have been sweetly explained, in a way which left not a doubt upon my mind that it was the real meaning; and some time afterwards, Mr. Newton has been led in his sermons, to speak of them exactly in the same light. Thus did I see eye to eye with him.

After a few years, my mother (as I called her) was reconciled to me; and could not help owning the Lord had indeed taken me up. She left me a legacy, in token of friendship; and I hope found favour with God herself. Many also of my other friends were reconciled; the work of God in the town I came from prospered, — many were added to the little society; and I was favoured by Providence to visit them at several different periods, and rejoice with them for all the wonderful works of grace and providence toward us. I had two kind and friendly sisters, who loved me; but they did not love my ways of religion. I often prayed for them, and I hope not in vain, tho' I had no assurance of their salvation, not being present with either when they departed. By their death, Providence gave me a sufficiency to maintain me decently in my old age; and he gave it me just at the juncture when my eyes and my strength failed, and rendered me incapable of being serviceable in the family. O what shall I render unto the Lord for all his benefits toward me!

[*The following is added by a Friend.*]

The faith of this good woman was of an operative kind, and evidenced itself by her great attention to and sympathy with the poor; — conversing and praying with them; for which she had a happy talent. Tho' small her own fortune, she had influence, which she exerted, to provide for the necessities of the poor and distressed. She was a Dorcas indeed; and in winter made warm garments for the poor: and when, thro' her loss of sight, she could not do it herself, she employed the poor, and paid them for making clothing.

She used to visit the hospitals and workhouses, and even Newgate, while her health permitted, to converse and pray with the afflicted; and was made useful to many. She was a very attentive hearer of the word of God: her behaviour was a constant reproof to whisperers in the house of God. She was a woman of prayer and faith with meditation. She was confined near three years to her house; and for some of the last months of her life entirely to her chamber, with a broken arm, which she bore with the greatest resignation to the divine will; and instead of complaining, was recounting the mercies of God to her, in providing for the supply of her wants, and in fulfilling that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Her loss of sight and deafness would have been a great trial, had she not been so favoured of the Lord; but, from the time her arm was broke, she was like

a weaned child, having no will of her own, and continued so to the last. Her intellects were quite clear: she wished to be gone, but was not impatient.—She expressed herself to a friend to this effect: That her joys did not rise so high as in some of the Lord's people; but the Lord had done so much for her, she could not doubt of his faithfulness to his promises. She said to a friend, when near her departure, "The Lord is my strong rock: I feel I am built upon him:—he is my defence, and the rock of my salvation!" On the day before she died, being Sabbath, she said to a person who attended her, "I should be glad to go to-day; but I think I shall stay till to-morrow."—To one person she said, "Continue in the way to do good. The Lord will feed you with manna from above, walk in his paths, continue in the faith, seek him and he will never leave you. May the Lord bless your parents!—give them comforts in their last moments!—keep your heart stedfast in the truth!" At another time she said, "Satan has been at work; but God does all things well! We wonder at this and that; but tears and sorrow shall flee away. I have felt my strong corruptions, or should have been as proud as the Devil could make me. I am sensible that it has been great help to my soul, the reading the Scriptures constantly; and I have read them with prayer, earnest hope, and humble dependence! I am poor, vile, and sinful; but he is rich and good:—I am in his hands! The Lord has been a faithful friend to me these forty-four years, and has done all things well!"—"Do not," said she, "be cast down if I should be tempted; it is no proof of being cast off: Christ has given me a measure of his grace! Satan would have been very busy if God had not suffered me to feel these afflictions: but he is a strong rock and Deliverer! I am now in the valley of the shadow of Death. My soul, bless the Lord for these refreshments in the way! The 23d Psalm has always been a comfort to me; and every word is now fulfilled!"—Thus she died in peace among her old friends in Boston square, Dec. 5, 1805.

MR. JOHN CLEMENT,

WEYMOUTH.

THIS excellent young man died March 19, 1806, aged nineteen years. He was the son of T. Clement, Esq. Collector of Excise for Dorset. Early trained up in the way in which he should go, the benefits of a religious education were soon manifested. When about eight years of age, he heard two discourses preached by Mr. C. on glorifying God in all the Pursuits and Transactions of Life (1 Cor. x. 31.) These sermons made such an impression on his mind, that when he retired from public worship, he appeared pensive, and discovered unusual concern. At length he addressed his mother, and said, "You have of my pocket-money half-a-guinea: half that sum I will give to Mr. C. to purchase religious tracts, to distribute among the poor people in the villages where Mr. C. preaches; and this," added he, "I do not to obtain the praise of men. No; in this case, I would not let my "left hand know what my right hand doeth;" I would do it entirely to the glory of God." This resolution was not like the morning cloud, or the early dew, which passeth away. He adhered to his determination; and the money was put into the hands of his minister, to be applied to that benevolent purpose.

As he advanced towards manhood he grew in knowledge, in attachment to Christ, and zeal in the exercises of godliness and benevolence. When about thirteen, he began occasionally to conduct family devotion; and soon after, officiated regularly as the domestic chaplain; and always accustomed himself to free prayer. He had both the grace and gift of prayer in an eminent degree; and the exercise of these gifts has often delighted and edified many at social meetings for prayer.

Having attained his fifteenth year, his father consulted his inclination, in reference to his future views and engagements. The medical profession being preferred;

and a situation offering, as an apprentice to Mr. Bryer, Surgeon, Weymouth, it was embraced. In this situation he remained more than three years: during which period his amiable disposition and engaging manners won the hearts of all his connexions. His applications to the duties of his situation, and his intense ardour in the pursuit of general knowledge, particularly of the healing art, injured his constitution, not originally strong, and brought on a rapid decline, of which he died.

During his last illness, he was not allowed, nor indeed able to speak much; but when he did speak, he never uttered a murmuring word. He enjoyed great composure, and expressed entire resignation to the will of God. He said that Christ was the foundation on which he built. His future prospects were bright and cheering; and as he approached the verge of eternity, conveyed his sentiments to those about him, in the words of Dr. Watts:

"Oh glorious hour! O bless'd abode!
I shall be near and like my God!
And flesh and sense no more controul
The sacred pleasure of my soul!"

In relation to himself he had no anxiety; but when he thought upon the afflictions of his parents, his amiable heart melted. He wept; and his earnest request to them was, "Do not grieve for me beyond measure." Such an exhortation must be very needful, he being their only child; and such a one too, that his father has said, his conduct never gave him half an hour's uneasiness in his life; and that he had never occasion to say, "John, why do you so?" From this narrative, let the reader learn the importance of true godliness in life and in death. His death was improved in a funeral discourse by the Rev. Mr. Cracknell; and which was attended by a large and respectable congregation. B. C.

MRS. E. PHILP,

WHO died at Truro, Sept. 19, 1805, had been a professor for some years; but had never experienced the love of Christ so remarkably as just before her death. About two days before this period, she sent for a friend, to inform him of the state of her mind. It appeared to him little short of Heaven itself to be in her company. She said, though she had known the Saviour before, yet never in the way she now did. "Jesus," said she, "is with me. Jesus, thou art precious to me! — I shall soon be with thee. Death is lovely since Jesus is mine! I know this body must see corruption; but my soul will soon be with Jesus! Oh the name of Jesus! — how sweet to me!" On her seeing her husband weeping, she said, "My dear, don't give way to those tears; but look to Jesus, and trust in him for ever." When turning to the friend, she said, "I love my tender husband and children, — they twine about my heart; yet I can leave them all for Jesus, who is more precious to me than all beside! O that I had but strength to tell you what I feel! — but I hope to meet you in Heaven!"

On being sent for a second time before she died, she held out her hand, and said, "I have sent for you to converse about Jesus: O that I had strength to speak what I feel! O spare me a little, that I may recover strength to speak for Jesus," &c. After which she talked sweetly of him for some time. Among other things, she said, "Death is a solemn thing:— here is no deception! — I am fully sensible of my end being very near!"

On her brother coming in, she said, "Are you come to see your dying sister? You will see her die in Jesus;" — with many other precious things, which the limits of this Obituary forbids mentioning, until the hour of dissolution arrived; when she breathed out her soul into the hands of Jesus, saying, "O sweet Jesus, sweet Jesus!" and spake no more. Her funeral-sermon was preached from a text chosen by herself (1 John iv. 16.) at Ebenezer Chapel; of which she was a member. J. D.

REVIEW OF RELIGIOUS PUBLICATIONS.

Christian Politics. *By* Ely Bates, Esq. 8vo, *Price* 9s.

MANY able attempts have been made to shew the influence of civil government upon the power and wealth of nations. The author of this book points out the relation it bears to objects of far higher importance. He writes to remind us, that the advancement of real virtue and the happiness of mankind, is the only just end of all human purposes and endeavours, — to explain its connection with civil polity, and of both with religion, — to state the reasons there are for contentment under any moderate government, and to enforce a due regard and submission to the actual government under which we live. The design is laudable. The book before us contains four parts.

Part I. contains A View of Civil Government, in its Influence on Virtue and Happiness, chiefly from the Relation it bears to Liberty and Property.

Part II. On the Importance of Religion, both to Society and the Individual; with Reflections on Religious Establishments and Toleration. In this part of the book he considers toleration without an establishment,—an establishment without toleration, — an establishment, together with a toleration, either partial or complete; and concludes with Paley, "That an establishment, with a toleration, especially when the toleration is complete, is preferable to either of them separately; inasmuch as it unites liberty of conscience with means of instruction, — the progress of truth with the peace of society, — the right of private judgment with the care of the public safety." He then points out how an established church may support herself under a complete toleration, viz. by providing the *best* means of spiritual instruction and edification, advancing no unjust claims of superior purity to other churches, either in point of doctrine, worship, or discipline; and even when such claims are well founded, not to assert them with a disproportioned or unhallowed zeal, &c.

—— *Tali auxilio — defensoribus istis Tempus eget.*

Part III. On the Conduct of a good Citizen, particularly under any moderate Government. To guard against any wrong impressions he might receive from new and plausible political theories, and to regulate his expectations by what is practicable in the present state of human nature, and the existing circumstances of public affairs,— to distinguish real political evils from imaginary ones, — to avoid an idle curiosity in political matters, — to beware of hasty attachment and blind devotion to any party; and, lastly, never forwardly to urge his public claims or pretensions, nor beyond what the common good may require; and when this, on the whole, is provided for, to rest satisfied in the quiet and faithful discharge of the duties of his present station.

Part IV. On the Way to live happily under all Governments, and in all Situations. The foundation of the happiness, proposed by our author, must be laid in peace of conscience, and in holy and well regulated affections; — the doctrine of providence a source of comfort to good men: — on the importance of distinguishing *providence from necessity* *; and relieving considerations from the pliability of man to his external situation, — from the great and good examples frequently displayed in a hostile period, and from the general vanity of the world, &c.

We have furnished our readers with an analytical view of a book which we cordially recommend to their attention. Should a statesman be inclined to give it a perusal, though it may fail to add any thing to his stock of political science, it may suggest to him a train of reflections which before might seldom have engaged his mind. He might be led from the transient and varying regulations of human laws to eternal and immutable morality; and from the imperfection of human government to the perfection of the divine. Should the reader be of a more religious character, he may learn from a perusal of this vo-

* We hope our worthy author does not intend to identify Calvinism with Necessity, or Fatalism. If so, we beg leave to say, that this forms no part of that system. At least, we well know, that the best defenders of what is called *Calvinism* oppose these notions, both of God's decrees and human inability, to the absurd notion of Fatality. — *See Hopkins on the Decrees of God.*

lume, while he seeks the kingdom of God, to pay a due regard to the ordinances of men; and while he is preparing for the society of angels and of the spirits of the just, to be studious of the peace and welfare of the society of which he is now a member, "Thus may the secular politician learn to be a better Christian, and the Christian to be a better subject, than he was before."

Twelve Sermons *on important Subjects, addressed chiefly to the Middle and Lower Classes of Society.* 8vo, 6s. bds.

When we first took up this volume, we were much struck both with its elegance of style and beauty of sentiment; and thought we had happily fallen into the possession of an original author: but we had not proceeded far before we traced the strokes, and discerned the phraseology of some of our most able sermon-writers. The editor owns, indeed, that he has no claim whatever to the title of an original composer, and that he has made free in giving literal and ample quotations; yet he hopes to be exonerated from the odious charge of plagiarism. We should have been glad, however, if he had marked his quotations, as we think this is due to the authors from whom the extracts are made, and shews more visibly the line of distinction between them and what the editor has inserted of his own. The latter, we should suppose, is not very considerable, when compared with the former. Sermons and publications of this kind are frequently objected to, because not original; but the editor, aware of this, has brought forward a good bishop to make an apology for him. "Bishop Burnet," says he, "severely reprimands the vanity of many young men, who, destitute themselves of any extraordinary talents for the ministry, and scorning to be beholden to the labours of their more enlightened predecessors, continue to obtrude their own futile and undigested productions upon their people, notwithstanding they cannot but be conscious of the indifference and inattention with which they are heard, and of the little practical utility which is derived from them." Now, whether by this the editor means to say that *he* has no extraordinary talents for composing, or whether *his modesty* has prevented him from giving to the world a volume entirely his own, we cannot say; but this we must confess, that he has evinced no small degree of taste and judgment in the selection he has here made: and though we question whether they are altogether adapted to the middle and lower classes of society (as the title indicates) yet they are certainly calculated to inform the understanding and impress the heart. The subjects are, The Omnipresence of the Deity, — The Cross of Christ the Christian's Glory, — Christianity consistent with Reason, — Christianity not seditious, — The Wisdom and Power of God displayed in the Redemption of the World, — The Universal Judgment, — On hearing the Word, — On the Love of God, — The Deceitfulness of the Heart, — The Equality of Mankind, — The Divinity of Jesus Christ, — On Spiritual Worship. We are informed, that they have been delivered at different times, and to different congregations, and been heard with deep attention, and often with considerable emotion.

The Birds of Scotland, *with other Poems. By* James Graham. 12mo, *Price* 7*s.*

There is no class of writings, perhaps, more adapted for usefulness than those which insinuate religious sentiments, without a formal notice of it in the title; because they often fall into hands which would not open a religious book. Such is the present work, written by the ingenious author of the Sabbath, and of Sabbath Walks, — noticed in a former Magazine.

The part of this work which particularly attracts our attention, is denominated "Biblical Pictures;" and as we subjoin a specimen, it is hardly needful to say that the poetry is beautiful. The sentiments, in general, also meet our approbation, except that we cannot enter into all his views as a Scotch patriot; and think, in one scene, his colouring is licentious and inconsistent with his other paintings: we refer to *December*, in his "Rural Kalendar."

We are happy to find that the House of Commons have, by a late honourable resolution, wiped away the reproach thrown on them in p. 169.

"Yes, yes," your Commons said, "Let such things be;
"If others rob and murder, why not we?"

The following Biblical Picture of Jesus walking on the Sea, will, we doubt not, gratify the taste of our poetic readers, and lead them to the volume from which it is extracted: —

Loud blew the storm of night, — the thwarting surge
Dash'd, boiling, on the labouring bark; — dismay,
From face to face reflected, spread around,
When lo! upon a tow'ring wave is seen
The semblance of a foamy wreath, upright
Move onward to the ship. The helmsman starts,
And quits his hold; — the voyagers appall'd,
Shrink from the fancy'd spirit of the flood:
But when the voice of Jesus, with the gale
Soft mingled, "It is I, be not afraid,"
Fear fled, and Joy lighten'd from eye to eye.
Up he ascends; and, from the rolling side,
Surveys the tumult of the sea and sky
With transient look severe. The tempest aw'd,
Sinks to a sudden calm, — the clouds disperse,
The moon-beam trembles on the face divine,
Reflected mildly on th' unruffled deep!

The Sailor Pilgrim. *By* R. Hawker, D. D. 12*mo*, 1*s*. 6*d*. — 8*vo*, *bds*. 3*s*.

ZION'S PILGRIM, by the same author, is so well known to our readers, and to the public in general, that we can hardly convey a better idea of the present work than by saying it is written in the same style and manner, and with the same view, namely, to impress the most important points of experimental godliness upon the heart.

The subjects introduced are the following: Embarking, — Putting off the Boat, — The Sailor's Prayer, — Losing sight of Land, — A View of the Ocean, — The Sun-rise at Sea, — Catching the Sun at the Mast-head, — The History of the Sailor Pilgrim renewed, — The Progress of Iniquity, — On Temptation, — A Man falling overboard, — The Storm, — The Anchor of Hope, — Distinguishing Properties of Grace, — The Magdalen.

By way of specimen, we subjoin the following short extract; and shall only add, that, after the Bible and Prayer-Book, we consider this little work, Flavel on Navigation, and Ryther's Seaman's Preacher, as indispensable articles in a Sailor's Library:

"*Catching the Sun at the Mast-head.*

"I must not dismiss these reflections on the great luminary of the day, without adding one observation more.

"If my reader be in the sea-faring life, he will know without my telling him, that amongst some of the first things taught at sea, the custom of sending boys to the mast-head, in the moment of sun-set, by way of catching another glimpse of this orb of glory, is a very common thing, in order to make them more expert in running up the rigging; and they who are clever in going aloft, will not unfrequently by this means, raise to their view again, the hasty traveller above the horizon, which before appeared to have fallen into the lap of the ocean.

"May not gracious minds derive a lesson from hence? If, as our Lord taught his disciples, "the children of this world are, in their generation, wiser than the children of light," surely, we ought to make improvement from their maxims whenever their conduct is safely imitable; and, therefore, when at any time, in the experience of the faithful, it seems to them as if their sun was setting, and a night of darkness coming on,—may they not, by faith and prayer, ascend those heights which rise above the world, and get a renewed view of Jesus?"

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Four Sermons before the Missionary Society, with Report, &c. 8vo, 2*s*. 6*d*.

Cottage Library, Part 7 and 8, each 6*d*

Letters from the Dead to the Living. By L. J. Abington, 12mo, 1*s*.

Thoughts on Education at School. By J. Bullar, 8vo, 1*s*.

Narrative of the premature Death of Conrad Valley, who was killed at Rochdale, June 13, 1806; with a previous Conversation between him and [illegible] J. Bird. 8vo, 6*d*. — fine 9*d*.

Instructions and Consolations to the Aged, Sick, and Dying, from the Works of Baxter. By S. Palmer, 2*s*.

Thornton Abbey: a Series of Letters on Religious Subjects. Recommended by the Rev. A. Fuller. Three vols. 12mo, 12*s*. boards.

Lectures on the Liturgy. By H. Draper, D. D. Minister of St. Antholin's. 12*s*. boards.

Brown's Creation and Sunday Thoughts. 12mo, 5*s*. boards.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

KARASS.

Extract of a Letter from Messrs. Mitchell and Pinkerton, to the Edinburgh Missionary Society, dated Karass, Jan. 31, 1806.

"It is with much satisfaction we inform you, that our family at present are all in pretty good health; and that we have nearly finished the printing of the Turkish Tract, which we mentioned in a former letter. It will make about forty-eight pages. Before we began it, we wished to have commenced the printing of a translation of the New Testament in the Turkish language; but this we were prevented from attempting, by finding that it was not in our power to procure a sufficient quantity of paper, nearer than Moscow.

"It is our unanimous wish, that the printing should be carried on in a place of as great safety as possible. Our printing materials and their carriage, have cost the Society a great deal of money; and should they sustain any material damage, we know not how they could be replaced. The state of the country is still far from being settled. The Kabardians are often squabbling with the Russians. Both the Kabardians and Tartars hate Christianity; and we can easily perceive that they are aware of the effects of our printing-press, and not a little displeased at us for bringing it here. Now, should they take it into their heads to destroy, or to damage it, they might soon defeat our prospects of usefulness in this way. We are anxious, therefore, to have our printing materials removed to a place of security as soon as possible.

"We are all of opinion that the fort of Constantinegorskie is the most proper place for our purpose; and though it is with extreme reluctance we mention any thing that will add to the expence of the Society, yet the printing of the Scriptures, and of Religious Tracts, appear to us of such essential importance to the spread of the gospel in this quarter of the world, that we trust the Society will endeavour to furnish us with the means of erecting a printing-office and small dwelling-house at the fort. The Governor has been pleased to give us his permission, not only to build such a house as we want, but also to inclose as much ground about it as will be a garden. Constantinegorskie lies to the S. W. of Karass, and is about seven versts from it. It is situated on the banks of the Kuma; and is little more than a verst distant from the celebrated mineral hot wells, which are often visited by the Russian nobility. We think it as healthy as Karass, and it is generally accounted one of the healthiest situations on the lines of Caucasus. On this account, and its vicinity to the wells, it is resorted to by valetudinary persons from a great distance. It is besides an excellent situation for meeting with the natives, and giving them tracts, as all the Tartars and Kabardians going to Georghievsk, and other places on the Russian side, must come here for passports; and often, on different accounts, they are detained a considerable time. For these reasons, we hope that the Society will grant our request, and authorize and enable us to remove our printing materials to the fort. We are happy to mention, that the mission at present has a very promising appearance; and we trust that the printing, through the blessing of God, will contribute not a little to promote its prosperity. It is our hearts desire and prayer to God, that he may give success to our endeavours; and we hope, that, through his mercy, we shall be enabled to exert ourselves for his glory, and the good of the poor people around us, who are perishing for lack of knowledge. Our hearts, we can assure you, are as strongly inclined to the work as when we left Britain; and we trust, that He who gives the desire, will not withhold the blessing. Salute the Society in our name; remember us to our friends, and believe us ever, &c. J. MITCHELL,
R. PINKERTON."

Extract of a Letter from Bermuda.

"I AM happy to say that the Bermuda law against us (*the Methodists*) not receiving the King's assent, expired May 24, 1803; and that it has not been revived since; and, I am persuaded, never will be. Many of those who were concerned in framing this law, are ashamed of it: and, blessed be God, through his infinite grace, he has

brought one of the most powerful of these out of the gross darkness in which he lay, to the glorious light of the gospel; and now employs him as an instrument to call sinners to come and share in the same blessings of which he is a partaker. There are also others of the assembly, who were persecutors of Christ and his church, whom our gracious Lord has awakened, and translated out of darkness into marvellous light."

QUEBEC.

Mr. Dick, who went from Scotland to labour in this city, thus expresses himself in a Letter to a Friend, dated Jan. 13, 1806:

"I have been preaching the word of life to the poor people here ever since I came; but cannot tell of any fruits having yet appeared. Our place of worship is pretty well attended. In the evening of the Lord's Day it is crowded by people of almost every description, who seem to hear with great attention, and who behave with the greatest decency; which, I am told, was not the case formerly, for they often made great disturbance in the evenings. A few of the Papists attend in the evening; and some of them, I understand, wish for information about divine things; but fear of offending their priests has more weight with them than the fear of offending God. The Papists here are not like those in Ireland, and some other places, who are turbulent and mischievous; but they are a set of poor, ignorant, inoffensive creatures, who live in the most friendly manner among themselves, and are by no means bad neighbours. They are very kind to strangers. But what a pity it is, that they are involved in the thick darkness of superstition and ignorance; while, alas! their neighbours' conduct is the means of confirming them in their delusion; for they say, "If the Protestants, who read the Bible, were better men than the Catholics, we might think of becoming Protestants; but while we know that they are not so good as the Catholics, we cannot think but Popery is best."—Thus Christ is wounded in the house of his pretended friends!

Mr. Dick much wishes for more labourers: he thinks that one Gaelic preacher, and two English ones, would be very useful. He particularly wishes that one may be placed at Elizabeth-Town.

COPENHAGEN.

Mr. Paterson and Mr. Henderson, the two Missionaries from the Independent churches in Edinburgh, who were intended for India, but found an unexpected field of usefulness in Denmark, continue in that country for the present. One of them preaches every Sabbath morning and evening at Copenhagen, in a room which a gentleman allows them to use *gratis*. The other preaches at Elsineur, in the English chapel. In both places they meet with some encouragement; and there is reason to hope that they will be the means of reviving religion in the country. They are about to open a school at both places, to teach the children the English language; and, at the same time, endeavour to communicate religious knowledge.

GERMANY.

Extract of a Letter from a respectable German Minister to the Committee of the Religious Tract Society.

Rev. and dear Sir,

As I shall probably be prevented, by a particular engagement, from attending the Annual Meeting of the Religious Tract Society, I beg leave to make you the following written communication, respecting the state of the different Tract Societies on the Continent: —

Professor Yung (late of Marburgh, now of Heidelberg) a most zealous and active gentleman, continues to receive, from time to time, donations from different parts of Germany, which enable him to distribute large numbers of tracts; some of which have been written by himself, and particularly seem adapted to the use of the common people, as they are chiefly in the narrative form. But they are read by all classes of people, as Mr. Yung is a writer of considerable merit and reputation in Germany.

Mr. Ortstein, a gentleman who was for some time in this country, but now is in Halle, where he studies divinity, under the direction of Dr. Knappe, has, in a late journey through several parts of Germany, distributed a variety of useful tracts, not only among Protestants, but also among Roman Catholics. He has also requested both Dr. Knappe, and another respectable clergyman in Halle, to write some appropriate tracts; the printing of which has just been completed.

The Religious Tract Society in Ba-

sil, has lately lost one of its most active members, the Rev. J. Rudolf Huber, who indeed had the principal direction of the concerns of that Society, took upon himself most of its burdens; and wrote several very valuable tracts; which will prove a blessing long after his death.

Of the Religious Tract Society in Bern, I have heard nothing for a long time; but I am fully convinced, that they still continue to exert themselves.

I have not lately received any letter from the Danish Tract Society; but I have learned from another quarter, that this Society becomes more and more respectable: that they have already done much good; and distribute every year a very considerable quantity of Bibles, New Testaments, and Religious Tracts. They likewise continue their Evangelical Magazine; and seem to do every thing in their power to stem the torrent of infidelity, which has so awfully overspread a great part of the Danish dominions.

Permit me, finally, to observe, that, in compliance with the wish of your Committee, two of your tracts have been translated into the German language; and shall be printed with all possible expedition, for the use of the Germans residing in this kingdom. — Wishing you, and all the friends of the Tract Society, the best of all blessings,

I remain,

Rev. and dear Sir,

yours affectionately.

Distressed Germans.

THE Committee for relieving these unhappy sufferers has published a Fifth Report, announcing the receipt of numerous vouchers, stating the safe arrival of the apportioned sums which they have sent to the Continent, at their respective destinations; accompanied with letters, expressing, in the strongest terms, the joy and gratitude occasioned by these seasonable supplies. We rejoice therefore, that the fears, which have been entertained by some kind friends, especially in the country, lest the British bounty should fall into bad hands, are entirely removed; and the generous contributors may rest assured, that the monies which have been transmitted have been safely received and judiciously applied.

The total amount of subscriptions received, is 17,779*l.* 10*s.* 4*d.*; of which 15,190*l.* have already been remitted. The particulars will be given in the Final Report of the Committee.

The Report shews that the distress of the people in many places is still deplorable: great "multitudes are reduced to a state of beggary." Many families at Lunenburgh "have literally nothing left; and can hardly cover their limbs." At Heidelberg "the misery surpasses all conception:" at Homberg, near Frankfort, "many who were in good circumstances, now offer their furniture, their clothes, and even their beds, for sale; and often cannot find a buyer." Near Eibenstock, "many of the children look like corpses; and some lie stark naked in their huts." In a word, "Our distress," says Professor Timæus, "is a thousand times greater than I can represent it."—Most of these accounts are dated in April, 1806.

Literary Information.

A Correspondent has favoured us with a curious piece of literary information. It is this, That the Latin version of the 122d Psalm, which Bishop Horne mentioned in the first edition of his Paraphrase, and printed in the third, as the work of Zuinger, a physician at Basil, and which is also printed as such by Melchior Adam, in the Life of Zuinger, is only the version of Buchanan, adapted to the language of the Christian dispensation, instead of the Jewish, by a few slight changes. Buchanan's Psalms were published by Henry Stephanus, at Paris, in 1565, twenty-three years before the death of Zuinger.

On collating the two versions, it is clear that this information is perfectly correct; and the circumstance is remarkable, as clearing up a mistake into which Bishop Horne had very excusably fallen.

Religious liberty is as yet little known in Germany. Some serious persons, who met together in a private house at Brandenburgh, on a Lord's Day evening, for mutual edification, were obliged to desist, by the interference of a Protestant minister. A pious man, in the neighbourhood of Anspach, who went into the villages singing hymns, and speaking the word of God, was considered as a madman, laughed to scorn by the people, and actually silenced.

On the other hand, we are well informed, that the gospel is preached by some Romish Priests in Bavaria; and that they take pains to circulate the New Testament among the Catholics.

A Jewish Rabbi, in Berlin, has written a book, entitled, "The Messiah," which has drawn upon him the resentment of his countrymen. A Christian minister in that city has had frequent conversations with him, on the prophecies respecting Christ; and is much pleased with the clear knowledge he has acquired of them.

The Spanish Government at the Havannah has enacted an excellent law, which must soon conduct the negro slaves, in the most advantageous manner, to liberty. As soon as a negro comes on shore, his name, and the price paid for him, is entered in an official register. His master is bound to allow him one of the six working-days to labour for himself. If the slave can save a sufficient sum, his master is obliged to sell him, if he demand it, a second, third, &c. free day; and when he has paid for the sixth, he is perfectly free. The price of each day is the fifth part of the sum paid for the slave.

The Grand Seignor will allow no more new Christians to reside in Constantinople; and those who are there must not build new houses, nor repair those they may have, without leave from the Seignor, who wishes to be surrounded only by Turks.

A Public Seminary, for the instruction of youth in the classics, &c. is to be immediately founded in Jamaica: a lady having left a large sum for the purpose.

MISSIONARY COLLECTIONS, &c.

	L.	*s.*	*d.*
Rev. B. Pyne and Congregation, Duxford — —	13	5	0
J. Jones's Congregation, Plymouth Dock; including 1*l.* from Plymouth, and 2*l.* 5*s.* from several Baptist Friends at Dock	27	9	6
Collection at the Rev. Mr. Allen's Chapel, Exeter, on occasion of a Sermon preached by the Rev. Mr. Townsend, of London	17	8	0
Collection at the Rev. Messrs. Jefferson and Thorn's Congregations, Basingstoke, on occasion of a Sermon preached by the Rev. Mr. Townsend, of London — —	12	0	0
Rev. J. Pryor and Congregation, Bethel Chapel, Sheerness —	17	0	0
Mr. Skeel and Congregation, Abergavenny — —	12	0	0
Morgan Lewis and Congregation, Godverhos, Glamorganshire	4	2	0
Mr. Underwood and Friends, Bristol — —	5	0	0
Collection at the Tabernacle, Bristol, by the Rev. M. Wilks —	124	4	2
Collection of the Sunday School Children, at the Tabernacle, Bristol, by the Rev. M. Wilks — —	4	11	4
Donation of A. B. Bristol, by Isaac Cooke, Esq. — —	30	0	0
Legacy of the late Mrs. Workman, Bristol; to have been paid within Four Years, but paid immediately by her Daughters, 20*l.* (deduct Duty, 2*l.*) — —	18	0	0

HOME INTELLIGENCE.

April 1, 1806. The West Kent Union met at Mr. Kent's, Gravesend. In the morning, the business of the Union was transacted, accompanied with prayer, by Messrs. Stanger and Kent. The afternoon and evening were devoted to public worship. Messrs. Bentliffe, of Maidstone, and Rogers, of Eynsford, preached from 1 Cor. vi. 20, and Isa. xlv. 24; Messrs. Knott, Stanger, Beaufoy, and Popplewell engaged in prayer. — At this meeting it was resolved, to continue preaching at Burrow Green; and to endeavour to procure subscriptions to erect a Meeting in that neighbourhood. Also that Mr. Popplewell engage a house for preaching, in the neighbourhood of Goodhurst, at the Society's expence. — The next Meeting of the Union is to be held at Mr. Slatterie's, Chatham, Oct. 21: Mess. Stanger and Ralph to preach.

April 8. The Associated Ministers and Churches of the county of Cornwall, met at Truro. In the morning Mr. R. M'All, of St. Ives, preached from 1 Pet. ii. 7; and Mr. J. B. Wildbore, of Falmouth, in the evening, from Exod. xxxiii. 15. In the afternoon the business of the Association was transacted, and the devotions of the day closed by the Lord's Supper at night, after the evening service. The prospects of usefulness open wider; and another itinerant minister is engaged.

Edinburgh Sabbath-Schools.

THE Society for the support of these schools, held their *Ninth* Anniversary Meeting, April 21, when it was reported, That they had then *thirty-nine schools* under their care, attended by about *sixteen hundred children:* that the schools are well attended; and include several children, who appear to be truly pious; and concerning many others they entertain good hopes, from the progress they make in the knowledge of the Scriptures, and the attention they discover to divine things. On the whole, they see much cause for gratitude to God; and trust, that their labours, during the last year, have not been wholly in vain. They lament, however, the want of more teachers, as multitudes of children, who still ramble about the streets and fields, might probably be induced to attend some new schools. They, therefore, earnestly solicit the *personal service* of more labourers.

Sunday, April 22, was opened a small neat chapel at Walcot, near Folkingham, Lincolnshire. Mr. Woodward, of Pinchbeck, preached in the morning, from 2 Chron. vii. 15, 16; Mr. R. Newman, of Sleaford, in the afternoon, from Mat. xvi. 18; and Mr. Holmes, of the same place, in the evening, from Acts iv. 29. The situation is centrical; and the place has been regularly well attended ever since.

May 7. The Rev. J. Barton (late of Great Yarmouth) was set apart to the pastoral office over the Independent church assembling in Garden Street Chapel, Sheffield. Mr. Dawson, of Sheffield, began the service by prayer, reading, &c.; Mr. Ellis, of Barnsley, gave the charge, from Rev. ii. 10, "Be faithful;" Mr. Dunkelly, of Laxley, addressed the church, from Deut. i. 38, "Encourage him;" Mr. Downes, of Sheffield, concluded with prayer. In the evening, Mr. Boden, of Sheffield, preached an appropriate lecture, from 1 Cor. i. 6.; Mr. Dixon and Mr. Spencer, of Sheffield, engaged in prayer.

May 8. The Rev. G. Harrison was set apart to the pastoral office, over the United Congregational Churches meeting at Thorne and Hatfield, Yorkshire. Mr. Wilkinson, of Howden, began the service by prayer and reading the Scriptures; Mr. Vint, of Idle, delivered the introductory discourse, &c.; Mr. Richards, of Hull, engaged in the ordination-prayer; Mr. Parsons, of Leeds, gave the charge, from 1 Cor. ix. 16; Mr. King, of Doncaster, addressed the people from Eph. iv. 1.; Mr. Vint preached in the evening.

May 20. Mr. E. Hickman (late student at Wymondly) was ordained pastor of the Independent church, at Denton, Norfolk. Mr. Sloper, of Beccles, began the service with prayer and reading; Mr. Shufflebottom, of Bungay, delivered the introductory discourse; Mr. Newton, of Norwich, offered the ordination-prayer; Mr. Hickman, of Watisfield (father of Mr. E. Hickman) gave the charge, from Acts xi. 24.; Mr. Ward, of Stowmarket, engaged in the general prayer; Mr. Carter, of Mattishal, preached to the people, from 1 Thess. v. 12 and 13.; Mr. T. Hickman, of Lavenham, concluded. In the evening Mr. Ray, of Sudbury, preached from 2 Cor iv. 7.; Mr. Price, of Woodbridge, prayed.

May 21. The Rev. C. Maslen (from Mr. Bogue's seminary) was ordained to the pastoral care of the Congregational Church at Hertford. Mr. Williams, of Hitchin, prayed; Mr. Cliff, of Marlborough, delivered the introductory discourse; Mr. S. Burder, of St. Albans, asked the questions, &c.; Mr. Kingsbury, of Southampton, offered the ordination prayer; Mr. Bogue, of Gosport, gave the charge, from 1 Tim. iv. 6; Mr. Chaplin, of Bishop Stortford, engaged in the intercessory prayer; Mr. Burder, of London, addressed the church, from Heb. xiii. 17; and Mr. Drake, of Newport, concluded. — On the preceding evening, Mr. Bennett, of Romsey, preached. At seven in the morning of the ordination, Mr. Frey preached; and Mr. Bogue in the evening. Messrs. Hillyard, Bain, Adams, Jamieson, Fowler, Davies, Geard, and Hunt, engaged in the devotional parts of the several services.

The Associated Independent Ministers of the county of Dorset, held their Half-yearly Meeting at Blandford, May 21, 1806. On the evening preceding, Mess. Durant of Poole, and Ralph, of Wimborne, engaged in prayer; Mr. Besly delivered a discourse from 3 John ver. 2. Wednesday morning at eleven o'clock met for public worship. Mess. Wheaton, of Lyme, Saltren, of Bridport, and Rogers, of Beamister, prayed; Mr. J. Higgs, of Dorchester, preached from 2 Tim. ii. 22. — Re-assembled in the evening at six o'clock. Mess. Banister, of Wareham, and Weston, of Sherborne, led in the devotional parts of the service; and B. Cracknell, of Weymouth, preached to the people from Eph. vi. 18, 19.

May 26, being Whit-Monday, in order to counteract the vicious practice of revelling, three sermons were preached at Mr. Walker's, Peppard Green. Mr. Redford, of Windsor, preached in the morning, from Gen. xvii. 18; Mr. Cook, of Maidenhead, in the afternoon, from John vi. 67, 68; Mr. Douglas, of Reading, in the evening, from 2 Cor. iv. 5. Messrs. Lovegrove, Edwards, Barrett, Geary, Evans, and others, assisted in the services of the day. It was a great pleasure to see many in the congregation, who used to join their poor neighbours in the revels.

May 27. A small Independent chapel was opened at Chace Side, Southgate. Mr. Morrison, of Barnet, began with reading and prayer; Mr. I. Nicholson, of London, preached, from Isa. lx. 13. In the afternoon, Mr. Fowler, of Edmonton, preached from Hag. ii. 7. In the evening, Mr. Hyatt, of the Tabernacle, London, preached from Isa. xxxii. 15. Messrs. C. Hyatt, Knight, and Pierpoint engaged in prayer.

The Rev. G. Ryan, an Itinerant in the county of Salop, was ordained to the pastoral office, May 28, at Minsterly, a small village in the county of Salop, over the Independent congregation of the same place, and that of Welch Pool, in the county of Montgomery, North Wales. Mr. Edwards, of Wem, introduced the service; Mr. Weaver, of Shrewsbury, offered the ordination prayer; Mr. Whitridge, of Oswestry, delivered the charge from Col. iv. 17; Mr. Wilson, of Drayton, preached from 1 Thes. v. 25; and Mr. Weaver from 2 Cor. vi. 1.

May 28. The Somerset Association held their Annual Meeting at Yeovil. Mr. Priestley, of Shepton, preached in the morning, from Mat. x. 30; Mr. Berry, of Warminster, in the afternoon, from 1 Cor. i. 23; and Mr. Jay in the evening, on the Martyrdom of Stephen. The devotional parts of the service were conducted by Mess. Evans, Golding, Herdsman, Keynes, Reynolds, Saltren, and Prankard. Mr. Tozer, of Taunton, preached on the Tuesday evening, from Rev. xiv. 4; Mr. Innes, of Crediton, on Wednesday morning early, from Eph. ii. 1; and Mr. Evans, of Wells, on Thursday morning, from 2 Tim. iv. 2. A collection was made for spreading the gospel in the country. Mr. W. Cayme, of Yeovil, was appointed Treasurer to the Association; and Mr. Tracy, Secretary. — The next Association is to be held at Somerton, the last Wednesday in May, 1807.

May 28. The Rev. R. Weaver was ordained pastor of the Independent church, Mansfield. Mr. Dawson, of Sheffield, opened the service; Mr. Phillips, of Rotherham, delivered the introductory discourse; Mr. Boden, of Sheffield, offered the ordination prayer. While Dr. Williams, of Rotherham, was delivering the charge, from Ezek. xxxiii. 7, Mr. Weaver dropped down in a fainting fit, which occasioned that service to be declined; Mr. Alliot, of Nottingham, addressed the people, from 1 Thess. v. 12, 13; Mr. Burgess, of Chesterfield, concluded. In the evening, Mr. Boden preached; and Mr. Gawthorne, of Derby, engaged in prayer.

The Sussex Annual Association was held at Heathfield, on the 28th and 29th of May. On the former evening, Mr. Moore, of Newhaven, preached from Acts xvi. 17. On the next morning, Mr. White, of Lewes, preached (instead of the late Mr. Leggett) from Rom. xiii. 11, 12. In the evening, Mr. Stoddart, of Brighton, from Rom. i. 16. Messrs. Hay, Arrow, Jones, Hamilton, and Moore, engaged in prayer. — The next Annual Association is to be held at Brighton, on the last Wednesday and Thursday in May, 1807; Mr. Gilbert, of Heathfield, and the Ministers of Allfriston and Chichester, to preach on the occasion.

June 3d and 4th. The Ministers and Messengers of the Kent and Sussex Baptist Churches held their Annual Association at Mr. Cramp's Meeting, St. Peter's, in the Isle of Thanet, Kent. Mr. Rogers, of Eynsford, preached from Ps. cxix. 94; Mr. Atwood, of Folkstone, from 2 Cor. iv. 1, 2; and Mr. Knott, of Chatham, from Solomon's Song, ii. 10—13; and Messrs. Cramp, White, Giles, Tidd, Stanger, Purdy, Atkinson, and Goldsmith severally engaged in prayer. The next Association to be held at Mr. Purdy's, Rye, the second Tuesday and Wednesday in June 1807. Messrs. Fuller, Gough, and Giles to preach.

June 4. A small chapel was opened at Helpston, a village which Mr. Wesley's preachers have visited for about a year and a half. This place presented, before that time, nothing but the grossest darkness and ignorance, — no fear of God was before the eyes of the inhabitants! But the prospect is much altered: the wilderness does, in some degree, blossom as the rose; and the desert appears as the garden of the Lord. The Rev. Mr. Stanton preached in the afternoon, from Mat. 14, 18.

In the evening, Mr. Harris, of Peterborough, preached from Ps. xliii. 3; Mr. Gunn preached from Jer. xxiii. 28.

June 4. The Buckingham and Banbury Annual Association met at Mr. Fletcher's Meeting, Bicester. In the morning Mr. Reynolds, of Nash, began by reading the Scriptures; Mr. Scraggs, of the Great Meeting, Buckingham, engaged in prayer; Mr. Paul, of Thame, preached the first sermon, from Phil. i. 24; and Mr. Davis, of Middleton Cheny, the second, from Zeph. iii. 9; and Mr. Aston, of the New Meeting, Buckingham, concluded in prayer. In the evening Mr. Davis, of Waddesden, preached from 2 Tim. i. 18; and Mr. Fletcher concluded in prayer. These meetings, for the future, are intended to be held every half-year; and the next Association is to be held at Mr. Reynolds's Meeting, at Nash, the first Wednesday in next October.

June 16th. Mr. Swain was set apart for the pastoral office, over the Particular Baptist Church, at Losco, in Derbyshire. Mr. Nichols, of Nottingham, introduced the service; Mr. Jarman, of Nottingham, delivered an introductory discourse; Mr. Fletcher, of Swanick (the former pastor) offered the ordination prayer; Mr. Smith, of Derby, gave the charge from 1 Tim. iv. 6; Mr. Jarman addressed the people from Deut. i. 38; and Mr. Shaw, of Ilkestone, concluded with prayer.

June 18; the Devonshire Association met at Axminster. On the preceding evening, Mr. Tracy, of Yeovil, preached; Messrs. Innes, of Crediton, and Headebourck, of Bishop's Hall, prayed. At seven o'clock in the morning the ministers assembled for prayer and business. Public worship was opened by Mr. Crook, of Charmouth, with prayer, &c.; Mr. Mends, of Plymouth, also prayed; Mr. Nookes, of Tavistock, preached from Gal. v. 6; Mr. Jones, of Dock, read the address; and Mr. Varden, of Ottery, concluded. — The evening-service began at five o'clock: Mr. Winter, of Exmouth, prayed; Mr. Allen, of Exeter, preached from 1 Pet. iii. 15; Mr. Rookes, of Biddeford, concluded. — The next Association will be held at Ottery: — Mess. Jones and Innes to preach.

July 9, A new place of worship was opened at South End, Essex. Dr. Young, of the Scots Church, London Wall, preached in the morning from Phil. iii. 7, 8; and Mr. Stevenson, of Castle Hedingham, in the evening, from Ps. cxxii. 1; Mess. Smith, Thornton, Morrel, Buck, Parker, engaged in prayer.

July 9. The Annual Meeting of the Subscribers and Friends of the late Countess of Huntingdon's College, was held at Cheshunt; on which occasion a very neat Chapel, lately erected on the premisses, was opened for public worship. The service was begun in the chapel, where the Rev. T. Bennett, of Birmingham, prayed; but the numbers attending being considerably more than could be accommodated within doors, it was thought best to adjourn to the court-yard, where three of the students delivered orations upon the following subjects: viz. Mr. Josh. Meffen, On the Gifts of the Holy Spirit; Mr. Wilkins, On its various Operations in the Hearts of Believers; and Mr. J. Bridgman, On the Effects of those Operations in the Lives and Conduct of Believers. Mr. Jones, of Langau, preached from 2 Cor. x. 4.

PROTESTANT UNION.

In consequence of the wish expressed by some persons, that the regulation were rescinded, which entirely excludes those ministers, who have not applied within two years from the formation of the Society, or from their entering on the ministry, the question has been taken into serious consideration. It was unanimously agreed, That it could not be done, without the payment of such a sum as would be adequate to the loss the Society had sustained by their neglecting to enter in due time, and the advantages they would receive by being admitted into the Society in its present state. A Committee was then appointed to consult, Whether the Society could alter its fundamental resolution, so as to admit the ministers now excluded?— and to report on what terms they should be admitted, if practicable. After consulting the first authority, it is found to be impossible so to alter the Rules of the Society, as to admit those who have not applied in time. As the number affected by this exclusion does not appear so great as may have been imagined, it diminishes the regret which one should feel on learning that the proposed alteration in their favour cannot be effected. All that lies within our power, is to prevent the evil in future. It is therefore earnestly recommended to all young ministers to

seize this opportunity, before it is irrecoverably gone. Tutors of academies for the ministry, would do well to furnish their students with a kind of wisdom, which, at their time of life, they are not so likely to possess, and induce them to avail themselves of the advantages which the Society affords. Deacons of churches would shew their love to their minister, by taking care that the weight of the subscription shall not fall upon them who are so ill able to bear it; but that an annual collection be made, by which the minister's subscription would be paid, and something be furnished in addition to the funds of the Society.

At Perth, some young men, who meet together once a week for prayer and religious conversation, and who wish to aid Missionary exertions, have a box, with a narrow slit on the top, through which each member puts, every night of their meeting, what he thinks he can afford. No one knows what another gives; and then, after a certain length of time, they open the box, and send what it contains to the Treasurer of the Missionary Society at Edinburgh. They lately sent 2*l.* collected in this way.—How readily might this method be adopted everywhere!—and what a sum it would produce for the carrying on the work of Missions!

LONDON.

We understand that the new chapel, belonging to the London Itinerant Society at Norwood, will be opened on Monday, the 18th inst.; and that the Rev. Mr. Collyer and the Rev. Mr. Frey are expected to preach.

Naval and Military Bible Society.

Patron, his Royal Highness the Duke of York; — Vice-Patron, his R. H. the D. of Gloucester; — President, his Grace the Abp. of Canterbury; — Vice-Presidents, the Bishops of Durham, and Ely; Earls Spencer, Dartmouth, and Radnor; Lord Willoughby de Broke; Vice Adm. Gambier; Lieut. Gen. R. Manners; W. Wilberforce, R. Thornton, T. Bernard, Esqs; — Treasurers, Am. Martin, Esq. and Mr. John Stephenson; — Secretary, Mr. N. Meredith; — Collector and Messenger, Mr. S. Meredith, 23, Mount Street, Lambeth.

Subscriptions are received by the following Bankers:—Messrs. Fuller and Co.—Dorrien and Co.—Hammersley and Co.—Ransom and Co.—Down, Thornton, and Co.—and Hoare's, Fleet Street; also by Mr. J. Stephenson, William Street, Chatham Place.

This Institution has existed ever since the year 1780; and although, for several years after its commencement, it received considerable encouragement from some liberal friends, it seems to have been conducted in too private a manner to procure that general support which its importance, as a national object, deserved, and which, by a proper degree of publicity, it doubtless would have obtained. It appears, however, from the Address and Report lately printed, that 278 of his Majesty's ships, 91 regiments, and 48 garrisons and barracks, have been supplied with Bibles for the use of British sailors and soldiers; and there is now a pleasure in announcing the revival of the Society under Patronage, which, it is hoped, will secure for it an adequate share of the public benevolence to establish it upon a permanent foundation, and give it a lasting place in the list of useful British Institutions.

Hoxton Academy Anniversary.

Wednesday morning, June 25, the Subscribers and Friends met in the chapel belonging to the institution; when four of the students were engaged, viz. Mr. Clunie, who began with prayer; Mr. Knight delivered a discourse on the Prodigal Son; Mr. Dryland on the Conversion of St. Paul; Mr. H. F. Burder on the Parable of the Talents. The following Report was then read: "We, whose names are undersigned, having been requested to examine the students at Hoxton, as to their literary attainments, have the pleasure to report to the friends of the institution, That we have been highly gratified to witness the considerable progress of the young men in the various branches of learning to which their attention has been directed; nor can we refrain from congratulating the constituents on the diligence, fidelity, and success of the respectable tutors of this Seminary. J. Humphrys, J. Clayton, jun. B. Cracknell."

Thursday evening Mr. Cracknell, of Weymouth, preached the First Anniversary Sermon before the students and a number of ministers, on the Utility of Academical Institutions to the Cause of Christ." Mess. Castleden, of Woburn, and Slatterie, of Chatham, engaged in prayer.

On Sunday, June 30, a party of fifteen persons went up the river

Thames, in a four-oared cutter, to Richmond, where they dined; and on their return in the evening, they hoisted a sail. About half past nine o'clock, when they were near Putney Bridge, the boat ran athwart a barge, which was at anchor, and upset; when the whole of the company were plunged into the river. Several of them clung to the barge, or the cable, and were picked up by some boats; but three persons, Mr. Van Burchel and two Miss Astons, were drowned. — When will these awful catastrophes, which frequently befal Sabbath-breakers, deter persons from their ungodly practices?—"Ye fools, when will ye be wise?"

RECENT DEATH.

Mrs. Maurice (relict of the late Rev. Mr. Maurice) of Fetter Lane, London, departed this life on Lord's Day morning, July 13, after a lingering illness and gradual decay. She has survived her husband but little more than four years. A numerous family is left to lament the loss of the guides of their youth.

List of Lectures, &c. in and near London, for August.

3. LORD'S DAY MORN. at Seven, Camomile Street, Mr Gore. — Ev. Broad St. Mr. Collison; Hare Court, Mr. W. Smith; Devonshire Sq. Mr. Atkinson; Peter St. Dr. Duncan; Crown Ct. Mr. Greig.
4. *Mon. Ev.* Missionary Prayer-Meeting, at Highbury Grove Chapel. — Sermon to Young People, at Mile End, by Mr. D. Taylor.
5. *Tu. M.* Broad St. Mr. Barber.
6. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Kello's Bethnal Gr.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Collyer's, Peckham, Mr. Ford to preach. — Private Devotion.

   Ev. Fetter Lane, Mr. Stollery.— The Justice of God.

10. LORD'S DAY MORN. at Seven, Camomile St. Dr. Rippon. — Ev. Broad Str. Mr. ——; Chapel St. Mr. Stollery; Devonshire Sq. Mr. Powell; Orange St. Mr. Townsend; Palace St. Mr. Greig; Peter St. Dr. Rutledge; Hare Crt. Mr. J. Thomas; Crown Crt. Mr. Gore.
11. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
12. *Tu. M.* Broad Str. Mr. Clayton.
13. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Jenkins's, Walworth.
14. *Th. Ev.* Fetter Lane, Mr. Nicol.— A Backsliding State.

17. LORD'S DAY M. at Seven, Camomile St. Mr. Brooksbank.— Ev. Broad St. Mr. Townsend; Chapel St. Mr. Greig; Devonshire Sq. Mr. Shenston; Palace Str. Mr. Ivimey; Crown Ct. Mr. Hyatt; Peter St. Mr. Brown; Orange St. Mr. Burder; Hare Court, Mr. Stollery.
19. *Tu. M.* Broad St. Mr. ——
20. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Brooksbank's.
21. *Th. M.* Monthly Meeting (Bapt.) at Mr. Hutchings's, Southwark, Mr. Newman to preach. — The Work and Reward of faithful Deacons.

    Ev. Fetter Lane, Mr. Austin. — The Love of Christ.
22. *Frid. Ev.* (at Seven) Lecture to Young Persons, at Stepney, Mr. Thomas to preach.

24. LORD'S DAY MORN. at Seven, Camomile Street, Mr. Upton. — Ev. Broad St. Dr. Rippon; Hare Ct. Mr. Berry; Chapel Str. Mr. Brooksbank; Devonshire Sq. Mr. C. Hyatt; Crown Ct. Mr. J. Clayton, jun.; Palace Str. Mr. Austin; Peter Street, Mr. Brichan.
26. *Tu. M.* Broad St. Mr. ——
27. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Taylor's.
28. *Th. Ev.* Fetter Lane, Mr. Collison. — The Gospel studied.

31. LORD'S DAY MORN. at Seven, Camomile St. Mr. Hutchings. — Ev. Crown Ct. Mr. G. Clayton; Hare Ct. Mr. Shenstone; Orange St. Mr. Lyndall; Chapel St. Mr. Gore; Peter St. Dr. Rippon; Palace St. Mr. Bryan.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Groves.
Surry Chapel, Mr. W. Williams.
Spa Fields, Mr. Jones, of Llangan.
Sion, Mr. T. Jones, of Oathall.
Hoxton, Mr. Berry, of Warminster.

POETRY.

FRIENDLY HINTS.

Against Profaneness.

HOLY and rev'rend is thy Maker's name;
With holy rev'rence then pronounce the same,
While angels bear it, trembling, on their tongues
(His love and grace the theme of all their songs):
That name which angels, high in bliss, adore, —
That sacred name, — do thou *profane* no more!

Against Lying.

AND dost thou bear the Christian name,
And yet incur the *liar*'s shame?
Wilt thou the God of truth defy,
Who hates the semblance of a lie?
And dooms th' incorrigible liar
To dwell in everlasting fire!

Against Lewd Conversation.

ART thou a Christian? Be thy language pure:
Thy Saviour's ear will no foul jest endure.
No double meaning let thy lips impart,
Tho' veil'd with all the guilty harlot's art!
The pure alone with God in glory dwell,
While lustful sinners make their bed in Hell!

Against Sabbath-Breaking.

WITHIN your house, or when abroad you walk,
God eyes your conduct, and he hears your talk:
This is the *Sabbath!* In his holy place
His ministers proclaim his love and grace!
If Him you cannot serve one day in seven,
How will you spend eternity in Heav'n?

A Thought from Doddridge.

ELEST be the man, Statesman or Patriot he,
Or Hero call'd, who doth his country save;
But let him save a world. Then calculate
Her population vast; and let th' enormous sum
Be multiply'd by the full age of each
And ev'ry individual man; the weal,
Th' eternal weal of one immortal soul
Outweighs the whole! — for in eternity
There shall a point arise, when ev'ry soul
Shall have more years existed than the sum
Thrice told of all the years of human kind
Accumulate; for it shall live for ever!

*** The above, printed on separate Card Papers, and accompanied with some appropriate Texts of Scripture, may be had of the Publishers of this Magazine, at 2s. per 100, sorted.

EVENING HYMN.

So teach us to number our days, that we may apply our hearts unto wisdom.
Psalms.

O THOU! the Parent of the day,
The God of ev'ry hour!
Fain would I dwell upon thy love,
Thy goodness, and thy pow'r!

May that reflection now be mine,
The season should inspire;
The lighter thoughts of day snppprest,
Suppprest each vain desire.

Perhaps at this still, solemn hour
Some spirit wings its way;
And sinks to night's eternal shade,
Or springs to endless day!

And ere another morning's sun
At thy command shall rise,
Commission'd Death's unerring hand
May close these waking eyes!

Tremendous thought! and can my doom
The fleeting moments seal?
Some swiftly hast'ning moment will
Th' amazing truth reveal!

Great God! while roll the midnight hours,
Oh let me own thy care!
And thro' each period, yet unseen,
Thy living presence share!

Tho' deep'ning shadows all around
A dark confusion throw,
Yet in this bosom, darker still,
'Tis thine each thought to know!

Oh there, with Gratitude and Love,
May Faith and Joy reside;
Nor aught beneath yon vaulted skies
My brighter hopes divide!

So when the day of life is past
(The mortal veil withdrawn)
Then on my rapturd, longing sight,
Eternity shall dawn!

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THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1806.

MEMOIR
OF
MR. ALEXANDER ADOLPHUS YOUNG.

To understand the doctrines of the gospel, and to live under their influence, constitute real excellence of character. The young man, whose life and conduct I shall attempt briefly to delineate, was eminent in both these respects, from his tender years. He was born in Scotland, January 1, 1781; but, being early deprived of his parents, the best monitors of youth, he and his two brothers were left under the care of guardians. But He who is the orphan's truest Friend, spread his auspicious wings over these bereaved children. The two youngest, of whom our friend was the junior, appear to have received strong convictions at an early period. Few occurrences of material importance have been ascertained of our lamented friend during the former part of his life, in Scotland. However, it is evident, that here he had made considerable progress in various branches of learning. Perhaps, even at this early period, he made Polite Literature and the art of Elocution the principal objects of his study; which, indeed, seem to have marked his character in future life. He read works of taste, while at school, with great pleasure and attention. Here he selected and treasured up in his memory some of the finest passages in the British Classics; which, at a more ripened age, he would frequently quote with remarkable animation and pathos. He formed an early attachment to the Spectator; but particularly to the papers of Addison, whose writings he justly esteemed a model of English composition. This work he read aloud, after he had left school, to a small audience, by way of amusement. It would be improper to omit one circumstance which took place while at school: Our young friend, with a select number of his fellow-pupils, formed a social community for the purpose of improving their tender minds in religion and virtue. During the summer-months, when opportunities favoured, they chose some sequestered spot in the woods, or in fields, for the place of association. Here they erected an altar to their God; and, in the simplicity of their

tender hearts, offered the sacrifices of prayer and thanksgiving. Here they consoled each other's mind, by unfolding the mysteries of the kingdom of God, and by exploring the rich treasures of Divine Revelation. Each member delivered his thoughts on some portion of Scripture, which had been chosen at a previous meeting. Our friend has left behind him several pieces composed for these occasions, which discover a pleasing train of serious thought, scriptural and experimental research, and promising efforts of rising genius.

In the course of Divine Providence he was called into England; and obtained a situation in Manchester; where he soon formed a new circle of acquaintance. He still retained that sense of moral obligation which preserved him from the snares of youth. His soul was startled at the distorted countenance of Vice, tho' often shaded by the false hand of Art; but the honest and amiable features of Virtue courted his attention. His heart was tender, and he sympathized with mankind. As he had frequent opportunities, he frequently relieved the indigent.

Some time after he had settled at Manchester, he was brought to hear the word of righteousness from the Rev. Joseph Smith; whom he often mentioned with great respect, and from whose ministry he gratefully acknowledged the reception of much spiritual instruction.

Mr Young's abilities promised usefulness in the church. Prompted by inclination and conviction of duty, and urged by Christian friends, he overlooked every prospect of worldly interest, which were then very flattering, and gave himself up to the work of the ministry.

Convinced, with the apostle, that he was inadequate to such an important office, and knowing the great utility resulting from mental cultivation, he turned his attention to the Rotherham Academy; which he entered A. D. 1799. Here he studied Divinity and Philosophy under the Rev. Dr. Williams; and the Classics under the Rev. Maurice Phillips. His advances in the study of languages were not greater than those of his class. In fact, this was not his province: here he never aimed at eminence. He only desired to understand the Scriptures in their originals, that he might refute the sophistical criticisms of learned opponents. If in Philosophy he did not excel, yet his attainments were considerable. But as in the morning of his life, so to the early setting of his sun, he withdrew his attention, in a great measure, from the more abstruse parts of science, to his favourite studies of Divinity and Polite Literature. He had an extensive acquaintance with the works of Addison, Young, and Thomson. He studied Blair and Fenelon; and read many of the best poets, and most celebrated masters of rhetoric. As a young man, he had considerable knowledge of books in divinity; especially of those which possessed literary merit.

His Essays, composed in the second year of his studies, exhibit specimens of a flowery and animated style. His thoughts, even when common, assume a new and beautiful appearance, from the richness of their dress. Being a favourite of the muses, he would frequently step aside into the walks of Parnassus, and gather the flowers of Poetry to decorate his productions. In the composition of his sermons, his design is in general artless. His ideas, though not very uncommon, are so beautifully interwoven by elegance of diction, as to form a complete and interesting whole. In this part of his work he was much aided by a strong memory and a fruitful imagination. The one contained a fund of useful knowledge; the other furnished him with a rich variety of figurative expression. His talent for description was very great.

As a preacher he was very popular. Few had heard him once without expressing a desire to hear him again. His action was graceful and animated; and, what is very rare, he appeared to have lost the dialect of his native country. His articulation was distinct; and his discourses, though polished, were pointed to the conscience, and levelled to the meanest capacity. By these means he insensibly caught the attention and the affections of his hearers. He seldom treated the awful subjects of Death and Judgment, or the happiness and misery of futurity, without visible effect. His discourses very frequently drew tears from many of the audience. Towards the close of his studies, preaching and preparation for the pulpit occupied a considerable portion of his time; so they appeared some of the most agreeable exercises of his life. His constitution being delicate, exposed him to much fatigue; but he still continued active. In one of his letters to an intimate friend, he observes, "Last night I returned from a place called Thorne, twenty-five miles from Rotherham; where I preached three times to a respectable congregation. I was very much tired: however, I do not recollect ever having spent a Sabbath so profitably. This was his first preaching excursion from the academy; and even to the time of his last illness, he appeared to have made preaching the first object of his studies.

As a friend, he was ever constant, sincere, and ready to assist. The generosity of his heart prompted him to the frequent exercise of charity. He rejected insinuations to the prejudice of Friendship; and silenced the tongues of Calumny and Defamation. His softness of temper and suavity of manners, endeared him to those who knew him: by whom, in life, he was much respected, and, at death, greatly lamented.

He met with many trials in the course of his Christian pilgrimage. He had considerable acquaintance with the evil propensities of human nature, and with the workings of his own heart. Having traversed the various scenes of life, and seen much of what men call Pleasure, he knew, experimentally, that vanity was inscribed on al learthly enjoyments. Writing to a friend, he

beautifully observes, "It is generally the case, that we promise to ourselves more satisfaction from certain objects, than they are capable of affording: hence it follows, that the soul cannot be satisfied on earth. If, when we pursue any object from which we might expect real pleasure, and yet find there is any desire unsatisfied, we ought to remember that real pleasure is the offspring of real excellence; and that real excellence is only to be found in Heaven. Therefore, as all earthly comforts are unsatisfactory in their nature, let us aim at that which can solace our utmost wish, even the enjoyment of him, whose very name diffuses joy. Jesus! Jesus! Jesus, it is thine!" A specimen of his improvement of Divine Providence may be collected from another letter, in which he mentions a variety of melancholy events, and concludes by relating the deaths of two eminently useful ministers. Here he adds, "My dear friend, these are trying and mysterious providences. What can we say of them? Dark, unfathomable; — ministers laid aside, — congregations left destitute. Shall we enumerate? No; let us pause and recollect, "the Lord reigneth." However, from these things, you and I may learn a profitable lesson. We, like others, are mortal; and God only knows how soon our friends may convey our bodies to the tomb. There they may shed a tear of sorrow, while the grave-digger binds us down with heavy clods. To these things we shall then be insensible. O to be prepared to die! A Christian, united to Christ by a living faith, sees no sting in death, no horrors in the grave!"

When overwhelmed by various distresses, and surrounded by dreadful hosts of spiritual enemies, he appears sometimes carried beyond himself, in the prospect of a tranquil and safe abode in the kingdom of glory. After mentioning, in one of his letters, a scene of labour through which he had passed, he adds, "This you may think hard; but proficiency can be made in no art without labour, much less in the ministry. We must fight if we would conquer, — we must run if we would obtain. O what a blessed time will it be, when labour is no more required of us! In Heaven this will be the case! No employment there but praise! No painful thought will roll across my breast! O no! Joy and tranquillity shall fill our souls! "Fly swifter round, ye wheels of Time, and bring the promised day!" — In another place he remarks, "There are many obstacles in our way; — but what are these, compared with the enjoyment of an immortal crown, — of everlasting rest, — of exemption from sin, pain, and care, — of the company of the redeemed and of angels, — of the presence of Christ, — of the fruition of God, and of unfading bliss! These, fellow-saint, shall constitute the wreaths, the laurels, that shall deck our brows!"

Our friend had experienced a great portion of the troubles of life; but what seems the most to have depressed his spirits, was the prospect of his brother's death; of which he was informed in

June, 1801. On this occasion he exclaimed, "O, should he fall, I know not what I must do! Any trial but this, methinks I could have borne; but if I lose a brother, whom I love as my own soul, I must bid farewell to every earthly comfort: there is no object in creation that can supply his place!" Added to this, he had received information of his elder brother's sickness, which made him proceed in this affecting strain, "Should both my brothers be cut off, I have hardly a friend in the world whom I can call my own. Must I then traverse the world alone, a stranger, bereft of my dearest comforts!" But though the stroke was heavy, the arm of the Lord sustained him above his expectations; for, in another epistle, in which he states his brother's death, and the utility of sanctified afflictions, he says, in the language of Resignation, "Let us then look for trials, and bear them, when they come, with Christian submission. The conflict is but short: — "in due time we shall reap, if we faint not."

But what formed a distinguishing *trait* in the character of Mr. Young, was that unaffected humility which procured him the esteem of the wise and the good. His popularity placed him within the reach of many temptations to pride and ostentation; but his good sense, and a dependence upon divine aid, invested him with humility. He turned from Adulation with disgust; and received the plaudits of Fidelity and Wisdom with secret pleasure.—But human nature, in its highest state of purity on earth, is greatly corrupted; therefore, our friend was not perfect. His lively disposition sometimes exposed him to censure. It was thought, on some occasions, to border on levity. Yet he was open to rebuke; and when convinced of error, either sentimental or practical, he would acknowledge his weakness, or criminate and reform his conduct.

Having drawn his character, though in miniature, through the several stages of his life, it may be interesting to attend him to its closing scene. Being informed of his brother's desire to see him, he set out for Glasgow, towards the close of the year 1801; where he arrived a little before his death. It is very probable, as he frequently intimated, that here his constitution received a fatal stab, from preaching to a very numerous congregation in Mr. Ewing's Tabernacle. Ever after, he was much affected by a pain in his chest, which at length rendered him unable to prosecute both his academic studies and public engagements. In a letter to the writer of this article, he observes, "You remember that I used to complain of a pain in my breast; for some time I have been subject to the most violent pain in my lungs, attended with profuse spitting of blood. This has, for the present, and I am apprehensive will hereafter, incapacitate me for the labours of the pulpit. Providence must, however, be acknowledged and adored." He was never perfectly restored, though, at one period, his health was considerably recruited. However, being frequently exposed to the weather, he received a relapse of his complaint,

which brought on a pleurisy and inflammation of the lungs; from which he never recovered. Some weeks previous to his decease, he had considerable spiritual comfort; but as his candle grew dimmer, that curtain fell which obstructs the vision of Faith, and conceals the smiles of Jehovah's countenance. He was afflicted in body, and greatly depressed in spirits: he read and conversed, and made every exertion in the way of duty to obtain relief; but all in vain. The vision was for an appointed time. However, by patient waiting, it at length arrived; and diffused joy thro' his distressed soul. A little before his departure, being questioned as to the state of his mind, — he replied, with composure, "I am very comfortable." These appear to have been his last expressions of religious experience. For a considerable space, immediately preceding his departure, his pains were very acute. They produced convulsive agitations and strong bodily exertions to remove from his bed: his distorted features and rolling eyes stamped the image of Death upon his countenance. At length the pulse became slower, and the countenance more serene: he was fixed in the attitude of death; and, after a few parting sighs, the living union hastened to a dissolution, in the night of the 8th of November, 1802; and in the twenty-second year of his age.

Such has been the conduct and such the experience of our departed friend! His short life has been chequered with much distress and much comfort, with many conflicts and many victories. He is now equally incapable of eulogy and censure; and it would be as vain to confer praise without merit, as crimination without fault; therefore, keeping these two objects before him, the writer, who knew him well, has endeavoured to give his sentiments with impartiality. Perhaps, to some, the character may appear defective; and others may think it too favourable. To the former, he would say, that Mr. Young when alive, always confessed his great imperfections: to the latter, that though his manners or his conduct may have procured him the disapprobation of some good men, yet his name and his character will be ever remembered and ever respected by many.

AMICUS.

REMARKS ON THE CONVERSION OF ST. PAUL.

EXAMINE the character of St. Paul. You are struck with his amazing talents. He evidently possessed intellectual powers of the first order, which were highly cultivated by close study, and the instructions of the celebrated Gamaliel. Yet he was a contracted inveterate bigot to the opinions of the Pharisees, which were eminently hostile to the gospel. "He was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal persecuting the church, touching the righteousness which is in the law blameless." He was a man of singular

energy and decision; dissatisfied with mediocrity, he carried his principles to the extreme, and was formed to encounter and vanquish opposition. Difficulties, instead of discouraging, roused and caused him to put forth all his strength. He was a conscientious, though misguided man. He felt that duty was imperious, and when he was persuaded that any thing was a duty, he never rested till he had performed it. Talents, learning, bigotry, self-righteousness, a scrupulous attention to the minutest ceremonies, energy, and conscience, were like a sevenfold shield to repel the arrows of truth. Our Lord declares that the conversion of a pharisee is less probable than that of a publican or a prostitute; and experience corroborates the Scripture which asserts, that "not many wise men after the flesh are called."

A furious persecution of the Christians was commenced by the Pharisees, and other advocates for the law of Moses; and Stephen fell the first victim to their rage. By this means the Christians were "scattered abroad," and carried the gospel to the different places to which they fled for shelter, and converted many. Saul now determined to take an active part in extirpating them. The High Priest furnished him with requisite powers and credentials; and, armed with this authority, "He made havock of the church, entering into every house, and hailing men and women, committed them to prison." Hearing that there were Christians in Damascus, he set off for that city, "Breathing out threatenings and slaughter against the disciples of the Lord, being exceedingly mad against them," as St. Luke strongly expresses it, and St. Paul himself acknowledges.

Consider the state of his mind as he travelled along the road. Ambition stimulated him; his conduct would embalm his memory, and rank him amongst the Jewish worthies. Interest spurred him; he should presently rise to riches, honours, and preferments. Religion urged him; he thought he was doing God service, and should have a place in Heaven by the side of Abraham and Moses. Every angry passion raged uncontrolled, and every tender feeling was extinguished. His zeal was more bitter than wormwood, more fierce than the devouring flame, and his heart was harder than adamant itself. He appears to be eminently "the son of perdition." His conversion seems hopeless. Time works wonders; yet time itself can hardly be expected to wear away impressions so deeply engraved on such an obdurate soul. Every thing in nature and in providence conspires to strengthen him in infidelity; and revelation itself, being misunderstood, contributes to it. "But my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to

the eater, so shall my word be that goeth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—When he drew near to Damascus, he was suddenly struck to the ground. He fell an unbeliever, a persecutor, an enemy to God:—he rose a Christian, a new creature, a meek and humble disciple of Jesus Christ. What hath God wrought? The language of Isaiah is finely expressive of the change which was now effected. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain."

It would be an insult to common sense to suppose that St. Paul converted himself, or had any share in his conversion. Neither can it be reasonably supposed that he was converted by the external evidence of the miraculous light and voice which he saw and heard; for he had resisted the vastly superior and almost innumerable miracles in the cool hour of reflection; it was not very probable therefore that he would yield to it in the warmth and violence of passion. If it be objected, The other miracles were wrought on strangers, this was performed on himself; the light blinded him, the voice addressed him distinctly, and a supernatural power struck him to the ground,—I reply, The terror attending these awful circumstances might have made him confess that Jesus was the Christ, and have suspended his persecuting rage while it lasted; but, as it abated, unbelief and all the evil passions would revive. We have an instance of this in Volney, the French atheist; in a violent storm at sea, when the ship was in imminent danger of being lost, Volney threw himself on the deck, crying in an agony, "Oh, my God! my God!" 'There is a God then, Monsieur Volney?' said one of the passengers to him; "O yes! there is, there is! Lord save me," exclaimed the terrified infidel. The ship, however, got safely to port: Volney was extremely disconcerted when his confession was publicly related; but excused it, by saying, he was so frightened by the storm that he did not know what he said, and immediately returned to his atheistical sentiments.

The Holy Spirit adapts a person to the work he intends him to perform; he does not select him for a work because he is fit for it, but qualifies and makes him fit, after he has selected him. Having chosen St. Paul to bear his gospel "before the Gentiles, and kings, and the children of Israel," he employed both nature and providence to prepare him for it. The one gave him talents and energy, which the other cultivated and increased, and finally, Grace sanctified them.

Wotton under Edge. W. W.

THE WISDOM PROPER TO MAN;

OR, A BRIEF COMMENT AND REFLECTIONS ON JOB XXVIII.

In the fierce disputes between Job and his friends, the great question was, "Whether the providence of God towards men, in a way of prosperity or adversity, afforded any criterion of character? They contended it did; and, therefore, concluded, from the sore calamities which had befallen him, that he was a wicked man. He, on the contrary, contended, that it did not; and that there is a depth in God's ways which surpasseth mortal scrutiny. Such is the drift of his argument all through this chapter: in which he allows that man had dug deep, but contends that it was not deep enough for this: that this was wisdom peculiar to God; and that that which was proper to man was of another description.

Man, he allows, had found out many things: he had not only surveyed all that was visible on the face of the earth; but had gone into the bowels of it, in search of hidden treasures. By carrying artificial light into the mineral regions, he had in a manner contracted the reign of darkness. Subterranean floods had yielded to his controul. Leaving far behind him that part of his species who obtain bread by cultivating the surface, he had descended in search of the sparkling ore and the brilliant gems. He had trodden a path unoccupied by either bird or beast. By applying his skill to the massy rocks, though so deep as to form, as it were, "the roots of mountains," he had, piece by piece, fairly overturned them. Being incommoded by waters, he had, for the purpose of drawing them off, and for washing away the rubbish, that the precious objects of his pursuit might become visible, made channels at the bottom of the mine like "rivers;" and, lest they should rise and overflow him, he had contrived, by the use of machinery, to diminish, and thereby to confine them within proper bounds. In short, by his skill and perseverance, he had brought forth the precious articles to light. See him walking upon the earth in triumph! Who can deny him their applause?

After all these deep and successful researches, however, one question remained unanswered, "Where shall Wisdom be found? and Where is the place of Understanding?" The vein or mine where wisdom grows was yet unexplored. The depths of Providence were still beyond human reach. Industry could not discover it, nor all its precious treasures purchase it! You may search, not the earth only, but the ocean, and still the question will return, "Whence cometh Wisdom? — and Where is the place of Understanding?" It is hid from the eyes of all living, even from the most soaring minds. Death or futurity may throw some light upon it; but even that will be partial. A perfect

comprehension of it is the prerogative of God only. He only who made all things can comprehend his own designs.

There is, however, a species of wisdom within the province of man; and let him attend to that as his own proper concern. "Unto man, he said, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

REFLECTIONS.

From the whole we see there are three species of wisdom: — The first is the wisdom of this world, and which is common among men; — the next is the wisdom peculiar to God, but to which men too frequently aspire; — and the last is the wisdom from above, and which is proper to man.

With respect to the first, there is much to admire. The extent to which human ingenuity will go, in accomplishing worldly objects, is astonishing. The energies herein exerted are worthy of a better cause. What self-denial, what resolution, what contrivance, what application, what patience, what perseverance! There is scarcely a danger but men will encounter it, or a difficulty but they will surmount it. That which strength cannot effect at once, art and application will accomplish by degrees. But alas! the prize for which all these energies are exerted is perishing; and will shortly be of no account. "Where then is wisdom, and where is the place of understanding?" Surely, it is not here!

With respect to the second, it is not Job's friends only that have intruded into things which they have not seen. "It is well," said a great writer, "for man to know the length of his tether." Our Saviour was asked, "Whether there were few that should be saved?" But he refused a direct answer; and there are hundreds of questions started in divinity, which, I believe, Christ or his apostles would have treated in the same manner. I have seen attempts to ascertain *how* God exists in three persons, — *how* divine predestination consists with human agency and accountableness, — *how* a pure creature came to entertain the idea of casting off the government of his Creator; and many other things of the kind: but they always seemed to me to darken counsel with words without knowledge. We find the solution of no such questions in the word of God; and we find Moses warning the Israelites, that "secret things belong to the Lord our God; and things which are revealed to us and to our children for ever." We also hear David declaring, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely, I have behaved and quieted myself as a child that is weaned of his mother. My soul is even as a weaned child." Let vain men, on this account, go on to speak of the Scriptures as not adapted to "any high perfection in knowledge:" — let them charge the sacred writers, and even their Lord himself, with ig-

norance *; but let not serious Christians aim to be wise above what is written. When we see a writer of this description discussing subjects too high for him, and concerning which the Scriptures are silent, however we may respect his character or his talents, we must needs say to him as Job does to the miner, "Where is wisdom? — and Where is the place of understanding?" It is beyond the limits of thy researches.

The third and last kind of wisdom is that which is proper to man. "Unto man he said, The fear of the Lord, that is wisdom; and to depart from evil is understanding." It is practical, and not merely speculative. All speculative knowledge is either in itself injurious, or, through the corruption of the human heart, dangerous: but this directly tends to humble, and so to profit the soul. The very words are of a humbling nature: it is the language of a wise Master to a weak but conceited servant, charging him to keep to that employment which he has set him about, and not to neglect it by interfering in what does not concern him. It is language that abases the pride of Science; for in fearing the Lord, and departing from evil, the unlearned and the learned stand upon the same ground. Science, it is true, is in many ways friendly to religion; but to be truly profitable to the party, it is necessary that, amidst all his acquirements, he should "become a fool, that he may be wise." Finally, The language implies, that man is so sunk and entangled in *evil*, that there is work enough for his *understanding*, during the short space allotted him in this world, to *depart* from it. Instead of perplexing himself with things too high for him, let him ask, "Wherewith shall a man cleanse his way? How is the love of evil to be conquered? What principle is that which will raise my soul from the bondage of corruption? Where is the good way, that I may walk in it, and find rest for my soul?" "Here is wisdom, and here is the place of understanding;" at least that which is proper to man. GAIUS.

* Lindsey's Apol. ch. ii. Priestley on Necessity, p. 133.

A PARENT'S REFLECTIONS.

EVERY thing that God does must be important. With a word, he creates an universe; and with his breath, millions of immortal souls! "Who is a god like unto our God? Glorious in holiness, fearful in praises, continually doing wonders!" Creation attests his power; but man displays his image and his grace: — Creation is the scaffolding; but man the "habitation of God, through the Spirit." Hence the little infant becomes an object of importance, not only as it is "fearfully and wonder-

fully made," but as it is the depository of a jewel more valuable than "the whole world!"

"Helpless immortal! insect infinite!"

More feeble than the brutes which perish, and yet destined to survive the wreck of worlds! Born to behold the stars fall from their orbits, the sun become extinct, and Time itself expire! I look at thee while slumbering on thy mother's lap, and my heart glows with love: a thousand tender feelings rush into my mind, and hopes and fears alternate possess my spirits. Here lies, methinks, in *embryo*, an heir of glory,—perhaps a son of Perdition; a Josias,—perhaps an Absalom; a John,—perhaps a Judas; a Whitfield,—perhaps a Hume. I have been the instrument of giving birth to a being who will never cease to be,—whose existence will be a blessing or a curse to itself for ever and ever! Solemn thought!—and still more solemn, when I consider that, by Nature, all are "dead in trespasses and sins:" that such is the dreadful apostacy of the human race, that they "go astray from the womb, speaking lies:" that "there is none that doeth good, no not one;" and that a wonder, far greater than that which was displayed at its birth, must be effected, if it ever becomes "an heir of God," and "a joint heir with Christ." Am I a Christian parent, and can I be insensible to the importance and responsibility of such a character? Does not God say to me as Pharaoh's daughter did to the mother of Moses, "Take this child, and nurse it for me?" Do I know the value of my own soul, and can I forget my Ishmael when I approach a throne of grace? Born into such a world, and with such a nature, shall I be careful to provide for its temporal support, and yet be negligent of its eternal welfare? What line of conduct do I henceforth mean to pursue? Briefly, To set "no evil thing before its eyes;" and to enforce the instructions I give it by my own example. Alas! who is sufficient for these things? What prayer, what watchfulness, what circumspection is necessary! Where shall I find encouragement but in the promise, "My grace is sufficient for thee?" But it may be, after all my efforts, Nature may break through every restraint of parental indulgence or discipline, and I may be called to the painful, yet not uncommon lot, of having the child I have nourished in my bosom, become a worm in the gourd of my every temporal enjoyment: a serpent to sting perhaps my very vitals. Let me not then fix my love too much upon it, since Disease may destroy it, and Disappointment may blast my fondest hope respecting it. May I leave all with that God who "performeth all things for me," and attend to the counsel of his word, which, for my happiness, directs me to give him my heart,—to "set my affections upon things which are above," and which asks of me and of every Christian parent, the soul-searching and seasonable question, "What agreement hath the temple of God with idols?"

G. R.

DESTRUCTION OF SODOM AND GOMORRAH.

See yonder cities all in a blaze! Hark, the crackling flames, the crash of buildings, the shrieks and groans of the miserable inhabitants burning alive! What destruction! How are the labours and riches of ages consumed in a moment! — how mournful to see so many lives lost in the midst of youth, health, and pleasure! — such fine cities turned into a heap of smoking ashes! — such a beautiful plain become a dead stinking lake! But the truest of all histories informs us, that "the men of Sodom were wicked, and sinners before the Lord exceedingly." Sin mars the finest things, turns beauty into ugliness; so that to the eye of Heaven and True Wisdom, the fairest form where a sinful soul dwells, is more loathsome than a putrid carcase; and the noblest city, where wickedness reigns, the Sabbath broken, and swearing and lewdness abound, looks no better than the dead lake of Sodom. Then let me prefer the poorest place, where the gospel is preached and God is feared, to the gay city, which sends up the cry of its sins to Heaven; and gathers over it the frown and curse of God, as a dark lowring thunder-cloud, rendering all things gloomy.

But had these poor wretches, who are burnt alive in the midst of their city, no warning? Warning! Yes; the merciful and holy God never wounds before the warning. The army of their enemies, some time before, beat them in battle; and carried off them and their cattle, though they were afterwards rescued. But they took no particular notice of this; thinking it was a common event, and not God's judgment for their sins, — so that they returned again to their city and their sins. Then let me learn to see God's hand in all that happens to me; and let all my afflictions warn me to flee "to Jesus, who delivereth us from the wrath to come." But after this, the very night before their city was set on fire, two messengers came to the house of one good old man in the city, and told him to flee away in haste, for the judgments of God were about to fall on them. If there is but one good man in a place, God knows him; and I shall try to find him out too, if I am a Christian. But one in a city, and he feared God, where Satan's seat was! Oh what a shame to those who are ashamed of Jesus and his followers, where there are many to keep them in countenance! This man, whose name was Lot, went and gave the alarm to two persons, who had married his daughters: but they laughed at him; and said, "You are only mocking us; — you mean to make fools of us. The judgments of God coming upon us! Lo, we have often heard; but they have never come yet. You are melancholy. Brooding over dismal scenes, your brains are disordered. Why should our city be destroyed any more than others? We are no worse

than our neighbours." Thus they despised the warning which should have saved their lives. Here then, let us learn never to mock at faithful warnings. May I, from this moment, learn to examine what God says, and to tremble at his word; remembering his words, "Be ye not mockers, lest your bands be made strong:" for the truth of all his threatenings against sin shall as surely be written in the flames of Hell as the faithfulness of his warning was seen in the flames of Sodom. But still the question recurs, Why did the miserable inhabitants stay to be consumed? Could they not run away at last? No; for that God, who waits long during the time of forbearance, executes swift vengeance in the day of justice. The men of Sodom expected no such thing: "The sun was risen upon the earth when Lot entered into Zoar;" and who could have thought such a fine morning would have ended in such a dreadful day? Besides, the men who spent the last night in rioting and sin, were not likely to rise with the sun next morning; and that vengeance was up before them. Thus the very sins which induce us to defer our salvation, increase our danger. Young man, while you are saying, "Time enough for me to think of religion: I will go on a little longer in the pleasures of the world,"—that very thought may cost you your life. Justice, provoked by such a guilty resolution, may say, "Thou fool, this night thy soul shall be required of thee." Then the youth you designed to spend in sin will be spent in Hell. For justice overtook the men of Sodom before they were up, and the bed of Lust proved the bed of Death, and the gate of Hell. And where should they run? — Out of one flame into another? — for see, the whole city is one vast devouring blaze! Then let me never trust to smiling appearances, nor dare to lie down in sin, lest I wake in Hell; "for the day of the Lord so cometh as a thief in the night; and when they shall say Peace and Safety, then sudden destruction cometh on them as travail upon a woman with child,—and they shall not escape."

But how did this dreadful fire happen. See; the flames come down from the skies: they burn blue, and smell like sulphur; "for the Lord raineth fire and brimstone from the Lord, out of Heaven." Astonishing, that such plagues should come from the seats of bliss! Had the earth opened, and belched out fire and brimstone from the abyss below, it had been less strange; but this is what an old writer calls "raining Hell out of Heaven." Thus all possibility of escape is cut off; for if they flee from their houses, the fire of God falls upon their naked heads. Then let me despise the delusive sophistry, and dash it from my lips as a stupifying opiate, which tells me, that from a merciful God, whose name is Love, there never can be poured out eternal wrath for sin. Here I see the truth of the Scriptures: "Upon the wicked shall God rain snares, fire, and brimstone, — an horrible tempest. This shall be the portion of their cup." "The

wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men." Here, indeed, is wrath from Heaven! And what is fiercer than enflamed oil? or, What more dreadful than goodness kindled into vengeance? Let us learn here to dread, above all things, to have Heaven against us; for how shall they escape, on whom the skies rain down wrath? And as "our God is a consuming fire, I will instantly flee to Jesus, who delivereth us from the wrath to come."

But what is become of the man to whom the messengers were sent, to warn him of the approaching conflagration, who in vain attempted to alarm others? — has he been overtaken in the flames which fired the air and rang along the ground? No; the angels, on the dreadful morn, seized him, his wife and daughters, by the hand, and almost dragged them out of the city, "the Lord being merciful to them." How came he to linger to the last? or, indeed, How came he there at all? Because it was a beautiful spot, — a rich pasture for his cattle; and for these advantages, he endured all the spiritual evils and vexations which a righteous man must suffer amidst the wicked. For this, God at first shook his rod over him, when the kings seized his property, and carried him away prisoner. But as he did not take warning, but came back to dwell in Sodom, God would "not destroy the righteous with the wicked;" but he was only saved so as by fire, or as with the skin of his teeth. Oh the goodness of God to those who truly fear him! May this God ever be my God! — for he is not more dreadful as an enemy than amiable as a friend! He rescues his people even from the dangers which their own follies and sins have incurred: but I also learn the wisdom of taking his first warnings, lest, like Lot, I be at last stripped naked, and turned upon the wicked world; for it is a losing game to seek riches by such situations, trades, and connections as injure the soul. Money gotten by Sabbath-breaking, is burning coin, which makes holes in my purse. Cursed be the riches of Sodom! — its pleasant plants are wormwood, and its honey gall.

But I see one of the four who fled out of Sodom, now standing still in the midst of the plain, looking towards the ruins, which are smoking like a furnace! See! not a foot or finger is moved! One would think it were a statue! It is; "for Lot's wife looked back, and was turned into a pillar of salt." Hearken then, O my soul, to the Saviour's words, "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of God." "Remember Lot's wife!" While I, at this moment, tremble for the consequences of sin, turn away from a flattering world, doomed to destruction, and resolve to flee to Christ, the refuge,—God forbid that I should ever change my mind, become cool, careless, and worldly again, lest God in his wrath, harden me into a pillar of salt; for if, after they have escaped the pol-

lutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment; but it has happened to them according to the true proverb: "The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." "For if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world; but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds, — the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished *."

Romsey. B.

* 2 Pet. ii. 4—9.

CHARITY AN ESSENTIAL CHARACTER OF TRUE RELIGION.

VARIOUS are the opinions which mankind have formed with regard to religion. Some imagine, that the nature of the religion they embrace is of no importance whatever, provided they be sincere in their profession of it. Others presume, that they have every claim to the character of religious, if they are punctual in observing the external forms of private and of public worship, though they should make an easy sacrifice of every moral principle. A third class suppose, if they are liberal in almsgiving, and honest in their civil transactions, they may mingle in all the fashionable follies and impurities of the age, and laugh at the modes of faith for which zealots only contend. And a fourth repose themselves in the orthodoxy of their creed, and are proud of the superior excellence of their peculiar principles; as if these were sufficient to constitute them more holy than others, and to compensate for the want of justice and of mercy. — But what saith the Scripture, the *only* rule of our faith and practice? "Pure and undefiled religion, before God and the Father, is this: To

visit the fatherless and widows in their affliction, and to keep himself unspotted from the world *."

This text is intended, not to give us a complete definition of religion, but to point out its peculiar character. It does not teach us *all* that religion contains, but teaches us *those things*, without which it cannot exist. What are these? Charity and Purity.

Charity is an essential character of true religion; which is, "to visit the fatherless and widows in their affliction."

The duty here recommended is not to be confined to the action itself; for true religion extends to the province of the heart, and chiefly regards the principle from which the action proceeds. We are taught accordingly, that though we should give all our goods to feed the poor, and even our bodies to be burned, if we have not charity, it profiteth nothing †. Therefore, though we should be daily visitors in the house of mourning, constant attendants of the widow and the fatherless, sharing their sorrows, anticipating their wants, and eagerly exerting ourselves for their relief, yet, if we have not love to them, love to their souls, we are destitute of true religion.

Love is the fulfilling of the law. Love to our neighbour is the sum of the second commandment; which is like unto the first. By doing good unto our neighbour, according to the utmost of our power, this love is manifested. Its sincerity and ardour are displayed by kind offices performed towards the afflicted. When a family is bereaved of a husband, of a father, its natural support, guardian and friend; when the tears of the widow and the cries of the orphan proclaim, in the most pathetic eloquence, the greatness of the loss which they feel,—instead of shutting his ear against the voice of woe, it becomes the indispensable duty of every Christian to open his heart to sympathy, and his hand to beneficence.

To such particular instances of distress, however, the operation of our love is not to be confined; but is to extend to all the sons and daughters of affliction, of whatever description or denomination. But peculiar attentions are due to the saints. We are to do good to all men; but especially to them who are of the household of faith ‡.

True religion is to *visit* the afflicted; literally to take the oversight or charge of them. It is to feel a lively interest in their troubles, to cultivate an ardent concern for their welfare, and to make every exertion in our power to promote their good, both in soul and in body.

True religion is to minister to the supply of the bodily wants of our brethren, or to the relief of their bodily distress.

It is a common saying, that *charity begins at home*; and it is right that it should; for the man who is altogether careless of his own true interests, cannot be expected to pay becoming atten-

* James i. 27 † 1 Cor. xiii. 3. ‡ Gal. vi. 10.

tion to the interests of others. How can provision be made for others, by the man who does not provide for himself; and thus shews, that he is destitute of all religion. "For he that provideth not for himself, and especially for those of his own house, hath denied the faith, and is worse than an infidel."

Wisdom lifts her warning voice against idleness as well as prodigality. She calls upon you, not to be slothful in business, but to pursue, with industry and zeal, your lawful occupations; as the means of procuring for yourselves the conveniences and comforts of life, and of having it in your power to give unto him that needeth. To supply the wants of the poor, as the Lord hath prospered you, is a plain duty which your religion enjoins:—"Be ready to distribute, and willing to communicate; to do good and to communicate, forget not; for with such sacrifices God is well pleased." For your encouragement, consider, "that he who giveth to the poor lendeth to the Lord;—and he will repay." "Honour the Lord with your substance (and you honour him when you do with it what he requires) and with the first fruits of your increase, so shall your barns be filled with plenty, and your presses burst out with new wine."

When the afflictions of our brethren are such as not to require pecuniary aid, let us not imagine that we may sink into a state of total apathy concerning them; let us awake, and be active to pay the debt of sympathy, which is always due to distress. Sympathy is a principle wisely implanted in the human constitution, for the exercise of it has frequently been found to be highly beneficial, when every application which art could devise, or power procure, has proved unavailing. Let us, therefore, always remember that saying of our religion, "Weep with them that weep."

This charity, which ministers to the supply of the bodily wants of our brethren, or to the relief of their bodily distress, is an essential character of pure and undefiled religion. For it is thus written: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone*. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him†?"

True religion is to labour in promoting the welfare of the souls of our brethren.

That is the most eminent charity which, while it does not overlook the concerns of the body, directs its utmost attention to the welfare of the soul,—the better, the immortal part of man. The distresses of the soul are infinitely more grievous than those

* James ii. 15, 16, 17. † 1 John iii. 17.

of the body; for the spirit of a man may sustain his infirmities; "but a wounded spirit who can bear?" They, therefore, demand the most tender compassion, the most anxious care, the most unwearied exertion.

The wicked man, who is not sensible of his situation, but, on the contrary, feels his circumstances to be easy and comfortable, is the most pitiable of all objects; he is like a person in a state of mental derangement, who imagines himself to be free and happy when confined in the gloomy dungeon, and loaded with chains. True charity, beholding him with an eye of pity, is animated with sincere desires for his welfare, and labours to convince him of his ignominy and danger, that he may see the need of flying for refuge, to lay hold on the hope set before him.

But let us contemplate the man who has been awakened from his delusive slumbers, and sees nothing but the flaming sword of divine justice ready to be sheathed into his bowels. Is not this the situation of the jailor at Philippi? — in agony he exclaims, "What shall I do to be saved?" True charity is alive to every generous emotion, and acts the part of Paul, by pointing to the way of safety and of peace: "Believe in the Lord Jesus Christ, and thou shalt be saved."

Even the believer in Christ Jesus is no stranger to spiritual afflictions; he groans because of the body of sin and death, which lies heavy upon him; he sighs in secret because iniquity abounds, and the love of many waxeth cold: his eye runs down with tears, because the Comforter that should relieve his soul is sometimes far from him.

Distresses such as these, Charity labours to remove, by communicating knowledge to the ignorant, peace to the alarmed, consolation to the dejected: according to the diversity of character, she applies the exceeding precious doctrines and promises of the gospel, accompanied with fervent and frequent prayers for the divine blessing, which is necessary to render any mean effectual for the conversion of the sinner, and the comfort of the saint. Thus the poor may equal, and even excel, the rich in the noblest deeds of charity, and may be singularly useful to society, even when they have nothing of this world's good to bestow.

Charity is, therefore, a prominent feature in the character of every good man. It did shine in the conduct of the primitive Christians, with the most brilliant and captivating charms: they were lights in the world; they were not more distinguished by the uncommon contributions which they made for the poor and needy, than by exhorting one another daily, by comforting one another, by praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints. Let us "go and do likewise."

May not be permitted to conclude, by observing, that the

Evangelical Magazine, and publications of a similar nature, which, while they are the means of diffusing religious knowledge, the most important of all information, tend also to promote the temporal good of the widow and the fatherless, have a peculiar claim on the patronage of the Christian world?

Ayrshire. S.

ON THE NECESSITY OF AN ASYLUM *FOR UNFORTUNATE FEMALES.*

Mr. Editor, ——

It was with extreme delight I saw in your Magazine, some time since, Hints on the Establishment of a Society for the Protection and Reform of those unhappy beings, from whom most, who melt at the sight of all other misery, think it meritorious to withhold relief, — whom the rigour of virtuous indignation dooms to suffer without complaint, and perish without regard.

In proportion to my pleasure then, has been my pain since, at the silence which has prevailed on the subject. Blest with a numerous and respectable connection, I have often introduced the design in the circles which I frequent; and have found that no scheme of benevolence was more desired, or more likely to be liberally supported.

The anguish which I have felt left me no rest till I had addressed myself to you, and through you to the public, on the behalf of those forlorn creatures, whose *misery here* might satisfy the most rigorous censor, and whose participation of our common nature, might surely induce us to endeavour, at least, their preservation from eternal punishment.

Humanity, Policy, Piety, point out such a Society as is now contemplated, as a *desideratum*.

Against what class of criminals is the hand of Vengeance so heavy? Banished from society, and avoided by the light, they are compelled to persevere in the accumulation of guilt; and *must* be miserable, because they *cannot* be virtuous!

The man who murders the dearest object of our affection, and with confirmed and matured atrocity breaks every social tie, is doomed to a fate less severe. Deprived at once of his existence here, he has not to struggle with Want and Disease; nor is he permitted to increase his eternal torments by involving others in his crimes. The character who has abused Confidence to the ruin of the honest, or who lives professedly on the fruits of another's labour, we frequently screen from justice, rescue from suffering, and even afford opportunities of regaining reputation.

The libertine, the villain, who has seduced the simple and incautious, or even (say, if you will, the worst) the wanton female, from the dignity of public respect, we trust with our dearest

treasures, and adopt as our greatest comfort. His crime receives an apologizing epithet; and in the virtuous husband and the fond parent, the debauchee, the monster, is forgotten! — but ah! how different is the fate of the unhappy victim of his passion! To what shelter can she fly? — only to the arms of her betrayer; which, perhaps, are no longer open to receive her: and then, how quick must be the transition from deluded virtue to shameless guilt, and from shameless guilt to hopeless wretchedness? Despised and forsaken, with anguish she curses the form she is compelled to caress; and viewing the world her enemy, she goes forth content to ruin all whom she can allure. The tenderness which her sex inspires, and the respect her sex demands, are equally forgotten.

Surely, the weakness of the female character should insure for them the protection, not the persecution, of society. Surely, the imperfections which attach to the female character, — to which one and all, that can tend to soothe the cares, or to refine the joys of life, should be rather lost in the general excellence, than viewed through the microscopic eye of Malevolence. Surely, individual distress ought to affect the heart; and we ought not only to relieve the subjects of distress, when found, but to seek objects to relieve. It cannot be doubted, that numbers follow this wretched course of life with shame, horror, and regret; — but where have they hope for refuge? "The world is not their friend, nor the world's love!"

Could we tear away the veil which many unhappy females are compelled to wear, should we not often discover a virtuous heart amid vicious habits? — Should we not see a being, not only with corporeal, but mental anguish, — not only miserable in what it is, but from the remembrance of what it was, alas! deprived of every social and relative privilege, — unable to attach a single creature unlike themselves to their interest? They have no bosom into which to breathe the sigh of contrition; — their tears must not mingle with the generous waters of Compassion, — in solitude they must wash the stain! — there is no heart they can awaken to sympathy! In fact, they must be miserable because they cannot be virtuous! Stigma upon human beings! They not only allure to err, but prevent from returning; — they upbraid with vileness, and impel to be yet more vile. To wipe away all tears from all eyes, is a task too hard for mortals; but to relieve misfortune is often within the most limited power. Yet the opportunities which every day presents of relieving the most wretched, are overlooked and neglected by Indolence and Inhumanity!

As members of society, policy should stimulate us to lessen the number of its subverters. What greater enemy has a happy and well regulated society than Vice; and of vice, what species is so powerful and so prolific as that which is the principle of all this consequent depravity? To prevent evil is the great end of a

good government; and the end for which vigilance, society, and regulation are properly employed. Those whom passion or interest have already depraved, have a claim on compassion from beings equally fallible and frail with themselves; and to stop the increase of this deplorable multitude, is a consideration certainly the most pressing: and both these objects will be at least partially accomplished by the proposed line of conduct; and if we cannot eradicate, cannot we check? — If we cannot entirely restrain, can we not curb? — Because we cannot extirpate, shall we refuse to retrench? Such reasoning would not mark the policy of an idiot. How can we hope more rationally for success than by possessing the strongest holds, and weakening the most secure retreats! — how can we better cramp the influence of vice than by lessening the number of its votaries! By the accession of one to the list of prostitution, who can calculate how much the stream is expanded and strengthened? — and, on the contrary, by the secession of one, who can calculate the negative and positive advantage of society? If we descend to our own individul interests:—Parents who tremble for the exposure of your blooming offspring, guardians who are anxious for your important charge, relatives who enquire into futurity for your adopted treasure, — remember, that no bulwark is so safe, — that no discipline is so effectual, — that no resolution is so stable, — that no circumstances are so promising,—as the removal or the debility of the foe of their virtue and your peace.

But the voice of Piety is still more reproachful for the past, and peremptory for the future. Disgrace to Christians! that, instead of imitating the great Author of their faith, they disregard his precepts, condemn his example. Had the blessed Jesus indulged thoughts similar to yours, and had your ways been his ways, Mary had been abandoned to the scorn, as she now is exhibited to the admiration of mankind! Such is your presumption, that like the ancient Pharisees, you pretend to more holiness than the Son of God himself, while each fleeting moment convicts you of the grossest impurities; — and how great are your inconsistencies! You talk of zeal, — and you complain of difficulties; — you talk of compassion, — and ye say only Be ye warmed, be ye clothed, be ye happy; — you talk of holiness, — and you view the rankest sins without sickening, without emotion; — you talk of fidelity, — and you suffer the maturity and the execution of a Satanic plan, than which none has been more successful for the population of the enemy's kingdom; — you talk of gratitude, and you evidence only complacency. Gratitude is an active principle; and however limited its ability, it still enquires, "What shall I render unto the Lord for all his benefits?" Remember, in your accustomed visits to the house of God, you often pass through bands of these miserable females, covered with rags, shivering with cold, pining with hunger, nauseous with filth, noisome with disease, blaspheming

with familiarity, and you neither pity their calamity nor reflect upon their destiny; and if in the temple, like the Pharisee, you profess to thank God that you are not such, your devotion, like his, is accompanied with no fervent petition for their salvation and their peace. At home, you look around upon your rising family, glowing with health, blushing with chastity, budding with frankness, ingenuousness, and honesty, and as you press them to your heart, you profess to be thankful; but were you truly grateful, you would fly to give information to enquiring affection, — to administer consolation to distracted fondness, — and to restore to the embraces of miserable parents their lost, but their still dear offspring! — You talk of dependence and humility; and you act as though you and yours were elevated and invulnerable, forgetful that you also may become a "dog." Poor creatures, for whom I plead, you would not long groan in your present afflictions, if none were to refuse relief but those that owe their exemption from the same distress only to their own wisdom and their own virtue. The persuasion, Christians, which cases the heart, and closes the hand from benevolence and compassion, however specious, cometh not of him that calleth to you, "Take care, lest while you pay tythes of annis, mint, and cummin, you neglect the mightier matters of the law."

Two circumstances, which have very recently met my observation, have confirmed the necessity of vigorous measures; and have indeed convinced me, that the delay of every hour may be attended with the most important evils.

I was, a few weeks ago, upon a visit in an obscure village, not far from a large city in the west of England, when some impressive reports, which agitated this little state, excited my enquiry, and demanded my serious attention. I soon found that I must be active; and hastened accordingly to the palace of Honour and Wretchedness; and there saw, stretched upon a lock of straw, a female, whose early form and beauty might have occasioned in an observer, feelings not painful to himself, nor degrading to her. Poor girl! — as a servant, she was idle and wanton; and at length she entered the circle of prostitution at the neighbouring city. Her career, however, was not long: — Poverty stripped her back, and Disease attacked her vitals! Dying and desperate, she was returning to her native village, when her increasing disorder arrested her steps, and she dropped almost lifeless under the cover of a hedge. Here many hours elapsed without bringing her any observer! When the sun sunk in peace, it formed a wretched contrast with her spirit, sinking in tumult and distraction. When the shadows of evening marched on, they chilled the principle of Life, and seemed to announce the night of Death. In this awful situation, a carrier found her, lifted her half-animated carcase, and conveyed it where every thing but the curses of the inhabitants would have

taught you to believe they were human habitations. At this late hour she was carried from door to door, only to be loaded with execrations and oppressed by threats. The divine, the magistrate, and the officers whom the parish had selected as the friends of the poor and the refuge of the distressed, dismissed and derided her. Nature was no longer her friend! Her parents and her near relatives were equally indifferent and inhuman; and that night she must have perished, had not an old woman given her that corner in a hovel which she occupied when I saw her. A hovel that had no floor but the earth,—furnished with no bed of down, nor pillow of ease, — and provided with no bill of anticipation. I saw her; she bloomed,—but it was the hectic flush; her eyes sparkled, not with wantonness and vivacity, — but agony and fire; she coughed, — but the exertion overcame her, the pain distracted her; and the sound to me was the language of the tomb. "But her soul!" say you. Ah! I did not forget that this miserable hut, this putrifying tabernacle, contained a living, an immortal spirit, — the subject of eternal destiny, and perhaps the purchase of the Redeemer's blood! Before I entered I heard her bitter cries and her hollow groans; and I soon perceived that she was the subject of violent convictions: her bosom was agitated with remorse; recollection presented, and faithfully recorded every gradation of sin, not only the actions, but the progressions of her thoughts; and guilt, she said, overwhelmed her. Conscience placed in long perspective the horrors of the pit, the torments of Tophet, the eternal fire that awaits such sin; and she said it convulsed her. The landscape of eternity was constantly before her eyes, covered with the thickest shades; and if, for a moment, a beam of hope lighted it up, it fled, to make the darkness of despair more horrible. She exhibited a great deal of ingenuousness, simplicity, and desirable hesitation. Her hostess had given her a tract, the Penitent Prostitute. I talked with her a great deal, faithfully and affectionately; and left her more composed, and very grateful. I endeavoured to teach her to discriminate between the fear of punishment and a dislike to its cause; and left her, in fact, in this employment during the night, when her only company was the candle and the hour-glass. I repeated my visits; and found that her mind gradually assumed a firmer tone, — that hope began to gild the horizon of her prospects, — and that acquiescence in the direction of God and detestation of her conduct and herself, were prominent and habitual tempers. The place in which she was, forbade any medical or surgical process; and at length, with considerable difficulty, I inclined the parish-officers to remove her to a town where she might have a room, and that attention which might be instrumental to her recovery. Not to be tedious, I saw her once in that situation; and still hoped, that the impressions which she possessed were salutary and supernatural: — but ah! with returning

health, who can say, what symptoms may revive? — where is your Society? — where is your Asylum?

In another instance lately, I was noticed by a young female, so as to make me return some observations. I discovered her to be a native of a manufacturing town, and connected relatively with several of my acquaintance in that place. She was taken to a fashionable city, under pretence of an honourable intention; which she still flatters herself her betrayer meant to execute. Deserted by him, from the knowledge of his family, she sought London; where she now is, and where she has a brother, a tradesman of respectability. She is public; but expects shortly to be more privately disposed of, by a person with whom she again deludes herself with the hope of matrimonial connection. She has plenty of every thing but peace: and of that confesses herself entirely destitute. To use her own words: "What," said she, "is money, clothes, pleasure, and flattery to me, while I am miserable? I had rather have a crust and rags, truth, innocence, and contentment! I know that I am living in a very sinful way; and that is the worst of all. Often have I seriously thought of terminating myself, my wretched existence, but I fear futurity. I sometimes hope it will be better: but ah! what can I do? — where can I go? I cannot meet the reproaches and the looks of my family and friends. I have a genteel employment, to which I would return; but ah! I have no character! I have a sister, respected and happy; but I am an outcast, and forlorn: I must live miserable, and then — be d——d!"

I could weep; but scarcely could I articulate. My prayer shall be for you in your calamity; — to her request I gave the assurance of confidence. What could I do but approach the feet of Him, whose gracious, though awful consolation I remembered: "That many publicans and harlots should sit down in his kingdom, while the insulated, the complacent, the insensible Pharisee should be shut out for ever!"

What could I do but enquire immediately of the Editor of the Evangelical Magazine, — of the Christian world, *Where is your projected Society? — where is your intended Asylum? — where are your bowels of compassion?*

Yours, &c.

We have the pleasure of informing the writer of this paper, JOANNA, *and other Friends of Humanity, who are anxious to provide an Asylum for Unfortunate Females, that the Plan of a Society for that purpose is under the consideration of some pious and respectable persons; which, when matured, will be submitted to the Public at a General Meeting. In the mean time, any suggestions on the subject will be thankfully received by J. Reynor, Esq. Old Swan Stairs; T. Pellat, Esq. Ironmongers' Hall, Fenchurch Street; or by the Editor, at the Publishers.*

To the truly serious Christians of all Denominations.

THE HUMBLE PETITION OF SABBATH-DAY,

Sheweth,

That your Petitioner is of very ancient and honourable extraction, being created directly after the world and man were formed; and that your Petitioner, immediately after his formation, was blessed and sanctified by his Creator *.

That your Petitioner was highly honoured many thousand years after his creation, insomuch that a man who presumed to degrade your Petitioner by gathering a few sticks, was put to death without mercy †.

That a blessing was promised to all who gave due honour to your Petitioner ‡.

That your Petitioner continued to be honoured and esteemed till within a few hundred years ago.

That since that period your Petitioner has been gradually deprived of the honour due unto him, notwithstanding the promises and threatenings held out to those who should honour or dishonour your Petitioner.

That your Petitioner is now held in so little estimation, that he is obliged by the rich to serve them for routs, concerts, and other fashionable amusements;—by some he is used for working a windmill,—by some for printing newspapers and selling them,—by some for keeping open shop, and selling shoes and other things,—by some for corn-porters to work on,—by some for driving cattle to market,—by some for digging up gardens,—by some for driving stage coaches,—by some for watermen to ply on,—by butchers for selling meat,—by a vast number for administering to their pleasures, and many other degrading employments, which your Petitioner was by no means created for.

That for these things great wrath and judgments may be expected; and that by dishonouring your Petitioner many persons have come to an untimely end.

That your Petitioner is grieved to the heart to see such vast numbers of people obnoxious to the divine wrath and displeasure of an omnipotent God, by the dishonour they cast on your Petitioner.

That, a short time ago, a Society was formed to endeavour to restore your Petitioner the honour he has been deprived of; but that no visible effect has appeared from their exertions.

Therefore, your Petitioner humbly prays you will take his case into your *most serious* consideration, and that you will use your

* Gen. ii. 3. † Num. xv. 36. ‡ Isa. lviii. 13.

utmost endeavours to restore to your Petititioner that honour he has been so unjustly deprived of, and thereby avert the Divine displeasure which now hangs over this nation for these things.

And your Petitioner, &c. &c.

ANECDOTES.

A ship in distress this last winter, somewhere near the Swin, was observed by a Barking fisherman, who immediately went to assist and relieve the crew, whom they took on board their smack. On her going down (for she sunk) one of her crew jumped on board, and rushed into the cabin at the risk of his life, to fetch something he had forgotten; but great was their surprise when they found this precious treasure was—a Bible!

A good woman, who used to say she should never want—her God would supply her need—in persecuting times was taken up and carried before an unjust judge for attending a conventicle, as they styled her offence; who, on seeing her rejoiced over her, and tauntingly said I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed? to which she replied, If it is my heavenly Father's pleasure, I shall be fed from your table;—and that was literally the case, for the judge's wife being present at her examination, and being greatly struck with the good woman's firmness, took care to send her victuals from her table, so that she was comfortably supplied all the time she was in confinement; and in this she found her reward; for the Lord was pleased to work on her soul to her real conversion.

The late Rev. Mr. Grimshaw had a cow to which he was remarkably attached; and the thoughts of her often interrupted his most serious meditation: on this account he determined to dispose of her; and the farmer who came to view her, asked if she was sold for any fault—to which he replied, her fault will be no fault to you,—"she follows me into the pulpit."

QUERIES.

WHAT are the duties incumbent on man in a natural state, in order to acquire an experimental knowledge of the gospel of salvation? *A Seeker after Salvation.*

SHOULD Christian legislators make the degree of punishment God has assigned to crimes in the Old Testament, a guide to them in framing their laws?

Obituary.

MR. HEWITT.

[*Extract of a Letter to the Editor.*]

Sir,

To place the precious remains of a good man in the silent tomb, without more than the tear which bedews the mourner's cheek, is, in my opinion, no small reflection on surviving friendship, not to say piety. Indeed, when nothing remarkable has distinguished the deceased, the writer of an Obituary has not that strong motive to present his friend to public notice, nor does the public enjoy that high gratification which distinguished goodness or greatness is sure to inspire: yet to announce the death of those who have advocated the cause of Christ, is a tribute due to their memory; and to deplore such an event, is the duty of every Christian.

In looking over the Biography and Obituary of your valuable Magazine, I have been concerned not to find the name of Mr. Hewitt:—that name I trust, is written in the Lamb's Book of Life: let it also be inscribed on that tablet, which, while it mourns the mortality of the Man, exhibits the privileges of the Believer.

With the parentage and early habits of Mr. J. Hewitt, I have little acquaintance. He was, I believe, born at Bishopston; educated at Wilton; apprenticed at Sarum; and, during the greater part of his life, he resided in London. A few years since, a wealthy uncle of his died, and bequeathed to him almost the whole of his property. Being attached to the rural scenes of the village, he took leave of the great metropolis, and retired to the place of his nativity; and here it was, on Thursday, the 25th of July, 1805 that he closed his valuable life, in the fifty-third year of his age.

Till about two years before his death, he lived *a Pharisee*, — a stranger to God and himself; — strongly attached to the form of godliness, but totally unacquainted with the scheme of redemption; and, being ignorant of God's righteousness, he went about to establish his own, till it pleased God, who is rich in mercy, to call him by his grace; conducive to which event, Divine Providence devised the following means:

In the early part of his life, he formed an attachment to a Miss Kaimes, then of London; but his expectation of marriage with her was frustrated; and she entered into the conjugal state with a respectable person of the name of Dudman, with whom she lived many years. At length Mr. Dudman died, and left her a widow, with four children. Some time after this event, Mr. Hewitt, who had resolutely continued single, renewed his former acquaintance with Mrs. Dudman; and they were united in marriage. For a time, she accompanied him to his parish-church; but the gospel, to which she was warmly attached, not being preached there, she became very uneasy. Mr. Hewitt perceiving this, cheerfully consented to accompany her occasionally to some neighbouring places of worship, in which the truth was faithfully declared. He soon perceived a considerable difference in the doctrines; and, in time, gave a decided preference to what he heard at the meeting-house. Still, however, his veneration for the old walls induced him to engage Mrs. Hewitt to accompany him at times to church. The preacher, irritated at the introduction of religious zeal into his parish, and at the partial secession of the respectable warden (for such was Mr. Hewitt) began most violently to attack the Dissenters. This mode of proceeding was far from conciliating; and Mr. Hewitt determined to take his final leave of a place which he could not attend without personal insult. About his time, it was proposed to intro-

duce the gospel into the village: to this Mr. Hewitt cordially acceded; and with all the energy of a man engaged in an affair of the greatest importance, he surmounted every obstacle, and procured a suitable place for worship, and a regular succession of preachers.

Mrs. Hewitt, and her Christian friends, had soon the satisfaction of perceiving the improvement of Mr. Hewitt in the knowledge of Christ; so that no doubt remained in their minds as to his real conversion to God. The delight which was thus occasioned, was considerably augmented by the pleasing prospect which now presented itself of extensive and continued usefulness. To be saved himself was Mr. Hewitt's first concern; to save others was his next: — to sit at the feet of Jesus himself, and to place others there also, were all his delight. His friends will not soon forget the joy that beamed in his countenance when the little sanctuary was crowded with attentive hearers, while he himself hung on the preacher's lips. It was his unspeakable happiness, while laying himself out for the benefit of his fellow-creatures, to find in his partner a suitable help-meet; one who was not only the instrument of his conversion, but a never-failing encourager of every good work. By her suggestion, he formed two charity-schools; one for the Lord's Day, and another for the week-days. These institutions demanded no small sacrifice of time and property; but no sacrifice was thought too great when the public benefit required it. The schools prospered beyond expectation; and the hearers so increased, that a new chapel became necessary. In the erection of which Mr. and Mrs. Hewitt were seconded by the liberality of the public. The place was opened, the congregation continued to increase, and every thing wore the most pleasing aspect.

Mr. Hewitt was all attention, all exertion. His graces seemed to acquire a sudden maturity; and his friends conceived that the Lord was either preparing him for some distinguishing post in his church, or a more exalted place at his right hand:—of the latter there was then no apparent probability: the conclusion was therefore in favour of the former*.

On Lord's Day, July 21, Mr. Loader, of Fordingbridge, delivered a striking discourse on Mat. xxiv. 44, "Be ye also ready," &c. Had the preacher received an intimation from Heaven, that one of the congregation would appear before God in a few days, his discourse could scarcely have been more pertinent or impressive.

On the following Wednesday, the congregation being disappointed of a minister, Mr. Hewitt read one of Mr. Burder's Village Sermons, viz. that on "Labour not for the meat that perisheth," &c. He read this discourse with uncommon energy:

* Mr. Roberts, late of Sarum, to whose faithful and unwearied labours the interest at Bishopston is much indebted, in one of his letters to Mrs. Hewitt, when in London, thus writes: — "You will of course expect me to say something about your beloved Bishopston. It is possible that you are already in the possession of more information than I can communicate. However, as I know a repetition of any pleasing occurrences will be grateful to you, I will just say that no preaching opportunity has been neglected since your departure. The first Sabbath, Mr. M—— was there; being a stranger to the road, he lost his way: he did not arrive till late; when, to the credit of your dear partner, to the glory of God, and to the joy of my soul, and I am sure to the joy of yours also, he found Mr. Hewitt reading a sermon to a crowded audience." The writer then states succeeding lectures, and by whom preached; and then observes, "At all which opportunities Mr. Hewitt often acted as clerk. Oh what has God wrought! Is any thing too hard for the Lord? Behold a gentleman lately surrounded with a circle of polite acquaintance, now relinquishing them for the society of the poor despised followers of Jesus! Those hours on the Lord's Day afternoon which occasionally had been spent in conviviality or supineness, are now devoted to the instruction of the indigent, both children and adults; and at the seasons of public worship, taking an official part in carrying on the cause of God. Is not this the Lord's doings, and marvellous in our eyes?

his mind was evidently deeply impressed. At the close of the service, taking Mrs. Hewitt by the hand, he said, "My dear, I have learned more from this sermon, this night, than from any one which I ever heard or read in my life."

When he arose the next morning, there was no apparent change in his health: he made no complaint. He seemed to retain the savour of the preceding evening, — was favoured with uncommon enlargement in family-worship; and a sweet serenity, bordering on joy, was his companion throughout the day. About seven in the evening, while conversing with a neighbour, who called upon him, he suddenly fell to the ground. A fall so unexpected created surprise, which, from the observation of dangerous symptoms, was immediately succeeded by alarm and distress. Medical aid flew to his assistance; but it was all in vain. An apoplexy had commenced its attack. Reclining his head on the arm that supported him, he lifted up his dying eyes to Heaven, closed them, sighed, and breathed no more!

On the Tuesday following, the faithful tomb received its valuable deposit; and on the succeeding Lord's Day, the affecting providence was noticed in a funeral-sermon.

The good work, begun in the lifetime of Mr. Hewitt, still continues; and there is a pleasing hope that the blessing of God will render it prosperous. J. E.

Wilton. ——

MR. ROBERTS.

THIS paper records the sudden departure (in the 56th year of his age) of Mr. Edward Roberts, of Upper Eatington, in the county of Warwick. His last years have exhibited an instance of rural retirement on a plan that combined enjoyment and usefulness in no common degree. Having acquired considerable property, in 1799 he determined on retiring to his native village: but his intentions were by no means directed to selfish indulgence, or slothful repose; no: — disengaged from care, he resolved to devote the closing years of his life entirely to the service of God, by endeavouring to bring his fellow-sinners to a knowledge of the Redeemer.

Mr. R.'s first step was to purchase a few acres of land, on which he immediately directed the building of a dwelling-house: but as the extension of the blessings of religion was his chief object, he set about it instantly; — he began by introducing the worship of God into the house where he lodged; and on this measure the Lord commanded a blessing; — a branch of the family soon begun to feel the importance of eternal things; and afterwards assured the writer of this article, that "by comparing Mr. R.'s prayers and his life, and her Bible together," she became convinced of the superior excellence of a religion with which she had hitherto been unacquainted.

In July 1800, his newly-erected house being licensed, a sermon was delivered by a neighbouring preacher. This was continued by various ministers generally on the Lord's Day evenings, until the number of hearers, and the regularity and seriousness of their attendance warranted the erection of a more convenient place of worship, which was opened July 23, 1802. In this place, which is generally well-filled, the gospel ministry has been regularly continued until now, and not without the most unequivocal signs of the divine blessing. Another building has been since erected, in which many poor children are instructed. In 1804, our friend, by a deed inrolled in Chancery, invested the whole of his purchase and improvements in the hands of trustees for the support of the gospel there. — About nine in the evening, on the 17th of July last, he walked a small distance to a relation's house, rested a moment, leaning on the gate, went in, sat down, and expired without a word!

The feelings excited in the neighbourhood by this event, are better conceived than described. The minister who was called upon to improve this providence on the 27th inst. addressed a sorrowing widow and a weeping people from Ps. xlvi. 10. T. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Temple of Truth: *or the best System of Reason, Philosophy, Virtue, and Morals, analytically arranged,* 8vo, p. 566. 8*s. boards.*

TITLES of books so frequently disappoint our hopes, that the invitation to inspect "The Temple of Truth," excited in us but a small degree of expectation. We can assure our readers, however, that we have gone through it with uncommon pleasure; and that they who possess a correct religious taste, will be highly gratified in perusing the work. It is a treatise, in which the purity of evangelical truth is expressed with perspicuity, precision, and manly elegance. We take the liberty of recommending it especially to students in divinity, and to the higher classes of society.

In the introductory prospectus, after making some preliminary remarks, and giving a general account of his work, the anonymous Author thus introduces himself to his readers:—

"And now, after having sat, for no inconsiderable period, at the feet of many a rational, philosophical, virtuous, and moral instructor, and listened, with patient perseverance, to their various systems; after having exerted my utmost pains, to 'divest myself of all unjustifiable *prejudices*; to draw the influence and extent of *axioms*, and to examine the nature and force of *consequences*,'—allow me the privilege and honour of introducing you, adorned with the spirit of ingenuous candour, not, indeed, to the mythological mysteries of an Egyptian Grove, a Persian Cell, or an Indian Pagoda, but, into what I have dared to call *The Temple of Truth.*"

We cannot give a fairer specimen of the sentiments and the style of this admirable treatise, than by extracting the author's synopsis of principles on which "the Temple of Truth is constructed; and his compendium of the primary doctrines exhibited in this sacred edifice.

The following are the principles on which it is founded:—

"God alone is *the first cause, the chief good,* and *the last end* of all things."—"Revelation is the only mirror of moral truth, science, and goodness."—"True excellence is the reflex image, however faint, of the divine nature, beauty, and glory—traced on the human soul, by an almighty, though invisible agency."—"There is neither piety nor virtue without divine grace."—"Real happiness is the peculiar gift of Heaven."—"A religious taste is the supreme wisdom of man."—"Simplicity and integrity are essential to the Christian character."—"The spirit of Christianity is a spirit of humility, and an essential qualification for eternal bliss."—"A false guide, like an *ignis fatuus*, may prove in the issue a most fatal light; while a true one is a lamp of life."—"These then," says our author, "are the nine great arches upon which we purpose to erect this 'Temple of Truth:' and, should the candid reader survey them with the care and accuracy which we have used, we have no doubt of their being admitted as maxims and first principles in this kind of moral architecture. So far from fearing, we even court the nicest examination."

The primary doctrines exhibited in the "Temple of Truth," are deduced from Eph. ii. 8—10: the compendium of which our author thus expresses:

"The salvation of man, is that which includes and constitutes all his religion, excellence, and felicity, for both worlds."—"Salvation is by grace."—"Salvation is through faith."—"The faith by which we are saved, is the special gift of God."—"Salvation is not of works, less any man should boast."—"Real Christians are the workmanship of God, in a very sublime and exclusive sense."—"There is no true happiness but what is founded upon the principles, and derived from the sources of Christianity."—"The habitual practice of piety and virtue, is the grand evidence of our being in a state of grace and salvation."—"A supernatural agency is indispensably necessary to form the Christian character."—"All the divine favours and blessings which relate to their supreme excellence and bliss, are communicated to the human race, through the great Mediator and Redeemer. He is the central point of union between God and man."—"It is a principal design of the Godhead, in the economy of redemption, most illustriously to display the exceeding riches, or the glory of his grace."—"Christianity is altogether a religion of grace."

"We could wish," says our author,

" that all these propositions may be considered as so many Christian aphorisms: and we have treated them as containing matters of the highest import to the moral nature, excellence, and dignity of every human being: compared with which, all the possible acquisitions of literature, wealth, and fame, and all the most refined enjoyments of time and sense, are, according to the doctrine of just proportion, and in our scale, lighter than a shade."

" With the feeble hand of an intellectual infant, we have ventured to light our glimmering taper at the sun of truth, righteousness, and glory: and should we be so happy as to conduct one benighted traveller, who is feeling his way through all the gloom and darkness of scepticism and infidelity, which, at this moment, are clouding our hemisphere, the hours of sober recollection which have been devoted to this service, will not be lost; nor shall we have lived entirely useless incumberers of the soil we tread, and the clime we breathe."

Whilst we express, in the highest terms, our commendation of the work before us, we discover what we think to be defects.

An excess of modesty in the author, occasions too many apologies; and a conviction of the truth and the importance of what he asserts, sometimes betrays him into a mode of expression which has the air of dogmatism.

Latin and Greek phrases, on which the sense of a sentence entirely depends, very frequently occur. They express the idea intended with spirit and elegance; and the readers to whom they are familiar, will relish them as peculiarly appropriate; but those who cannot interpret them, will feel a painful disappointment: for their sakes, therefore, we wish that a translation had been given.

The treatise abounds with excellent quotations, both in poetry and prose; and we are persuaded that it would have added to the gratification of many, if our author had more generally referred to the writings from which they are extracted. His readers cannot fail to admire them; and if it happen that they have not seen them before, or that they do not recollect where they first met with them, they will naturally long to know their original, for the very same reason as they will wish to be informed of the person to whom they are indebted for the " Temple of Truth."

Instead of referring to passages of Scripture for immediate consultation, we should have recommended the quotation of these passages; especially because we fear that many readers will proceed without consulting them at all; and because others would have felt it more convenient to read them in the body of the work.

It is but just to remark, that the author apologizes for each of the particulars to which we have adverted, and offers his reasons for adopting what he suspected would be objectionable to some; but we cannot admit the force of his arguments. We hope, however, that the " Temple of Truth" will prove a very popular work, and the author or publisher will be encouraged to print a cheap edition, in order to its more general circulation.

Christian Love, *with its correspondent Duties and Advantages. A Sermon.* By J. Raban, *of Wallingford*, 8vo, 1s.

The multitude of single Sermons continually issuing from the press, renders it impossible to notice them, except where something particular in the subject, occasion, or composition, attracts our notice. Mr. R.'s subject certainly claims the first rank in excellence and importance; and the weight of his excellent advice, if " tried in the balances of the sanctuary," would certainly turn the beam in his favour, against volumes of elegant declamation or critical enquiry. Love is, indeed, the fulfilling, both of the law and the gospel; and it is here so judiciously diversified to fill all the departments of the Christian life, and recommended on principles so truly evangelical, that, independent of its literary merits (which are far from contemptible for a young author) we wish it an extensive circulation: and in particular that some benevolent persons would endeavour to circulate a few of them in every congregation where bitter spirits inject principles of discontent, division, and separation, under the pretence of super-evangelical doctrines, to the great injury of religion, and the distress of those who speak the truth in love.

The Case of those most forlorn and unhappy of Beings, called Prostitutes, considered; *and recommended to the Pity, the Benevolence, and the active Zeal of Christians.* 8vo, 6d.

We hope this benevolent and well-written Address will assist in awakening the public mind fully to this most

important subject. It is accompanied with the outline of a Plan for the relief of these unfortunates; which we cordially recommend to the attention of the public.

Four Sermons, *preached in London, at the Twelfth General Meeting of the Missionary Society, May* 10, 11, 12, 1806, *by the Rev. T. Charles, A. B Bala; S. Bradley, Manchester; D. Hogue, A. M. Gosport; R. Whittingham, Everton: also the Report of the Directors, and a List of Subscribers. Published for the Benefit of the Society. Price* 2s. 6d.

THE first sermon, entitled "The Yoke of Bondage destroyed by Christ," is founded upon Isaiah x. 27, "And the yoke shall be destroyed, because of the anointing." A passage of Scripture, which Mr. Charles considers as immediately referring to the deliverance obtained by the Jews from the Assyrian invasion, but ultimately to the more important deliverance obtained for fallen man by the Son of God. He considers the words as expressing, 1st, A distressing calamity in the bondage of sin; and, 2dly, The means of complete deliverance.

Having stated these topics, Mr. C. proceeds to consider the obligation of Christians to diffuse the knowledge of the gospel, and the tokens of success which have attended, and which may be expected still more amply to attend such exertions.

This sermon is chiefly expository; and concludes with a powerful appeal to our consciences in two questions for self-examination: 1st, Are we decidedly and thoroughly on the Lord's side? — and, 2dly, Are our exertions equal to our abilities, time, talents, and property?

The subject of the second sermon, "God's Covenant the Believer's Plea in Behalf of the Heathen," is founded upon Psalm lxxiv. 20, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty." Mr. Bradley proposes to consider, 1st, The cruelty of the Heathen in their domestic, political, and religious character, by appealing to the practice of exposing infants, of abandoning the aged, and of torturing prisoners. He then, 2dly, proceeds to the cause of this cruelty, viz. moral darkness, by considering men, without the Bible, ignorant of the character of God, of himself, and of the real nature of a future state. The third part enquires into the interest which the church expresses in the state of the Heathen. Feeling a proper concern for the honour of the divine character and a generous compassion for the spiritual misery of the Heathen, Christians will be concerned to pray for this promised blessing with a fervour and constancy warranted by divine truth. This interest will be expressed also by sending to the Heathen *men suitably qualified to preach the gospel*, — by consulting together on the best means of enlightening the dark nations; and, in the last place (as Missions cannot be effected without great expence of money) the church will express her interest by consecrating her gain to these benevolent objects.

The topics are very suitable to the occasion, the discussion is excellent, and the language manly and eloquent. We are sorry that our limits will confine us to one or two examples.

Recommending the cause of Missions, Mr. B. justly and forcibly observes, "Of all the benevolent institutions for which this country is deservedly celebrated, the Missionary Cause is the first: it is the most disinterested; it aims at the highest welfare of man; it comprehends the largest number to be benefitted; and therefore, it merits our warmest support. If, from this day, it were to sink never more to rise, notwithstanding the voyages which have been made, the monies which have been expended, and the blood of our dear brethren which has been spilt, — what soul who loves our Lord Jesus Christ in sincerity, would not rejoice that God has had that interest in the hearts of his people, which has prompted them to make so many sacrifices for his honour and the happiness of the perishing Heathen? But can the Missionary Cause sink! Impossible! Behold, the foundation on which it rests, — an everlasting covenant, ordered in all things and sure. This brings me, IV. To shew, that God's covenant secures success to his church in undertaking missions."

This is argued from its nature, the design of its author, the promises made to the Redeemer respecting the Heathen, and the character he sustains as a Priest upon his throne.

[*To be continued.*]

Hints to Sunday-School Teachers, *calculated to save Time, Trouble, and Expence, &c.* 8vo, 6d.

THESE Hints embrace the following objects: — 1, Dr. Bell's Plan for mak-

ing the larger Boys subordinate Teachers; — 2, The Course of Religious Instruction proper for Sunday-Schools, with gradations of Catechisms, &c.; — 3, An Easy and Economical Method of keeping the Accounts, with Specimens of the proper Books; — 4, Plan of a Sunday-School Library, List of Reward Books, &c. The Hints certainly deserve the attention of all who have the management of Sunday-Schools; and must be particularly useful in the formation of new ones.

A Recent Instance of the Lord's Goodness to Children, *exemplified in the Happy Death of Js. Steven, Camberwell, near London. Pr. 3d.—fine, 6d.*

The dear child, of whom this is a memorial, was the subject of most peculiar affliction of body, which terminated in his death, March 8, 1806, when he was only eight years and eight months old.

He appears to have had deep convictions of sin, a conscience remarkably tender, and a strong affectionate regard to the blessed Jesus, as the compassionate Friend of sinners. His sufferings were uncommonly severe; but his patience was no less peculiar, for, during many months of violent pain, he was scarcely ever heard to complain.

This little work is prefaced and recommended by the Rev. Mr. Campbell (author of Worlds Displayed) who says of this Memoir, "It is the power of grace exemplified in a little boy. His breathings after holiness, the simplicity of his dependence on the Saviour, his godly jealousy over himself, the tenderness of his conscience, and his attachment to the Scriptures, are things in him which I desire to imitate. What an honour to have such a child! What a reward to early, persevering, and conscientious attention to the instruction of those in the dawn of life!"

We heartily concur with the editor in recommending this Memoir both to parents and to children.

LITERARY NOTICES.

A Volume of Sermons by Mr. Fuller, is preparing for the press.

Mr. Bogue, of Gosport, and Mr. Bennett, of Romsey, are preparing a History of Dissenters, from the Revolution to the present Time: to be published by subscription.

Mr. Meldrum, of Hatherlow, has issued Proposals for publishing by subscription a volume of Discourses on the Incarnation of our Lord; which are completely written, and preparing for the press.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life and Writings of Dr. Isaac Watts, with Extracts from his Correspondence, and a Fine Portrait by Ridley. 8vo, 2s. 6d.; Royal, 3s. 6d.

The same, with the Sermons and Practical Works of Dr. Watts. Three thick vols. 8vo, 1l. 12s.; fine royal, extra boards, 2l.

Sermons on interesting and important Subjects. By the Rev. J. Wright, A. M. Cumberland. 8vo, 5s.

Vol. III, of the Evangelical Preacher: a Select Collection of Doctrinal and Practical Sermons, chiefly by English Divines of the 18th Century. In three vols. 12mo, each 4s.

The Christian Officer's complete Armour. By Col. Burn. Second Edit. 12mo, boards, 4s.

The Cottage Library, Vol. II, sewed, 2s.; bound, 2s. 6d.

The Second Report of the British and Foreign Bible Society, 8vo, 1s. 6d.

The Complete Works of Josephus, translated by W. Whiston, A. M. A New Edit. four vols. 8vo, 1l. 10s. bds.

Bp. Hall's Complete Works, Vol. V; containing 43 Sermons. Demy 8vo, boards, 8s.; Royal, 12s.

Bunyan's Pilgrim's Progress, in Two Parts; abridged for the Use of Sunday Schools, by the Rev. J. Townsend; 18mo, 2s. or One Guinea per dozen.

Buck's Theological Dictionary. A New Edit. improved, in two vols. 8vo, 20s. boards.

Buck's Anecdotes, Vol. II. Second Edit. improved, 3s. 6d. boards.

Dissertations on Man, Philosophical, Physiological, and Political: in Answer to Mr. Malthus's Essay on the Principle of Population. By T. Jarrold, M. D. 8vo, 10s. 6d. boards.

A Letter to the Associate Congregations, by Onesiphorus, Member of the Christian Communion, Surry Chapel, 12mo, 6d.

Hymns, by the late Rev. J. Grigg. 12mo, 6d.

Friendly Hints (on Card Papers) against Swearing, Lying, Lewd Conversation, Sabbath-Breaking, and on other Subjects, 2s. per 100, sorted.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SEVERAL Letters have lately been received by the Directors of the Missionary Society from the east; all which are of an encouraging nature.

Letters from the Rev. Mr. Vos, dated Point de Galle, in the island of Columbo, September 12, 1805, and January 27 and 30, 1806, say, It appears that vast numbers of persons, who call themselves Christians, because they have been baptized, are in reality Heathens, totally unacquainted with the principles of the gospel, and worshippers of the idol called Buddah.

The Missionaries Erhardt and Read are still engaged in learning the language of the natives, that they may be able to preach among them the unsearchable riches of Christ. Mr. Read has also preached on the Sunday evenings to the English soldiers. The number of Dutch on the island is considerably diminished. Mr. Vos preaches in Dutch; but greatly laments, that when he walks abroad, and meets with hundreds of the natives, he is unable to speak a word to them in their own tongue. By the desire of the Governor, he was about to remove to Columbo.

Letters from Dr. Taylor and Mr. Loveless, dated Madras, Feb. 10, 1806, are also received. Mr. Loveless continues for the present at Madras; he has preached for some time in the Black Town, with approbation and the appearance of success. Dr. Taylor intended to set out in about a fortnight for Bombay and Surat, by land, taking Seringapatam in his way. Dr. Taylor had paid a visit to the Baptist Missionaries at Serampore; of whom he speaks in the most affectionate terms. Dr. Taylor speaks of the Missionary field in the east as most extensive indeed; and says, that there is room for the labours of 1000 Missionaries for every one already employed. "Having seen this country," he says, "nothing surprises me so much as that so very few come forward to be Missionaries to the Heathen: it certainly must proceed in some measure from ignorance of their wretched state. Reading is too imperfect a mode of gaining an acquaintance with it: they must see before they can properly feel. I wish, therefore, one or two hundred zealous and pious ministers from England were sent out, that they might see what need there is for their labours: I am sure that then, if they retain a spark of love to God or humanity to man, they will never think of returning again to Great Britain."

The Directors have also received the Journal of Messrs. Cran and Desgranges, at Vizagapatam, from October 1 to December 31, 1805; which is very pleasing and interesting. They continue preaching in the fort to the English; and are proceeding rapidly in the attainment of the Telinga language, with which they are much delighted: they judge it is one of the finest and most copious of the dialects in India, and bears a strong resemblance to its parent, the Shanskreet. The Bramins frequently visit them, and converse freely. One of them told the Missionaries, that the Gentoo religion was of divine origin as well as the Christian, — that Heaven was like a palace which has many doors, at which people may enter, — that variety is pleasing to God, &c. Some of the bramins

appear to be afraid of the Missionaries, as it is written in some of their sacred books, that all the people will become one *caste*.

"We have been," say the Missionaries, "just one year in India; and it has been truly one of the most remarkable of our lives. The Lord hath done great things for us! We are now able to read and write, and, with a little help, to translate the language. We trust the Directors of the Society will not forget us, nor the poor Heathens around us."

On the whole, the late dispatches have been very encouraging. The Missionaries have displayed much zeal, prudence, and perseverance; and there is reason to conclude, that a wide and effectual door is opening in the east for the admission of the everlasting gospel.

CATHOLIC MISSION *IN CHINA.*

The following intelligence, which is translated from the Paris Gazette, is important and pleasing, as it shews what a great degree of toleration now prevails in China; and should stimulate Protestant Christians to the most earnest prayers and active endeavours to send the pure gospel of Jesus Christ to that vast empire:

French Gazette, Tuesday, June 2, 1806.

Extract from several Letters, written by the Missionaries of the Foreign Missionary Seminary at Paris, dated from the Province of Sutchuen, in China.

THE Christian religion continues to make sensible progress in this province: 5181 Heathens have embraced the faith in the course of the last year; 6039 children have been baptized. The infidels come of their own accord to be instructed, and to request books; which we gratuitously distribute among them, in order to acquaint them with both doctrines and morality. The mildness of the government, and the manner in which it conducts itself with respect to the Christians, make us hope to enjoy peace. We have experienced no persecutions under the government of the new emperor. The mandarins no longer receive the denunciations which the Pagans used to utter against us, on account of our religion. Religious assemblies are publicly held, without any interruption from the city governors.

In the district of Tonquin, a Christian, who had refused to give money for the support of a superstitious ceremony, was discharged by the collectors from a silk manufactory, where he gained his living. The newly baptized, vexed to see himself compelled to abandon his trade, entered an action against them. The mandarins gave the verdict in favour of the Christian; and said to his adversaries, "Since the Christians ask you for no money for the exercise of their religion, you have no right to force it from them for yours." — In another district, a Christian having refused to contribute to a comedy, wherein the Pagans made eulogiums to their idols, was struck by the collectors. The affair having been carried before the government of the place, they ordered the collectors to be arrested; and each of them to receive fifteen blows on their feet, for endeavouring, by their private authority, to force the Christians to contribute to a religious ceremony contrary to their consciences. Indeed, the converts hold their assemblies publicly, without any opposition from the government; and religion is preached in all public places and markets, without any obstacle being put in the way by the prætors. After such a decided toleration, there is the greatest reason to hope for an extensive progress to be made here in Christianity, if a sufficient number of evangelical labourers will but come to us, in order to preach in this vast province. It is 300 leagues from east to west, and 320 from north to south. It contains twelve cities of the first order, nineteen of the second, and 110 of the third; and ten others, which are called *Jing*, and are a part of the twelve first: it is divided into four parts, the east, west, north, and south. True religion is nearly equally spread through those four parts, and has made nearly equal progress. In the eastern division are reckoned 117 societies of Christians, 172 in the west, 23 in the north, and 132 in the south. The number of Christians in the whole, amount to 48,000; and in 1785 there were only 24,000. But, in order to visit and administer to all the converts, an immense tract of country must be traversed, whilst there are, from the seminary at Paris, only four Missionaries, comprehending the Bishop and nineteen Chinese priests. We are now en-

devouring to establish a national clergy. The schools in which the Christian religion is taught, are not at all disturbed. The Pagans sometimes request us to admit their children, in order to teach them to read the classical writers, and write their characters. We have in this province sixty-two Christian schools; of which 35 are boys, and 27 girls. It is melancholy to think we cannot increase these institutions; the poverty of the inhabitants is the occasion of it. The emperor has sent for two new Lazarist Missionaries to Pekin, who left Canton last summer, in order to go to the capital.

By these letters we find that the horde of rebels who troubled the empire in 1803, are entirely dispersed; and that the late reports of civil war, rumoured abroad by some misinformed merchants, deserve no credit.

The British and Foreign Bible Society have lately published their Second Report; from which we present our readers with the following Extract:

"Your Committee, in the first place, have to acknowledge their obligations, not only to many individuals, but also to several respectable Societies, both in the United Kingdom and on the Continent, for their zealous endeavours to give publicity to the institution and promote its success. The donations of individuals and congregations, which have added so considerably to the funds of the Society, together with the increased list of stated contributors, amply prove the beneficial effects of these united efforts.

"The spirit of emulation excited in Germany by the institution of the British and Foreign Bible Society, appears to have acquired new animation from the perusal of an account of the last General Meeting.

"The following summary of facts will point out in what manner the exertions of the Society have been employed upon the Continent, and with what beneficial effects they have been attended.

"The German Protestant edition of the New Testament, printed by the Nurenberg Society, has been delivered to their Subscribers at the low price of five-pence each copy. The Nurenberg Society have proposed to print a complete copy of the Old and New Testament by standing types. An advertisement, notifying this intention, was accordingly circulated through Germany. But although the whole expence of this work was estimated at only 1000*l.* there appeared little probability that the required sum would speedily be collected. Your Committee conceived that the aid of the Society could never be granted with more propriety than under such circumstances; and they accordingly resolved to assist the laudable exertions of the Nurenberg Society, by the additional donation of 200*l.* Their expectations of the effect of this donation have been amply realized: the notification of it was gratefully acknowledged, and followed by an immediate resolution to print the proposed edition of the Scriptures.

"Your Committee have next to mention the establishment of a Bible-Society at Berlin, under the direction of persons of high rank, and with the express approbation of his Prussian Majesty.

"Your Committee have fulfilled their engagement, by remitting the sum of 100*l.* which they had conditionally promised, to aid the printing and circulation of Protestant Bohemian Bibles; and they have also engaged to assist the Berlin Society with an additional donation of 100*l.* in the event of their undertaking to print an edition of the Polish Bible, which they have in contemplation.

"Your Committee have formerly reported the influence produced by the Society on the Roman Catholics in Germany, and the authority conveyed by them to that at Nurenberg, to furnish 1000 copies of the Protestant edition of the New Testament for sale, or donation, amongst the Roman Catholics in Swabia and Bavaria, at the expence of this Society. This donation has been most thankfully accepted by the correspondent of your Committee, a clergyman of the Romish persuasion.

"The same influence has led to the institution of a Bible Society at Ratisbon, under the direction of Regens Wittman, and supported by the contributions of Roman Catholics, for the express purpose of printing and circulating the New Testament among the poor of the Romish persuasion; thousands of whom had never before an opportunity of reading the Scriptures.

"In the course of foreign communications, a correspondence has also been opened with the Secretary of a religious Protestant Society, established at Basle; whose enquiries have been particularly directed to ascertain, how far Bibles were wanted by the poorer

classes in the French part of Switzerland, and even in France itself. The result of these enquiries has been communicated to your Committee; and they have been induced by it, to remit to the Society at Basle two several sums of 50*l.* for the purpose of purchasing French Protestant Bibles, to be sold, or gratuitously distributed, at the discretion of the Basle Society.

"A communication having been received from a respectable minister in the Russian Province of Esthonia, stating, that a great want of the Scriptures in the Esthonian, Finnish, and Swedish languages prevailed; together with a very eager desire of obtaining them,—and offering his services both for distributing Swedish Bibles, now procureable from Stockholm, and also for establishing a Bible Society in Esthonia,—your Committee resolved to grant a donation of 150*l.* for assisting the circulation of the Scriptures, upon being informed that a Bible Society has been established in Esthonia.

"The proceedings of your Committee for supplying the French and Spanish prisoners of war in this country with the Protestant versions of the Scriptures in their respective languages, will naturally follow the preceding statement. For this purpose they have directed 2000 copies of the New Testament to be printed in the Spanish language, and 1000 extra copies of the Gospel of St. Matthew only, for the purpose of immediate distribution amongst the Spanish prisoners. Some of these extra copies of St. Matthew have been conveyed to the Spanish prisoners; and the Committee have the satisfaction to be informed, that they have been gratefully received. A contract has also been entered into for *stereotyping* an edition of the French Bible; but as the performance of this undertaking will necessarily be a work of time, the sum of 100*l.* has been expended upon the purchase of French Testaments, in order to supply without delay the prisoners of that nation.

"Your Committee, with a view to the accommodation of the natives of Germany residing in England, have directed 1000 copies of the German New Testament, printed by the Society at Nuremberg, to be procured for them; and also 1 co copies of an octavo Bible and as many New Testaments, from the Hallish Institution.

"At the recommendation of a very respectable clergyman in Ireland, 1000 copies of the New Testament have been transmitted to him, for the purpose of supplying the Roman Catholics with this portion of the Scriptures, at a moderate price.

"The zealous exertions of the friends of the Society in Scotland were noticed in the former Report; and they have now the satisfaction to state, that these exertions have been continued with unremitted activity, and with a degree of success which has largely contributed to increase the Society's funds. In this good work, the Presbyteries of Glasgow and Edinburgh have signalized their zeal and liberality; and entitled themselves to the grateful esteem of every friend to the Society.

"The attention of your Committee has been forcibly attracted to the state of the Highlands in Scotland, with respect to the deficiency of Bibles in the Gaelic language. The information laid before them stated, that very few families were in possession of a complete Bible; that its price exceeded the ability of the poor to purchase it; and that in fact it was not easily procurable at any price. After the maturest deliberation, your Committee were of opinion, that another edition of the Scriptures in Gaelic, in addition to that publishing by the Society of Scotland, was highly desirable; and that the funds of the Society would admit the appropriation of the sum required for the execution of it. They accordingly adopted a resolution, That 20,000 copies of the Old and New Testament in the Gaelic language should be printed; and they are now engaged in carrying this resolution into effect.

"Your Committee have to express their sincere regret that the publication of the Welch Bible should have been delayed, from causes which it was not in their power to controul. This delay has been principally occasioned by impediments connected with the mechanical process of the undertaking. It is now confidently trusted, that all obstacles to the completion of this work are removed; and that the progress of it will advance without farther interruption.

"Your Committee will next report, that two editions of the English New Testament have been printed for the Society; and that the Members of it may now be supplied with copies, at the regulated prices, by application to the Depositary. The object of the institution cannot be more beneficially promoted than by the charitable distribution of them, either by individuals, or by local Societies expressly formed

for that benevolent purpose. A large edition of the complete Bible is now in the press; and, it is hoped, will be completed in the present month *.

"It is with particular satisfaction your Committee acknowledge a donation lately received from an Association in London, "for the purpose of contributing to the Fund of the Society," by small monthly subscriptions, as it affords them an opportunity of doing justice to the liberality of the individuals which compose it, and of recommending Associations upon the same considerate and economical principle throughout the country.

"They have further the gratification to add, that the different denominations of Christians at Birmingham, have united for the express purpose of procuring subscriptions in aid of this institution.

"Your Committee having thus reported a summary of their proceedings during the last year, anticipate with confidence the satisfaction which the Members of the Bible Society cannot fail to participate with them, at the progress of the institution towards the attainment of its object, — the circulation of the Holy Scriptures. And what object can be more important? — what more worthy the united efforts of all Christians? If it be "the solemn duty of this imperial nation to diffuse Christian knowledge throughout the world at all times," — if the Scriptures, as we all believe, contain the doctrines of salvation, — if there be thousands, and tens of thousands, even amongst those professing the religion of Christ, and capable of reading the sacred records in which it is contained, who are yet prevented by poverty, or other circumstances, from possessing them, — an institution, the sole object of which is to supply these wants, can stand in need of no recommendation. Such an object will sufficiently account for the deep interest which the Bible Society has excited in the United Kingdom, and authorizes the fairest hopes that it will continue to receive the support of the friends of revealed religion."

Abstract of the State of the Society's Funds, March 31, 1806.

RECEIPTS.	L.	s.	d.
Balance in hand, Mar. 31, 1805	— 107	7	11
Annual Subscriptions, Mar. 31, 1806	— 1570	19	0
Donations	— 1127	9	0
Collections from various Congreg. in Scotland	3039	4	2
Collections from Congregations in Wales	— 1837	4	2½
Ditto, Ditto, in England	166	16	4½
Interest on Exchequer Bills	120	12	7
By Sale of English Testam.	122	13	9
By Sale of the Society's Report	— —	2	11 3
	L. 8934	18	2½

DISBURSEMENTS.	L.	s.	d.
Stationery, Printing, and Binding	— 465	17	1
Stereotype Testaments from the Cambridge Press	219	6	5
French Testaments	89	6	0
To the Rev. J. F. Oberlin, of Waldbach, for distributing Bibles	— 20	0	0
Society at Basle, for distributing French Protestant Bibles	— 100	0	0
German Bible Society at Nuremberg, in aid of printing the Scriptures in the German language	200	0	0
Bible Society recently formed at Berlin	— 100	0	0
Dr. Knapp, of Halle, for purchasing Germ. Bibles for Protestants in Gallicia	20	0	0
Incidental Expences	— 253	7	11½
Assistant Secretaries	190	0	0
Purchase of Exchcq. Bills	6935	6	8
	8573	4	1½
Balance due to the Society, March 31, 1806	361	14	1½
	L. 8934	18	2½

* It is now finished.

AMERICAN INDIANS.

A PAMPHLET has lately been published in America, and re-published in London, entitled, "Accounts of Two Attempts towards the Civilization of some Indian Natives;" from which it appears, that about ten years ago, Committees of the Quakers residing in Pennsylvania and Baltimore were appointed to promote the improvement and civilization of the Indians. These two committees acted independently of each other; the former in places about 250 miles N. W. of Philadelphia; the latter in the territory between the Mississippi and Ohio. The Quakers were induced to make this benevolent attempt to meliorate the condition of their Indian brethren, by a view of the miseries to which they were subjected by their attachment to hunting, and the habits of intoxication introduced and encouraged by the white traders, although their country, with little cultivation, would abundantly supply all the necessaries of life.

The Committees having opened a friendly communication with the chiefs of those nations, endeavoured to impress their minds with an idea of the benefit to be derived from introducing among them a knowledge of agriculture, and of some of the most useful mechanic arts, and urged them to begin to cultivate their lands, and to raise corn and other grain; also horses, cows, sheep, hogs, and other animals. In this endeavour the Committees so far succeeded, as to obtain the concurrence of the Indians in the plans proposed for their improvement. They then sent home some ploughs and other implements of husbandry among them, and engaged suitable persons of their own persuasion to instruct them in the use of these utensils, to direct their labours in a proper channel, and, by cultivating a farm of their own, to add the influence of example to precept.

The consequence has been, that the object of these useful associations has been in a great degree accomplished. The women and girls have been reclaimed from field labour, and trained to domestic services; the men and boys have been drawn off from hunting, and instructed to pursue agricultural and mechanical employments; habits of drunkenness have been in a great degree repressed; and, such an improvement has been introduced into their whole system of life, as promises to be the beginning of permanent and increasing prosperity. These facts ought surely to stimulate our exertions in behalf of our Red Brethren; and we shall rejoice to see them give birth to an association for promoting the civilization and improvement of the North American Indians within the British territory.

In the "accounts" above alluded to, several speeches of Indian Chiefs are inserted. We were particularly struck by one of these which was delivered to the Baltimore Committee, and in which the speaker dwells on the pernicious effects produced by the introduction of spirituous liquors among the Indians. We can only find room for an extract from this speech, with which we shall close the present article.

"Brothers and Friends,

"Since the introduction amongst us, of what *you* call *spirituous liquors*, and what *we* think may be justly called *poison*, our numbers are greatly diminished. It has destroyed a great part of your Red Brethren.

"This liquor which they introduce into our country, is more to be feared than the gun and the tomahawk.

"Brothers,

"When our young men have been out hunting, and are returned home loaded with skins and furs; on their way, if it happens that they come where some of this whiskey is deposited, the white man who sells it, tells them to take a little drink. Some of them will say, 'No, I do not want it.' They go on till they come to another house, where they find more of the same kind of drink. It is there offered again; they refuse; and again, the third time: but, finally, the fourth or fifth time, one accepts of it, and takes a drink; and getting one, he wants another; and then a third and fourth, till his senses have left him. After his reason comes back again to him, when he gets up and finds where he is, he asks for his peltry. The answer is, "You have drank them.' — "Where is my gun?" 'It is gone.' — "Where is my blanket?" 'It is gone.' — "Where is my shirt?" 'You have sold it for whiskey!' Now, brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children, who stand in need of the profits of his hunting. What must be their wants when he himself is even without a shirt!"

Extract of a Letter from Baltimore.

"Dear Friend, *Nov.* 1804.

I received your very acceptable present of twenty pounds sterling by

Mr. P. I thank God for putting it into your heart to send me such aid for my publishing many more religious tracts. Previous to my receiving your kind assistance I had, at sundry times, published 21,000 religious tracts, exclusive of a great number of similar pieces in the public papers. With the concurrence and assistance of my friends I have travelled several thousand miles, and distributed tracts and small books even among the Indians, many of whom, in different tribes, have been taught to read the Scriptures; having schools established among them. Though I have travelled among these people by day and by night, in frost and through snow, and had little else to lie upon but the boards! yet, such has been the care of Israel's Shepherd, that I never had one hour's indisposition."

Extracts from the Periodical Accounts of the United Brethren.

THE Moravian Brethren have long laboured among the negroes in Jamaica, and have lately received encouragement from a few of the proprietors of estates, to visit and instruct their slaves. The 44th of the Brethren's Periodical Accounts relates several pleasing accounts of the interviews held with them by the Missionaries; from which we extract the following:

"Jan. 15th, Brother Howell visited the negroes on Elim estate. As soon as he entered the negro-town, the negroes began to call out, "There comes massa, there comes massa," with evident tokens of joy; and, without asking whether he would preach to them, they assembled at the usual place, made the needful preparations, and took their seats. The Missionary was quite enlivened by this agreeable reception, and spoke to them, with a warm heart, of the great love of our Saviour, and his desire to receive and save poor sinners. Many came afterwards, to express their fears that massa would go away and live at Carmel, being the oldest Missionary. In returning, he visited on Two-mile-wood estate, where he found many of the old baptized negroes in a very happy state of mind, declaring their love to and faith in Jesus, and their desire to depart and be with Him. In the evening, there was an after-celebration of Epiphany at Bogue, when one adult was received into the congregation, and three were added to the candidates for baptism. A very numerous and attentive auditory was present, gathered together from different estates, and we hope, not without a blessing.

Feb. 27th, we received a letter from the proprietor of Peru estate, in which he gave his cordial assent to a plan submitted to him, for making a further trial to preach the gospel to his negroes, and expresses his best wishes for its success.

March 24th, we began to read to our negroes the daily lessons for the Passion-Week, and on Maundy Thursday had a blessed participation of the Holy Communion with our fellow Missionaries at Carmel. On Good Friday, between two and three in the afternoon, being the usual dinner-time for the negroes, they met to hear the history of our Lord's crucifixion and death; and in the evening, a considerable auditory assembled, to whom a discourse was delivered on the words, *It is finished.*

In the Easter-week, we received a letter from the attorney on Elim estate, stating, that the proprietor had given directions for every accommodation to be made, in order to furnish the negroes with an opportunity of hearing the gospel, and being instructed in the Christian religion; to which he added, that he himself felt great satisfaction in being able to promote so laudable an undertaking.

The accounts from the settlements on the coast of Labrador are very satisfactory. From Okkar the brethren write thus:—

"We can assure you, that our merciful Lord has heard your and our prayers in their behalf, and now begins to give us fresh proofs of His wonder-working grace in the hearts of the poor Esquimaux, by nature so dark and perverse, that we fall down adoring at His feet. The fire, kindled at Hopedale last year, has spread even to this cold and dreary region; and we see it beginning to burn bright in the hearts of our Esquimaux congregation, in a manner never before perceived.

"For the beginning of this new period of grace, the Lord made use of the visits of our Esquimaux Brethren and Sisters from Nain, who, in the most artless but impressive manner, related to their countrymen here what the Lord had done for and upon them at Nain, and how graciously He had led them during the winter. Our people heard it with astonishment, began to consider their own state, and we perceived, with inexpressible joy, how they submitted to the convictions wrought in their souls by the Holy

Ghost. The last visit from Nain was, in this respect, the most interesting and profitable. The Esquimaux visitors, and particularly the Sisters, shewed such an ardent desire to describe to their countrymen the love and mercy of God, which they themselves had so savingly experienced, that they went about from tent to tent, and, particularly to their own sex, spoke so powerfully and movingly of the compassionate disposition of Jesus towards them, and His desire to save them from sin and perdition, that they could resist no longer, but came and owned the dangerous state in which they had been, earnestly enquiring what they should do to be saved."

From Hopedale the following information is given:—

When our Esquimaux returned from their summer places, and settled here again for the winter in 1804, we found, to our great comfort, that they not only had been preserved from sinful practices, but that the work of the Holy Ghost, so manifest during the foregoing winter, especially in the hearts of some of the women, had made farther progress. They had become better acquainted with the natural depravity of their own hearts, and the wretched state of a soul without Christ, which made them cry to Him for mercy, and had truly experienced grace, and the forgiveness of sin in His precious blood; by which their hearts were filled with joy and comfort in believing. Out of the abundance of their hearts, therefore, their mouths spake of the love and power of Jesus, by which a very serious impression was made on all our people, and all longed to be made partakers of the same grace, being awakened by the Spirit of God, so as to see the necessity of true conversion of heart. This fire, of the Lord's own kindling, spread rapidly among them, insomuch, that in a short time all the adults most earnestly began to seek after peace with God. Even several of the children were in like manner awakened. We had daily visits from our people, who came partly to ask advice, and what they should do to be saved, and partly to tell us what the Lord had done for them. With what joy and astonishment did we perceive how powerfully the Holy Spirit explained to them the things of God, the meritorious sufferings of our Saviour, and the efficacy of His precious blood to cleanse from sin, by which they were made cheerful and happy in heart and mind."

The accounts from Nain are also highly gratifying.

"Our Saviour has wrought a miracle of grace, in the conversion of two Esquimaux, whom we considered as the very worst among them, and manifested His love and mercy towards them, in a manner that excites us to thank and adore Him in the dust. The Lord himself has kindled a fire, by which the hard hearts of the Esquimaux, harder by nature than the rocks they inhabit, and colder than the frozen ocean around them, have been melted and softened."

"In Feb. the abovementioned two young Esquimaux, Siksigak and Kapik, set out in a sledge for Hopedale. Their parents are baptized, and live here. One of them, Siksigak, had, for some time past, separated from his wife, who was baptized, and intended to convey her back to her mother. Both he and his companion had in view, on their return, to live here according to every evil lust of their wicked hearts; but on their arrival at Hopedale, both were arrested by the power of the Lord, and convinced that they were lost and Hell-deserving sinners. They heard the conversations of their converted countrymen with surprize; and the prayers of Siksigak's mother, that the Lord would have mercy upon her son, pierced him to the heart. Both were subdued by the grace of Jesus. Now these two wild youths, who but lately had made a mockery of the tears shed by such as were moved and affected by the gospel, began themselves to weep and mourn over their own lost condition. They now most eagerly listened to the advice given them by their countrymen and the Missionaries. They cried aloud to Jesus for mercy and salvation, and were most powerfully convinced, that this change, wrought within them, was not the work of man, but of God himself. They now returned to Nain, and Siksigak, who had parted with his wife, gladly took her again.

"Immediately on their arrival, they came and related to us, with an ingenuousness and sincerity never before known among Esquimaux, how the almighty power of Jesus had awakened them, by giving them a proper sense of the wickedness of their ways, and caused them to resolve, to turn in truth to Him, as their Saviour. They confessed their many sins, and found peace and comfort. Now they began to speak to their countrymen here, of the

necessity of a thorough conversion of heart."

The news of the conversion of these young men reached other places in the country and occasioned considerable sensation among the heathen, so that several families were induced to go and live where the gospel was preached.

"In short," say the Missionaries, "there is at present a small congregation of believing Esquimaux at Hopedale, blooming like a beautiful rose; and as all their happiness is founded on the enjoyment of the merits of Christ, and in contemplating Him as their crucified Redeemer, our joy is no more mixed with that fear and anxiety we felt formerly, but we rejoice in truth over a genuine work of God. God is in the midst of this congregation, and therefore they shall not be moved. Not unto us, O Lord! not unto us, but unto Thy Name give all the glory."

The number of Esquimaux who were under the care and instruction of the Brethren at the close of 1804, was as follows:—at Okkar seventy-two; at Nain seventy-two; and at Hopedale seventy-seven.

From the settlements in Greenland, pleasing accounts have also been received. "It has pleased the Lord to bless all our Greenlanders with a revival of the work of His Holy Spirit, and with renewed grace; insomuch, that several, whose course had given the Missionaries much pain, were truly converted to God, and began anew to delight in, and walk worthy of, the gospel."

This number concludes with an account from the Missionaries on the Wabash, in North America, dated Sep. 1805, which is of an alarming kind. "A chief, who was the friend and protector of our Brethren, having departed this life, and another friendly chief being deposed, the Indians became ungovernable, and showed a disposition the most savage. They threatened to kill the Missionaries, and even killed their cattle before their eyes. Drunkenness, promoted more than ever by the Rum-traders throughout the whole Indian country, is the cause of most of those formidable hindrances which present themselves, in these days, to the promotion of the gospel among the Indians, both in North and South America."

This distressing intelligence obliges the Brethren to recall the Missionaries from that spot, and to wait for a more favourable opportunity of attempting a settlement there.

SWITZERLAND.

THE Lesser Council of Lausanne has addressed a Circular Letter to all the pastors of the canton, purporting, that they have learned that many of them have adopted a convenient method of reading their sermons in the pulpit, contrary to the ecclesiastical ordinances, instead of delivering them from memory. The Council have therefore made known, that no pastor must read his sermons in the pulpit, without special permission.

COLLECTIONS FOR *THE SUFFERING GERMANS.*

	L.	s.	d.
Niddery Street, Edinburgh, Braidwood —	22	19	4
Halesworth, Suffolk. Dennent	6	0	0
Peterborough, Strong, D. D.	60	8	0
Cumberland Chapel, Brown	12	12	0
Ridgemont, Hunt —	5	14	0
Marston Trussel, Northamp. Bosworth —	15	4	2
Bromfield Parish, Essex, Mess. Crickett and Menish	10	0	0
Kettering, Toller —	26	4	6
Queen Street, Chester, White	27	5	0
Berwick on Tweed, Dunn	5	14	0
Hanover Sq. Chap. Newcastle upon Tyne, Down and Co.	19	12	0
Delph Chapel, Saddleworth, W. Fox, Esq. —	9	8	7
Kendal, Kay —	12	16	0
Hockley Chapel, Nottingham	12	0	0
Newcastle, Staffordsh. Leigh	47	18	6
Doncaster, Moore —	52	0	0
Chatham, Harrison —	17	2	0
Parish of Rowel, Northamp. Brotherhood —	4	14	0
Ditto Desborough, do do.	3	16	6
Sutton Valence and East Sutton, Phelps —	8	8	0
Armthorpe, near Doncaster, Whitehouse —	5	17	6
Ind. Meet. Cambridge, Harris	19	12	10
Parish of St. Burian, near Penzance, Edwards	9	7	1
Stow-market, Suffolk, Ward	19	9	0
Bluntisham, Huntingd. Feary	32	0	0
German Reformed Chapel, Segelken —	27	13	6
Ipswich, Sundries	12	12	0
Do. St. Peter's Chu. Griffin —	12	17	4
	25	9	4
United Brethren's Chapel, Bedford (additional)	11	14	0
Ditto, Ockbrooke, Derbysh.	20	7	0

[*To be continued.*]

MISSIONARY COLLECTIONS, &c.	L.	s.	d.
Rev. John Hayter Cox and Friends, Fareham — —	3	3	0
Mr. Flint and Friends, Gloucestershire, one-half of a Collection; the other half given to the Baptist Mission —	5	5	0
A Friend at West Broomwich, impressed by hearing Mr. Frey, at the Wharf Steps, by Rev. Mr. Bennett, of Birmingham	5	0	0
Ebenezer (Colchester post-mark) — —	5	0	0
A Lady, by Rev. S. Bottomley, Scarborough — —	25	0	0

DISTRIBUTION OF PROFITS.

THE following Cases of Widows have been received and relieved at last Meeting of the Trustees in July:

Cases.	Denomination.	Recommended by the Rev.	l.	Cases.	Denomination.	Recommended by the Rev.	l.
T.	Independ.	Dr. Williams	4	A. B.	Baptist	J. Townsend	5
E. T.	ditto	J. Boden	5	M.	ditto	ditto	5
T.	ditto	ditto	5	D.	ditto	C. Buck	5
U. R.	ditto	M. Wilks	5	N.	ditto	ditto	3
M. S.	ditto	G. Burder	5	W.	ditto	Dr. Ryland	5
A. C.	ditto	J. Townsend	5	P.	Presbyt.	Duncanson	4
J. W.	ditto	T. Beck	5	M.	ditto	ditto	4
S. G.	ditto	M. Wilks	5	J. Y.	ditto	A. Waugh	4
S. M.	Baptist	A. Fuller	5	H. F.	ditto	ditto	4
M.	ditto	ditto	5	R.	ditto	ditto	4
S.	ditto	ditto	5	B.	ditto	ditto	4
S. B.	ditto	ditto	5	G.	ditto	M. Wilks	5
B.	ditto	ditto	5	E. C.	ditto	R. Hill	4
A. P.	ditto	J. Townsend	5	M.	ditto	ditto	3
S. D.	ditto	G. Collison	5	B.	ditto	Smart	4

HOME INTELLIGENCE.

On Sunday, April 6, the Rev. Robt. Bradley accepted a unanimous invitation to succeed the late Rev. J. Johnson, as minister of St. George's church, Manchester. We have the pleasure to add, that the congregation is increasing under his ministry.

The East Kent Association held their Half-yearly Meeting, April 9, at Dover. Mr. White preached in the morning, from Ps. lxi. 2; Mr. Chapman in the evening, from Isa. xlv. 24; Mr. Macdonald the preceding evening, from Gen. xlix. 10. — The next Meeting is appointed to be held at Mr. Macdonald's, Folkstone, October 15, 1806. Mr. Giles to preach in the morning; Mr. Gurteen in the evening; and Mr. Stodhart, of Margate, the preceding evening.

May 28, 1806, a small Independent chapel was opened at Shipton, a village six miles north-west of York. Mr. John Morry, probationer at Thirsk, preached from Ps. lxxxix. 15, 16; and Mr. Js. Jackson, of Hammerton, delivered an exhortation, and concluded with prayer. — This chapel owes its existence to the munificence of a sincere friend of the gospel, who is a member of the Established Church, a respectable merchant at York, and a native of the village.

On Thursday, June 19, Mr. Solomon Ashton, student at Manchester, was ordained to the pastoral care of the Independent church assembling in the Old Chapel, Stockport. Mr. Evans, of Stockport, introduced the service by prayer, and reading some suitable portions of Scripture; Mr. Blackburn, of Delph, discoursed on the nature of a gospel church, and asked the questions; Mr. Bradley, of Manchester, engaged in the ordination prayer; Mr. Roby, of Manchester, gave the charge; and Mr. Whitehead, of Charlesworth, addressed the people from Ps. xlvi. 5.

June 25. The Rev. W. Moore, late student at Wymondley, was set apart

to the pastoral office over the Independent church at Mevagissey, Cornwall. Mr. Wildbore, of Penrhyn, began with reading the Scriptures, &c.; Mr. Paddon, of Truro, delivered the introductory discourse, &c.; Mr. Cope, of Launceston, offered up the ordination prayer; Mr. M'All, of St. Ives, gave the charge, from John xxi. 17; Mr. Wildbore, sen. of Falmouth, addressed the church, from Acts ii. 42; Mr. Angear concluded. In the evening, Mr. Cope, of Launceston, preached from 2 Thess. iii. 1. On the preceding evening, Mr. Wildbore, of Penrhyn, preached from Ps. cxxvi. 6,

June 25 and 26. The Annual Meeting of the Independents in South Wales, was held at Swansea, when it was supposed between 9 and 10,000 auditors attended. On the former morning, the service was opened by Mr. Jenkins, of Brychgood; Mr. Davies, of Newport, preached from Rev. iii. 20; Mr. Phillips, of Neuaddlwyd, from Hos. viii. 12; and Mr. Jones, of Rhydybout, from Col. i. 28, and concluded with prayer. At a conference held in the afternoon, it was reported, That many hundreds had been added to the churches during the preceding year. At four o'clock service recommenced with prayer, by Mr. Jones, of Saron; Mr. Evans, of Trewen, preached from John i. 29; Mr. Williams, of Lanwityd, from Heb. ii. 10; Mr. Davies, of Sardis, from 1 Cor. xv. 47—49, and concluded by prayer. — On the following day, sermons were preached by Mr. Hughes, of Dinasmowddu, from Rom. vii. 9; Mr. Davies, of Langbri, from Luke xv. 32; Mr. Peters, of Carmarthen, from Acts xvi. 30; Mr. Jones, of Trelach, from Mat. xviii. 11; Mr. Jones, of Pontypool, from John i. 7, 8; Mr. Bishop, of Gloucester, from Gal. vi. 14; Mr. Davies, of Bethlehem, from Luke ix. 28, 29; Mr. George, of Brynberian, from Isa. xl. 27, 28. Four of the sermons were delivered in English, and the rest in Welch. Mess. Jones, of Brecknock and of Crygybar, and Mr. Phillips, of Trewiddel, engaged in prayer.

On Thursday, July 10, Mr. T. Jackson, late student at Manchester, was ordained to the pastoral office in the Independent church at Wharton, near Manchester. Mr. Toothill, of Rainford, read the Scriptures and prayed; Mr. Bradley, of Manchester, discoursed from Ezek. xliii. 10, 11, on the form of a Christian church, and received the confession of faith, &c.; Mr. Sharp, of St. Helens, offered the ordination-prayer; Mr. Roby, of Manchester, gave the charge from 2 Cor. iv. 5; and Mr. Kenworthy, of Horwich, preached to the people, from the former part of 1 Thess. v. 13. — A little while ago, this place was occupied by the Socinians, and the congregation was so completely reduced, that frequently not more than two or three individuals assembled for worship on the Lord's Day. It is now so increased, that they have been under the pleasing necessity of erecting galleries on three sides of the chapel, to accommodate the hearers.

A Presbyterian Meeting at Leskard, in Cornwall, which had been unoccupied for several years, having been obtained, was opened July 16; when three sermons were preached: in the morning, Mr. Saltren, of Bridport, from Phil. i. 18; afternoon by Mr. Jones, Plymouth-dock, from 1 Cor. xvi. 13; in the evening by Mr. Cope, of Launceston, from Mark xvi. 20. The congregations were large and respectable. The place is supplied by a minister from Hoxton Academy, with great prospect of much good being done.

Mr. Holmes, of Wantage, after preaching for some time at Baydon, Wilts, raised a congregation, and a meeting-house has been built there, which was opened July 23. Mr. West, of Wantage, preached in the forenoon, from Ps. lxxxvii. 6. Mr. Smith, of Kingston, in the afternoon, from 1 Pet. ii. 7; and Mr. Mantle, of Swindon, in the evening, from Ps. cxxxii. 15.

July 30. The Anniversary Meeting at Ruxton, near Monmouth, was very respectably attended. On this occasion two sermons were delivered by Mess. Thorp and Lowell, both of Bristol; and the devotional parts of the service were conducted by Mess. King, of Ross, and Jones, of Pontipool.

Aug. 6, was the Annual Meeting of the Bristol Education Society, when an appropriate sermon was preached at the meeting-house in Broadmead, by the Rev. Mr. Evans, of Abingdon, from Neh. vi. 3. After the business of the Society was ended in the vestry, most of the gentlemen present went up to the premisses lately purchased in Stoke's Croft, when the foundation of the New Baptist Academy was laid by the Rev. Dr. Ryland, who offered up a prayer suited to the occasion.

Wednesday, Sept. 3, the Annual Meeting of the Surry Mission Society will be held at Tooting; when a sermon will be preached by the Rev. R. Winter: to begin at Eleven o'clock.

We understand the Annual Meeting of the Independent Benevolent Society of Gloucestershire, will be held at Cam, on September 24, where the Independent Association will meet on the same day in the forenoon. On the preceding afternoon, there will be an open Committee at the Rev. J. Thomas's house, to audit the accounts of the Society.

Major General Cockburn, commanding the troops at Hull, has given orders, we understand, for discontinuing the Sunday evening parades. — In country towns this is productive of more evil than drilling, which is only from twelve to two or three o'clock; whereas the parades take up all the evening, and draw, by the music, immense crowds.

We understand that the Welch Chapel in Little Guildford Street, Southwark, will be opened on the 5th inst. In the forenoon, Mr. Williams, of Gate Street, will preach in English; and Mr. Jones, of Cugybar, in Welch. In the afternoon Mr. Collison, of Hackney, in English; and Mr. Davies, of Swansea, in Welch. In the evening Mr. Wilks, in English; and Mr. Davies, in Welch.

Founders' Hall Meeting, having been shut up for repairs, will be re-opened on the 7th inst.

List of Lectures, &c. in and near London, for September.

1. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Waugh's, Well Street, Oxford Street.
2. *Tu. M.* Broad St. Mr. Goode.
3. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Wall's, Moorfields.
4. *Th. Ev.* Fetter Lane, Mr. Winter. — The Doom of Belshazzar.

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7. Lord's Day Morn. at Seven, Camomile Street, Mr. Waugh. —Ev. Broad Street, Mr. Brooksbank; Chapel St. Mr. Stollery; Devonshire Sq. Mr. Gray; Palace St. Mr. Dunn; Peter Str. Mr. Ellis; Hare Crt. Mr. T. Thomas; Crown Crt. Mr. Knight.
8. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
9. *Tu. M.* Broad Str. Mr. Ford.
10. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Hutchings's.
11. *Th. M.* Monthly Meeting (Indep.) at Mr. Kello's, Bethnal Green, Mr. Gaffee to preach. — On sanctified Afflictions.
Ev. Fetter Lane, Mr. Goode. — The Holy Contest.

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14. Lord's Day M. at Seven, Camomile Str. Mr. ———. — Ev. Broad St. Collyer; Chapel St. Mr. Burder; Devonshire Sq. Mr. Gould; Palace Str. Mr. Stollery; Crown Crt. Mr. Webb; Peter Str. Mr. Spilsbury; Orange St. Mr. Townsend; Hare Court, Mr. Newman.
16. *Tu. M.* Broad St. Mr. Humphrys.
17. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Goode's.
18. *Th. Ev.* Fetter Lane, Mr. ———. The Evidences of Fellowship with Christ.

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21. Lord's Day Morn. at Seven, Camomile Street, Mr. Buck. — Ev. Broad Str. Mr. Hutchings; Hare Ct. Mr. Humphrys; Chapel Str. Mr. Thomas; Devonshire Sq. Dr. Jenkins; Palace Str. Mr. Buck; Orange Str. Mr. Burder; Peter Street, Mr. Jerment.
23. *Tu. M.* Broad St. Mr. Burder.
24. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Williams's.
25. *Th. M.* Monthly Meeting (Bapt.) at Walworth.—Duties of Church Members.
Ev. Fetter Lane, Dr. Rippon.—The Propriety of praying to Christ and the Holy Spirit.
26. *Frid. Ev.* Sermon to Young People, at Crown Court, Mr. Burder to preach.

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28. Lord's Day Morn. at Seven, Camomile Street, Mr. Ball. — Ev. Broad Str. Newman; Crown Ct. Mr. Stollery; Hare Ct. Mr. Webb; Chapel St. Mr. Dunn; Peter Str. Mr. Greig; Palace St. Mr. Brooksbank; Devonshire Sq. Mr. J. Thomas.
30. *Tu. M.* Broad St. Mr. Humphrys.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Parsons.
Surry Chapel, Mr. Jay.
Spa Fields, Mr. T. Jones: Mr Finley,
Sion, Mr. Mather.
Hoxton, Mr. Hillyard, of Bedford,

POETRY.

MATERNAL FEARS SUPPRESSED BY CHRISTIAN HOPE.

While softly slumb'ring on its mother's breast,
The little babe enjoys its tranquil rest;
Careless of what may be to-morrow's fare,
Devoid of flatt'ring hope, or anxious care;
How many thoughts of joy and sorrow find
Alternate place in the fond parent's mind!
Successive smiles and tears, without disguise,
Beam on her cheek, and sparkle in her eyes.
She looks, she loves, and while she loves, she fears
What sorrows may attend its future years!
What nipping frost, or what destructive shower,
May urge its force against the tender flower!
What storms may beat on its defenceless head,
When she, perhaps, is number'd with the dead!
Hence fears arise, — hence soft emotions roll
Thro' all th' impassion'd feelings of her soul!

But why such anxious thoughts? Cast all thy care
On that dear Lord who hears and answers pray'r!
Ask him to bless thy babe with saving grace,
And plead the promise, "Such shall see his face."
How many lambs are gather'd with his arm,
And carry'd in his bosom, safe from harm!
"Ask, and ye shall receive," so says the Lord:
Believe him, trust him, take him at his word;
Leave at his throne thy case, and let the plea,
That children's children shall his glory see,
Be urg'd with faith;—the promise is divine,
And shall be realiz'd to thee and thine:
It shall be. Why? — because, 'tis not a worm,
'Tis not frail man, — 'tis God that will perform! G. R.

ELEGY ON THE DEATH OF A BROTHER.

If great endowments of a virtuous mind, —
If strength of character, with meekness join'd,
Can merit praise, that praise for him we claim;
And honour must accompany his name.
Let those who wish his character to see,
Imagine what a brother ought to be.
Sickness approach'd, with all its gloomy train,
And skilful art was exercis'd in vain:
No human pow'r his drooping life could save,
For Heaven's decree consign'd him to the grave:
That solemn empire, stretching wide around,
Where kings and mendicants alike are found;
But Death could not impede his spirit's flight, —
Redeeming Love unbarr'd the gates of light,
While wings of ecstacy his soul upbore
To those bright realms where sighs are heard no more,
Where seraphs sing, and saints attune their lays,
To celebrate the great Redeemer's praise!
High o'er the balanc'd world, and all its pains,
At that celestial height where Jesus reigns,
Above each source of woe, each scene of strife,
He contemplates eternal light and life!

E——D A——WS.

THE CHILD'S EVENING HYMN.

THE sun, that lately fill'd the skies
With all his sparkling rays,
Now hides his glories from our eyes,
And night comes on apace.

And now to Him who made the sun,
And taught him when to rise;
Who show'd him in what course to run
Across the glowing skies;

Who gave this gentler moon to cheer
The still and gloomy night:
Like a large pearl 'mid diamonds clear
She looks, and sheds her light!

To Him, O let my willing tongue
Send up the grateful strain;
And let my heart join with the song,
Or all my praise is vain!

His name just learnt, his name I love;
How sweet it is to know
That God, who made the worlds above,
Made me and all below!

Asleep, awake, that he sustains,
And feeds my tender frame:
He sends the blood thro' all my veins:
I live and move in Him!

Now grant, my Maker, from this hour,
More and more knowledge still;
And since I've learnt thy name and pow'r,
Oh let me know thy will!

Witney. J. B.

THE LOADSTONE AND THE ARK.

AMIDST the world's affairs
And wild perplexing cares,
That toss and agitate the human soul,
My quiv'ring spirit moves
Up to the point she loves,
True as the needle to the northern pole.

Or like to Noah's dove,
Across the waste I rove,
Nor find a peaceful spot on which t'alight.
My wings are hov'ring round,
Until the ark is found,
And to its safe recess I bend my flight.

Jesus, the magnet is,
Suspended high in bliss,
Whose virtue draws above Earth's tallest domes!
Jesus, the ark of rest
For ev'ry soul opprest,
And so my spirit shuts her weary plumes. ADJUTOR.

ON ISAIAH LIV. 11.

O THOU, whose omnipotent word
The winds and the waves can controul,
Thy merciful succour afford, —
Make haste to deliver my soul!

How long on the turbulent deep
My comfortless mind has been tost,
I scarce above water can keep,
And often expect to be lost!

Yet, if in thy cov'nant of grace
The whole of my hope is contain'd,
Shall I not arrive at the place
Thou hast for thy chosen ordain'd?

Thy promise is pledg'd, and thy oath,
To guide to the haven my soul:
The ocean and hurricane both
Shall surely obey thy controul!

O safely conduct to that shore
Where mansions eternal are found,
This sea-faring life shall be o'er,
And bulwarks my soul shall surround!

Enclos'd in the city of God,
How happy and blest shall I be!
While Jesus shall make his abode
Within the same dwelling with me!

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THE EMPIRE OF THE SUPREME BEING *forgotten by Man during the Serenity of Nature.*

CALM is the air, serene the sky,
No tremblings shake the ground;
And Man suspects not danger nigh,
For Nature smiles around.

But when the rushing storms descend,
When vivid lightning plays,
These, to the guilty mind, portend
Earth's universal blaze!

Now, Conscience reads, by fears distress'd,
The tablet of the heart;
And sees, with iron pen impress'd,
Her crimes in ev'ry part!

But raging storms and vernal air
Alike obey the Lord:
This shall destroy, and those shall spare,
Directed by his word!

Then, mortal, let thy fears awake,
While life and health abound;
Or vengeance o'er thy head may break,
Though Nature smile around!

CORNELIA.

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THE

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MEMOIR

OF

THE LATE REV. J. CROOM.

METHODISM, from the reports made of it, and the place it has in the page of history, is so well known, that it would be in vain for its advocates to attempt the concealment of any thing belonging to it, were they so disposed. Such was the artlessness, simplicity, and integrity of those excellent men, on whose life and doctrine the epithet was first fixed; and so far were they from having any thing of the deceivableness of unrighteousness about them, that their rejoicing was this; the testimony of their conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they had their conversation in the world.

They came forth with no plan before them but that which they supposed would have been executed within the sphere of a parish, and by their own personal exertion. Had they foreseen the extent of the work which would have been assigned to them, and the help they should have required, being themselves devoted to letters, having formed a just estimate of literary endowments, and knowing their subservience to the work of the ministry,—it is most probable that men of such qualifications would have been the men they would have sought and solicited to take part with them in their ministry.

But such was the providential appointment they were under, that the extent of their work, at the first commencement of it, was concealed from them; and the help provided for it was brought to them accompanied with evidence that it was not for them to seek, but for the Lord to send.

Several truly spiritual men were raised up, some of whom were versed in the studies of humanity, and other branches of literature; but being called to the work of evangelists, they were deemed, by a persecuting world, ignorant and unlearned men. Such as were unlearned, undoubtedly connected with, and were countenanced by them, because they appeared approved of God by the signs which God did by them.

Mr. John Croom was one of this description. He was born in the parish of Horsely, in the county of Gloucester, in the year 1718, of parents in humble life: Quakers by profession. His mother was a public speaker; and we may suppose concerned that her son should be under that sacred illumination, the importance of which is usually insisted upon in the public testimonies of that people.

We seldom see the descendants of the Friends violate the rules of decency; but John was an exception to this remark. He went with the multitude to do evil, and herded with the baser sort, utterly casting off the gravity which is the usual characteristic of the Quakers; retaining nothing but the plain language to which from his infancy he had been accustomed, and being studiously careful not to address people by the usual titles significant of respect.

While in the sallies and follies of youth, he met with a young woman of plain character and obscure situation. He married her; but the marriage-union made no change in his manners: he remained dissolute, and was a burden to society. He was constitutionally a very morose man, of a sarcastic turn, and the effect was very afflictive to his wife and family, which annually increased after the first year of marriage. Mrs. Croom had heard the gospel to effect, while he was in the career of sin; nor was he backward to be her persecutor.

About this time Mr. Whitefield addressed his large congregation upon Hampton Common. Several preached there after him; among whom was Mr. Howel Harris, a man of energetic powers, great zeal, and considerable learning. He had prepared for, and intended to take orders in the church; but on account of his religious tenets, was refused.

To a man of John Croom's disposition it furnished matter of high entertainment to be present at field-preaching; and he attended upon Mr. Howel Harris with no other design than to be entertained, and to mock the preacher. But his attention was arrested, his conscience convinced, and he returned home another man than he went out. On the day the work first obtained effect upon him, his wife was struck with his unusual sedateness; and he opened the cause of it, and proposed uniting with her in prayer; for which exercise he knew she at times retired from the family.

Persons in the conjugal state, who know what it is to be unequally yoked, and afterwards to have their union sanctified by being jointly partakers of the grace of God, can best form an idea of the pleasure Mrs. Croom enjoyed in the prospect and hope of her husband's change becoming effectual; but the pleasure was for a time interrupted by the extreme depth of his conviction:—his soul was under a long night, in which he refused to be comforted:—he was a stranger to every kind of pleasure, and appeared fixed in despair. The world frowned

upon him; and his numerous family, consisting of six children, were in want of the ordinary supports of life. He kept very close to the means of grace, and for some time, before he could be satisfied concerning his acceptance with God, was relieved from his extreme mental distress, by indulging a hope that he was not beyond the reach of mercy. He statedly attended the ministry of the Methodists at Rodborough, and entered a member of the society. Mr. Adams becoming acquainted with his case, paid constant attention to him, not doubting but a work began in so deep conviction, would increase to the glory of redeeming grace. Under his greatest darkness he watched unto prayer, and incessantly made use of the sacred Scriptures; searching them, not with a speculative disposition, but believing their contents were of inspiration, and that if ever he found peace and satisfaction, it must be therefrom. At last he concluded they gave encouragement to sinners. He knew he was a sinner; and inferred, that therefore he had a right to the encouragement they gave. When he discovered that in the Lord he had righteousness and strength, his growth in grace and knowledge was very visible; and so uniform was his walk, from the time he was awakened, that he was an example to believers, a reproof to his neighbours and old companions in sin, and an evidence to every unprejudiced observer of the transforming effects of the gospel, when it comes with power to the heart.

His experience of the depths of Satan, and the force of temptation, the depravity of the human heart, the preciousness of Christ, and the consolations of religion, became generally known; and by young Christians especially, and souls who were in darkness and distress, he was looked up to as an able casuist. He was at length encouraged by Mr. Adams to take the lead of the society, and to speak to cases as they were proposed to him; which he did with such judgment, penetration, and success, that many looked to him with great confidence, and were prepared to receive his instructions more publicly; for it was expected that he would one day address them from the pulpit. It is not easy to say what might be his thoughts respecting the ministry; but if we may judge from events and occurrences, Mr. Croom appears to have had his mind bending to the work; for in the latter end of April 1752, he made his first visit to Castle Coomb, Wilts, not as a preacher, but to hold conference with a little prosperous society, which in that village walked with great decorum, and received help from the ministers who preached at the Tabernacle in Bristol. He conversed with and exhorted their society, to their great edification and comfort. The society were ready to adopt the reflection of the disciples respecting the entertainment our Lord favoured them with, in their way to Emmaus, "Did not our hearts burn within us while he talked with us?" It is more than probable Mr. Adams encouraged that visit probationary to public services, as it was

usual with him to take this method, when he found it expedient to countenance a disposition for the ministerial work; and as, in a very few weeks after, Mr. Croom went to the same place, directed by Mr. Adams to supply the pulpit. His suitable and acceptable address on his former visit to the society in private, paved the way for his public exercise; and from that time continued his visits to Castle Coomb, which was the place where he preached his last sermon.

About the same year, we find him introduced to the congregation in Bristol; whither he frequently walked from the neighbourhood of Horsely, in Gloucestershire, often continuing his labours till Saturday noon, and walking back on the Monday to resume them, in the strength of a very temperate refreshment. The strength of his body was equal to the zeal of his mind; and the narrow circumstances of the people who were concerned in the cause of God under the Methodist denomination, both in Bristol and in the country, would not admit of gratuities in return for his labours, favourable to easy conveyance. A compensation for the suspension of manual labour, during absence from the loom, was as much as he had reason to expect at that period: but his sphere of usefulness enlarging, by the consent and advice of his friends, he parted with his loom; for which, in after years, he expressed his concern, often doubting the propriety of that part of his conduct. Rodborough, Dursley (latterly Wootton under Edge) and other places in Gloucestershire; Castle Coomb, Christian Malford, and Chippenham, in Wilts; Bristol, Portsmouth, and other places in Hants, partook of his labours, stated or occasional. While thus employed, instant in season and out of season, he was variously exercised with trials of mind and circumstances. The narrowness of his income often called his faith into exercise; and various were the anecdotes of an interesting Providence, with which he could entertain his friends, and by which his faith was honoured and strengthened.

The very serious indisposition Mr. Whitefield fell under in 1761, and the passage he made to America immediately upon his recovery, put the work at the Tabernacle in London under great disadvantage. Labourers suited to that place were few indeed, and hard to be obtained, which put the trustees under the necessity of looking out. By Mr. Adams's recommendation, Mr. Croom was then introduced into the London Tabernacle-pulpit. His first appearance in the congregation was on the Sabbath-day morning, in a very plain but decent dress, with his hair undressed and lank. He chose Acts xv. 36, for his introductory text, "And see how they do." He secured himself from reproach by an artless acknowledgment that he did not rank with preachers of eminence: but that having obtained mercy of the Lord, and having tasted that he is gracious, he did attempt to speak forth his praise, and encourage poor souls to trust in

him. He signified that nothing more should be expected from a poor plain countryman, in his straight hair, than an endeavour to do good to souls; and that he came there in providence to know how they stood with God, and to see what proof there was of his power and presence being among them. His appearance and sermon had an astonishing effect. The society and serious part of the congregation were enlivened by and delighted with him; and as he became more known, he was styled the *John Bunyan* of the age. He made repeated visits to London; and always commanded very respectable congregations. He visited generally; and the notice he took of the poor, the sick, and the afflicted, endeared him peculiarly to them. He went into no company, but with a devoted design to do them good, if it were in his power. No longer was he to be detained than the conversation was spiritual; instantly as it degenerated, he would be on the remove: and from the trials of his life, and the interventions of Providence on his behalf, he had a fund of conversation, with which to entertain the poorest class especially; and he had a very lively manner in reciting the events under which he had fallen, which he accompanied with pertinent and general reflections and illustrations from the historical Scriptures. He was very energetic in prayer; and he always closed his visits in the exercise of it; for which, by the spirituality of his conversation, he was constantly prepared. Spiritual minds could not but be entertained by him; and to those who were otherwise than spiritually minded, whether rich or poor, he was too sharp a thorn for them to endure long. He was very expert at reproof: perhaps too severe in that most delicate part of ministerial duty, not making sufficient allowance for natural infirmities, the different situations in which God's people are placed, and the distinctions Providence evidently intends should be supported among men, of subordination and superiority.

The mention of a well authenticated circumstance is due to his memory, and may serve to shew the efficacy with which his preaching was attended: — A man of genteel appearance, turned the middle of life, was observed by a person who generally had a fixed seat in the area of the London Tabernacle, to come and hear very attentively. After having repeated his attendance on the same spot, at the close of one of the opportunities, he entered into a conversation with the person who observed him. He made enquiries concerning Mr. Croom; adding, that he himself was not a person wholly illiterate, — that he had been favoured with a good education, — and that while Mr. Croom's evident want of education met his prejudices, his prejudices were overcome by something that he could not account for: that he never before heard what he heard from him; and that, notwithstanding he turned into the Tabernacle from mere curiosity, and the first sight of so plain a man so much raised his disgust, that he was prepared to hear nothing to advantage, yet he could not keep

from attending his word; and acknowledged, that Mr. Croom gained upon him every time he heard him.

On Mr. Croom's first visit to London, he received many very acceptable pledges of the people's affection; but none was more acceptable to him than the folio edition of Mr. John Bunyan's Works, which were professedly presented to him as a compliment to his character, which was considered so similar, that it was said he lived again in the person of the poor Gloucestershire weaver. By this present, Cruden's Concordance, Clark's Bible, and a few other books, his library was completed; and to them his reading was principally confined.

Mr. Whitefield had him in London for several weeks before his last embarkation for America. Another visit, while Mr. Whitefield was in America, closed his connection with London. His last visit to the Bristol congregation was in the year 1770, when, through the death of Mr. Adams, and the great scarcity of preachers the connection was reduced to, he was detained, though sorely against his will, eleven months. At the expiration of that time, he cheerfully resigned the pulpit to Mr. W——, who, at the invitation of Messrs. Collet, Ireland, and Hogg, relieved him. Here it was that he first discovered the symptoms of a fistula, which had advanced so far as to require a surgical operation, in order to the probability of a cure; but he would only consent to use palliative remedies. His complaint, therefore, gained upon him; notwithstanding which, he made frequent journies into Wilts, making the congregations at Christian Malford, Chippenham, and Castle Coomb, the objects of his journey. He generally spent three weeks or a month at a time between the three congregations. His ministry was increasingly blessed; and the people were so partial to it, that they thought themselves additionally favoured while he was with them. Neither did the people at Wootton under Edge and Dursley less esteem his labours; with them he spent a fortnight together, thus dividing his time between these places and Rodborough; the latter of which being, for the last ten years of his life, the place of his residence.

From the nature of his indisposition, it proved inconvenient for him to travel; but not more in appearance to go the last journey than any other. He always took a kind of dying leave of his wife and family; so that nothing very significant could be gathered from any thing he dropped when he finally parted with them. He reached Christian Malford at the appointed time, to preach in the evening; he went very comfortably through his Sabbath Day's exercise; but it was generally observed, he was under some change which portended an approaching dissolution. He complained on the Monday of being unwell: but was cheerful, and met the society in the evening. On Tuesday he was rather worse: but proposed to be shaved, and to return to Christian Malford according to appointment. He frequently, both on

Monday and Tuesday, repeated this detached part of 1 Thes. ii. 17, "So shall we be ever with the Lord," with some additional and pertinent reflections. The friend at whose house he lodged, at Castle Coomb, insisted upon the liberty to escort him where he was to dine. After dinner he was anxious to get to Christian Malford; but he mounted his horse with difficulty, and dropped his whip, evidently incapable of holding it; a stupor seized him, and as he was but a mile from his lodgings, his friends judged it prudent he should go forward under their care. They reached the house safe; he was instantly put to bed, from whence he arose no more. His senses left him; and with very little motion he breathed. Once, supposing his wife to be near him, he addressed her with an exclamation and his blessing. This was the only notice he took of any body; and on Friday the 10th of October, 1780, in the evening of that day, he entered into the joy of his Lord.

His being a corps on the Sabbath, upon the premisses where he had the Sabbath preceding, in a very fervent manner, addressed the congregation, made it a very solemn day; and many tears were shed on the event. On the Tuesday following, his remains were conveyed very respectfully to the Tabernacle at Rodborough, accompanied by many friends; where they were interred by the Rev. Mr. Rowland Hill, after a suitable discourse preached to a numerous congregation. Little more remains to be said of this plain excellent man, in whom was exemplified the apostle's remark, "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Mr. Croom was a tall man, full six feet, and large featured, of a clear complexion, and dark eyes. His temper, though naturally morose, was well regulated by divine grace. His constitution was rather inactive. Originally deficient in the use of the pen, he never cultivated the improvement of it, so that he was an exception to the original Methodists, who supported a large correspondence with each other; whereas he hardly ever exchanged a letter, nor even committed to paper the breviate of any thing he delivered. Though he was very clear in the doctrines of grace, and in sentiment a strict Calvinist, he retained much of the manners, deportment, and language of the Quakers: and often worshipped leaning upon the top of his staff. Though he was of a satirical turn, he never indulged levity. He often smiled, but seldom laughed; and much oftener sighed and groaned than smiled. He knew how to accommodate himself to characters; and would draw forth the sentiment he wanted by observation,

if he found the person he conversed with backward, through modesty, to speak what he ought. He described prayer by the name of Privilege, and when he wanted the family to join him, would ask if they had any business above. He would couch the idea of going to Heaven by that of a child going to rest; frequently soothing the mind under affliction by saying, We shall soon go up stairs. His reproofs were cutting, sometimes indiscreetly dealt out, but always well intended. He was often in great perplexity about preaching, and frequently ventured into the pulpit without any pre-meditation, frankly telling the people the embarrasment of his mind before he came up. — We mention this merely as a matter of fact, not as an example to be imitated. Tho' there may be cases in which such a liberty may be allowed, it ought to be very sparingly indulged. The summit of his attainment was a great share of the Bible and self-knowledge: and however defective he might be in the knowledge of other things, it is certain, in the use of these the Lord much owned him. The means of his subsistence was always uncertain: but the God whom he served never left nor forsook him. At his decease Mr. Hill (who is the friend of the fatherless and the widow) exerted himself in behalf of Mrs. Croom, and a daughter deficient in her intellects, who received a stated subsistence from the Rodborough congregation while they lived.

THE BLACK EWE.

A TRUE TALE.

Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about mid-day, where a large flock of sheep were feeding, and observing the shepherd sitting by the road-side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect; "Well, Shepherd, you look cheerful and contented, and, I dare say, have very few cares to vex you. I, who am a man of pretty large property, cannot but look at such men as you with a kind of envy." 'Why, Sir,' replied the Shepherd, 'tis true I have not troubles like yours; and I could do well enough was it not for that black ewe that you see yonder, amongst my flock. I have often begged my master to kill, or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them. There! you see she's off, and they are all after her!' "Ah, friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him, as well as me!"—The reader can make the application. PHILEMON.

HINTS

ON THE MANNER IN WHICH CHRISTIAN PARENTS SHOULD IMPROVE THE DEATH OF CHILDREN.

"We know," saith the apostle, "that all things work together for good to them that love God;" and surely the death of children, however sorrowful and afflictive a dispensation, is not to be excluded from "all the things" by which the infinitely wise God carries on and perfects the salvation of his people. Such of your readers, as have been visited with these trials, will readily admit that we never know the full force of parental affection till our children are about to be taken from us. It is then that we discover how strongly they have entwined themselves round our hearts; when we behold the fixed eye, the pale lips, the convulsive throws of death distorting the countenance; or when with aching and throbbing hearts we deposit those who are a part of ourselves in the cold and silent grave. It cannot be supposed that he who is the Father of mercies afflicts willingly, or grieves any of his children without an important reason. There is "a need be" that we should be in heaviness for a season. God deals with us as a wise parent deals with a froward and inconsiderate child; when counsels and admonitions have no salutary influence, he finds it necessary to correct us with the rod. Strokes inflicted by Divine Providence upon others within our observation, are too often disregarded by us; the Lord, therefore, in mercy to our souls, brings the affliction nearer, and unites us in those who are our own bone and our own flesh. If our children be interested in that covenant which is ordered in all things and sure, their death, even in early years, is to them unspeakable gain. God has ways, which we cannot unfold, of ripening these for Heaven, whom he conducts to it in the beginning of their days: and does not the precious promise that "he will be our God and the God of our seed;" the gracious encouragement the Saviour gives us to bring our children unto him, because of such is the kingdom of Heaven; and the assurance that this tender-hearted Shepherd shall gather these lambs in his arms, and carry them in his bosom,—afford us good hope and strong consolation with respect to their death. Let us not weep for our dead then, who now rest from their labours, and have entered into the joy of their Lord; but let us weep for ourselves, and carefully consider what good effects their death should produce on our hearts and conduct, whilst we sojourn in this valley of temptation and tears.

The death of our children should teach us submission to the will of God. It becomes us to submit without murmuring to the dispensations of that Sovereign and merciful Being, who formed both us and our children; and has a right to dispose of

both according as he sees meet. It is our daily prayer, as Christians, "Thy will be done on earth as it is in Heaven:" but till the hour of trial arrives, we are very incompetent judges how difficult it is to offer up this prayer in sincerity, so as to submit to the divine will with such resignation and cheerfulness, as that we can bless God when he taketh away our mercies, as well as when he bestows them. The Lord loveth a cheerful giver; let us, therefore, take heed that we do not murmur against the afflictive dispensations of his providence, lest we provoke him to chastise us with still greater severity. The Christian may be compared to a froward child, whose proud heart needs to be humbled and brought into subjection, as much for his own peace and comfort, as to teach him to exercise due reverence towards wise and affectionate parent. When God hath taken away the desire of our eyes with a stroke, when we have laid a sweet and lovely child in the cold grave, let us turn with resignation and hope to that God who has smitten us, and let us still desire, with David, to fall into the hands of the Lord, for his mercies are great.

The death of children should elevate our affections, above earthly relations and enjoyments, to God himself, as the chief portion of our souls. Job mentions it as a distinguished part of his prosperity, that "his children were then about him." When our children are with us, and growing up like olive plants around our table, they not unfrequently occupy a higher place in our affections than is due to any created object. How many Christians have reason to read these words with considerable alarm: "Whosoever loveth father or mother, wife or child more than me, is not worthy of me;" and what measure doth the infinitely wise God adopt when his people are in danger of falling into this sin? The heaviest judgment he could inflict, would be to suffer them to cleave to the creature more and more; saying as he did of Ephraim, "He is joined to his idols, let him alone." It is with unspeakable kindness, whatever our carnal hearts may object, that God smites the earthly gourd, and takes away relations that were too dear to us, that we may look to himself as our supreme portion, in obedience to his first and great commandment, "Thou shalt have no other Gods before me:" this may serve to point out the wisdom of such dispensations, as parents are apt to consider particularly dark and distressing. Those children who were most remarkable for their amiable endowments, we are usually called to resign first into God's hands, and to lay them in an early and untimely grave. By such afflictive events we are taught to moderate our affections towards earthly things, to contemplate this world as a perishing and unsatisfying portion, and to recollect with lively energy the words of the apostle, "That it remaineth that they who weep be as though they wept not; and they who rejoice, as though they rejoiced not; for the fashion of this world passeth away."

The death of our children should excite in us a lively faith in that state of life and immortality which is brought to light by the gospel. What affectionate parent can bear the thought that a child so lately the object of his tenderest concern and solicitude has ceased to exist,—and that those lovely endowments which occupied such a deep place in his affections are extinguished for ever! From such a prospect as this the mind recoils with horror. When our children lived with us on the earth, they formed our strongest attachment to the world, they were our companions, our comfort and hope in the house of our pilgrimage; and now when they are departed from us, let us follow them with devout affection to the world of spirits, and rejoice in their joy. If God be the God of our children as well as our own God, they are now perfect in knowledge and holiness, the days of their mourning are ended, all tears are wiped from their eyes, and the high praises of redeeming love are continually on their lips. Had we some dear relations dwelling in a distant country, would not this lead to a closer connection and intercourse with it, on their account? And should not our connection and intercourse with the world of spirits be more strengthened, in consequence of our dear children having become inhabitants of that world? for they are still our children, objects of our love: and now when they are adorned with holy beauty, more worthy than ever of our tenderest regard, we should, therefore, in the exercise of faith and hope, be daily entering within the vail, where God our Father dwells, Christ our Saviour, all the excellent ones of the earth, our godly friends, parents, and children, and where there shall be "no more death, neither pain nor sorrow, nor crying."

The death of our children should induce us to live continually mindful of our own mortality. When the voice said "cry," the prophet enquired, "What shall I cry?" "All flesh is grass, and all the goodliness thereof as the flower of the field." How often have weeping parents seen these words verified; when the tender flowers of youth were cut down just at the moment they were beginning to expand their blossoms! Such dispensations should remind us of our own death, reconcile us to it, and prepare us for it. Those men must be inconsiderate indeed, who have children mouldering in the dust, and yet never familiarize themselves with death; who have already a part of themselves in the grave, and yet continue wholly occupied about the business, or the vanities, of this perishing life. When I stand by the grave of a sweet and lovely child, I contemplate the spot where it is probable I myself shall soon repose; I look to the grave with less alarm or terror; I say with David, "I must go to my child; but my child shall not return unto me." Our children are the tenderest of the ties which bind us to the world: and when they are removed out of it, we cannot be so immoderately anxious either about life or earthly things. The tree which is deeply

rooted in the earth, as some one remarks, needs many a stroke to bring it down; but when its roots which bound it to the soil have been previously broken one after another, very little effort is required to accomplish its fall: so when these roots and fibres which bound the Christian (alas! too strongly) to the present world have been loosened and broken, he finds it less difficult to reconcile his mind to death, his faith looks forward to that world where there is no separation among friends, he views with holy resignation, and even cheerfulness, the peaceful repose of the grave; and when the master saith, "Behold, I come quickly," he finds his whole soul in condition to reply, "Even so come, Lord Jesus." Amen.

J. H. K.

ADDRESS TO PROFESSORS.

THERE is a regular gradation, from the weed that grows under the hedge up to the Divine Being. Some vegetables seem almost animated; so that naturalists can hardly tell whether they are animal or vegetable productions. The bat, the turtle, and the flying-fish unite the different classes of brutes. The elephant, the horse, and the dog, evidently possess a degree of rationality. Man connects the material world with the spiritual. And Immanuel links the creature to the Creator.

There is a similar gradation from the shameless atheist and abandoned reprobate, up to the most orthodox believer and devoutest Christian. Infidelity and immorality gradually diminish, till we arrive at a set of people who are neither averse to Christianity nor inclined to it. Ascending through the various degrees of approbation, we reach at last to the exalted summit of evangelical faith and holiness. The world and the church soften and fade into each other so gently, like the colours of the rainbow, that we cannot tell where one ends and the other begins. The former gradation is beautiful; the latter frightful. The extreme boundaries of the church ought to be strongly marked, and perceptible at a glance. Professors of religion, who are only distinguishable from worldlings by their bare profession, are monsters, half saints and half sinners; like the centaurs of the heathen poets, who were half man and half horse. And as the centaurs could not be classed with the human species, neither can these amphibious professors be ranked with the people of God.

The object which they aim at seems to be, to have just religion enough to take them to Heaven when they die, yet not enough to disturb their worldly enjoyments while they live. They forget that an inspired apostle has declared, that "If any man love the world, the love of the Father is not in him;" and a greater than John has asserted, that his disciples are not of the world, even as he is not of the world.

I would ask these frigid Laodicean professors, Do you imagine that such a costly price was paid for your redemption, that you might doze away your time doing nothing? Did Christ labour, suffer, and die, that you might accommodate your religion to the taste and manners of the world? Are you the soldiers of Jesus Christ, yet at peace with the world? Are you following him in the regeneration, yet neither denying yourselves nor taking up your cross? True religion is seated in the heart, and is manifested in the life; where are the evidences that you possess it? The tree is known by its fruits:—what fruits of holiness do you produce? Many splendid professors will fall short of Heaven. Many will confidently appeal to Christ, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many wonderful works?" The truth of these assertions will not be denied, yet the Lord will profess unto them, "I never knew you; depart from me, ye that work iniquity."

But you reply, "You have not wrought iniquity." This may be justly questioned. Has not your worldly-mindedness dishonoured Christ, and stumbled many? Has not your conduct given them a low opinion of religion? Have you not given them reason to suppose that a man may be a Christian without being a saint?

But religion is not merely negative. "What do ye more than others?" is a question which may be put with the greatest propriety to every one who calls himself a Christian. If a heathen or an infidel may be as moral, as amiable, and as devout as you are, who can believe that you are a Christian, without supposing that heathenism and infidelity are as excellent as Christianity,—that is to say, without supposing that the Bible is a useless volume, and that Christ is dead in vain? There is no want of charity in questioning the piety of people who do not evidence it; for charity does not require us to believe them on their bare word.

Suppose there were no better Christians in the world than you, where should we find preachers disposed to renounce the prospects of worldly emolument which business affords, for the moderate income, and frequently scanty pittance of an evangelical minister? Where should we find missionaries, willing to forsake their country, family, friends, and all the comforts of civilized society, and bury themselves alive in dreary deserts and inhospitable wildernesses, amongst hordes of savages, scarcely distinguishable from beasts, unless by their shape? If none were more active than you, the Sun of Righteousness would soon be totally eclipsed, and the gospel of salvation lost and forgotten.

A professor of this doubtful description is a sort of outcast both from the church and from the world. He has enough of religion to be obnoxious to the one, and too little to be agreeable to the other. Perhaps, every body treats him with civility, yet

nobody respects him. There is nothing positively bad to warrant our debarring him from the Lord's table; and nothing positively good to enable us to welcome him to it cordially. He is neither esteemed in life, nor regretted in death. Not a tear is dropped over his ashes, unless from the eyes of his immediate connexions; and his memory is forgotten before the grass can grow upon his grave. On the contrary, a holy, lively, decided, consistent Christian, is respected by all who know him. The pious love him dearly, and he lives down the prejudices of the profane.

Moderation in religion is one of the devices of Satan, to delude sinners to their ruin. He first tempts them to presumption, assuring them that their sins are so trifling, and God is so merciful, that they need not trouble themselves about being religious. When the Spirit of God has discovered to them their mistake, and filled them with terrible apprehensions of divine vengeance, he endeavours to drive them to despair, suggesting that their sins are too great to be forgiven; and that, however merciful God may be to others, he will shew no mercy to them. When this temptation proves ineffectual, and they perceive that salvation is attainable by the chief of sinners, through the merits of the Lord Jesus Christ, his last resource is to persuade them to be satisfied with a moderate share of religion; that it is unnecessary to go to the extreme; that every body cannot have the holiness of David or of Paul; and that an inferior degree of sanctity will suffice. By so doing, he administers the gospel as an opiate to lull the pains of a troubled conscience, instead of a medicine to purify from guilt and effect a cure. It is to be feared that the number of persons who are fatally deceived by this artifice, is far from being small.

You will soon be stretched upon your death-bed. When exhausted nature sinks under the violent disease, and the King of Terrors calls you to follow him, will the summons be welcome? Will it be cheerfully complied with? or submitted to reluctantly, through mere inability to disobey it? Convinced that there are two worlds, a good and a bad one, and entirely uncertain to which he will conduct you, you will "take a leap in the dark;" perhaps you may alight in Heaven, or perhaps you may miss it, and sink in bottomless perdition.

Wotton under Edge. W. W.

Heaven; and I bless our good God, our God for ever and ever, that he keeps you from the noisome pestilence of a corrupt world, and gives you to be loving and merciful. My dear friend, be assured, not even the deity of Christ is more necessary, as the foundation of saving faith in his name, than victory over the world as a proof of that faith: and victory over the world manifests itself in Christians who eat their daily bread in the sweat of their face, by not being surfeited with cares of the world, and by reposing themselves and their family in the hands of their God. Christians in trade and higher life, shew the reality of their saving faith by victory over the deceitfulness of riches, in being glad to distribute, willing to communicate, active in every good work, and by being able to say when they have got enough, not urged on by the love of money, which is insatiable, till they die *scandalously rich* (for it is a scandal in a Christian to die leaving treasures behind him, such as men love to leave whose portion is the world). What a melancholy tale is told at the death of many zealous professors when the world hear how much they were worth, and then compare their poor paltry acts of benevolence to the indigent members of Christ. I believe there is not a thing to be named which so strengthens the profane, so deludes serious professors, and so much brings contempt on the gospel. The joy, therefore, I felt was great in my heart on reading your letter, that you found the best way of counteracting the love of money was to give alms. Go on and increase, your soul shall be as a watered garden, and as a spring of water, whose waters fail not. Open your mouth wide, and the Lord will fill them. Yours in the Lord Jesus.

THE CHRISTIAN DOCTRINE OF JUSTIFICATION RECOMMENDED.

Sir, *Mr. Editor.*

The following Letters were written by the late Rev. Mr. Milner, and give so judicious an account of the doctrine of justification by faith, that though they have appeared before the public, yet as they are little known (the author's name not being affixed to them) and quite out of print, I am persuaded they will be highly acceptable to your readers. Yours, &c.

One great reason why many reap little or no benefit from the perusal of the sacred oracles seems to be, that they have no clear and consistent idea of their general plan and design. If a man looks on the Old Testament merely as containing the history of the Jews, and on the New, merely as describing some remarkable facts concerning Jesus Christ, though he view both of them as interspersed with many moral precepts, he will never

be able, while this is the case, to penetrate their real meaning, and to distinguish their real merit from the pretensions of fictitious revelations, or the dictates of human philosophy. It is the singular advantage of every revival of gospel truth, which the Lord is pleased to produce in different ages, that this chaos is always unravelled, and the true design of the whole is brought into view. The one great object of the Scriptures is understood, and its lesser and subordinate truths are taught to know each their due place and office, and to range themselves in just subserviency to the principal truth, which was meant, above all others, to engage our attention.

I need not acquaint those who have at all understood any thing of the spirit of that revival, which has happily taken place in our day, that the principal truth is, salvation by Jesus Christ. And as this supposes mankind to be in a fallen and condemned state, hence the doctrine of justification appears to be supremely necessary. As we are ever prone to corrupt, or to abuse, or to neglect this, it is the design of the following essay to recommend it to the special attention of all true Christians, but particularly of ministers of the gospel. To them indeed an invaluable treasure is committed; as stewards, they are required to be faithful in husbanding and improving it, and in transmitting it pure and sound to posterity. Even the excessive attention of the mind to lesser truths, as well as a spirit of lukewarm indifference and love to the world, may, through the wiles of Satan, wrest this treasure of the gospel out of their hands, devour the very vitals of their religion, and leave them neither root nor branch.

If I may judge of other mens' hearts by my own, the best and wisest ministers need to remind themselves perpetually of the plainest and most fundamental truths, that their practical influence may be preserved and increased; and this consideration supercedes the necessity of any apology to my brethren for the liberty I take of addressing them.

Certainly, the whole Scripture turns very much on the hinge of this doctrine. Scarcely is the account of the creation finished but the fall is described, which gave occasion to its introduction. "The seed of the woman shall bruise the serpent's head," is the Gospel in embryo. The father of the faithful is soon brought into view, as personally justified by faith; and we are taught to look to his seed as Him in whom all the nations of the earth should be blessed: and what is the whole Mosaic oeconomy but a continued typical prophecy of Christ? what do all sacrifices ultimately mean but redemption by Christ? and what is the whole spirit of prophecy but the testimony of Jesus*? And though for wise reasons, which it is not the business of this essay to illustrate, our Lord himself did not so fully and so constantly

* Rev. xix. 10.

exhibit the doctrine of justification in his personal ministry, as it was afterwards done by that of his apostles, yet every miracle that he wrought in which his healing power was displayed on the bodies of men, and in which faith as an instrument was required in the way of duty, though it be also the work of the Holy Ghost, is an obvious emblem of his true character, and teaches men to apply to him, ungodly as they are, and without strength, as their righteousness and entire salvation, by faith, and not by the works of the law. But there are very direct proofs of the same thing in the course of his personal ministry. Let the woman who was a sinner explain to us her sinful malady, her application to Jesus, and the spiritual relief she obtained †. The paralytic, to whom he said, "Son, be of good cheer, thy sins be forgiven thee ‡," will join with us, in pointing out the supreme glory of his character as the justifier of the ungodly; and the penitent thief on the cross will raise his voice as loud as any one, in any age, in attesting the same thing. It was necessary that the evidences of our Lord's mission should be largely and distinctly unfolded. The three first gospels perform this office very copiously; and the fourth, while it adds to this evidence, illustrates more largely the doctrine of justification throughout.

But after the descent of the Holy Ghost, this blessed doctrine was unfolded in all its glory. What are the sermons of the apostles recorded in the Acts, but so many declarations, that through Jesus Christ alone guilty men are to be justified from all their sins; and they are therefore pressed to believe in his name, that they may have eternal life; and are threatened with everlasting ruin if they do not. Then indeed the gospel shone in its meridian; a simple and child-like dependence of heart on the Lord Jesus Christ, wrought by the Spirit, was found to be the master-grace of Christianity, attended, as it always is and must be, with a deep sense of entire unworthiness, and was found in the hand of the same Spirit, of sufficient energy to produce an universal alteration of sentiment and character, and to turn men from the love of sin to the love of God and their neighbour.

In the epistles of St. Paul, particularly, the doctrine itself is accurately stated, pathetically enforced, and defended against all objections; its necessity and importance are divinely described; holiness of heart and life are spun, as it were, out of its bowels; and the glory of God in Christ, both illustrating his own character in blessing miserable mortals, and in recovering them to his own image and favour, is seen to be involved in this article of justification.

A deep and general apostacy is indeed distinctly foretold, both in the writings of St. Paul and St. John; but in what does it consist? Is it not in men's no longer holding the head ‖; losing their simple dependence on Jesus? They know not what

† Luke vii. latter end. ‡ Matt. ix. 2. ‖ Col. ii. 19.

Antichrist means, who describe him as consisting in any thing else. Persecution and a variety of superstitions form his less prominent features. His capital evil is, that he adulterates the doctrine before us.

This precious doctrine soon lost something of its lustre in the primitive church. It early became necessary, because of the abuses of the hypocrites, to state the evidences of real regeneration, and to distinguish between a dead and a living faith. How easy is it in doing this (yet it must be done) to let slip the doctrine of justification itself, and make what are only evidences become conditions of salvation! Happy were it for the Christian world, had no other method been used but the simple and nervous one of the Scriptures, and which seems to have been the peculiar business of St. James and St. John to illustrate. The former refers to good works, the latter to love, as the evidence of a converted state. They mean the same thing; only the former dwells on the external acts resulting from a gracious disposition; the latter on the disposition itself.

But philosophical refinements, and pharisaical superstitions, were gradually invented, and the proud nature of man was employed in perverting evangelical truth. The epistle of Clement is indeed one of the most precious monuments of ecclesiastical antiquity. There is in it one particularly strong and pointed testimony to the doctrine of justification; and though the writer's design leads him chiefly to insist on good practice, he never enervates any truth in his manner of recommending good works, nor clouds it with any thing of that systematic stiffness which, in latter times, has much hurt its simplicity and beauty. Cyprian, though evidently full of the love of Christ, seems not, however, to explain this doctrine with so much clearness as were to be wished. In a letter to Demetrius, indeed, an heathen persecutor, I observe, he speaks of it with so great strength as to provoke the zeal of one of his editors to soften and pervert his meaning. But though between the days of Cyprian and Augustine there were many precious believers; yet it is evident that self-righteous superstition was gradually prevailing; and the precious doctrine before us grew faint and obscure. A cloud of disputes involved the church; in which this all-important article was kept out of view. The controversies, for instance, concerning the time of observing Easter, and the re-baptizing of heretics, what had they to do with real Christianity? As much as the dispute between the emperor and the Dutch concerning the navigation of the Scheldt. Even the Arian controversy, which so long engaged the attention of the Christian world, was made too much a subject of nice and metaphysical speculation; nor did those who had truth on their side, seem to connect their views of the Trinity so much with the doctrine of justification as they might have done, and which, if they had done, they

had more effectually overturned the opposite opinions, than by all their subtle disquisitions.

In the fifth century a controversy, however, arose of extreme importance. Pelagius denied the natural depravity of man, and insisted on his inherent powers of rectitude. Then it was that God stirred up the spirit of Augustine to defend the Scripture-doctrine of original sin, and the sanctifying grace of God. I say, the sanctifying grace of God; for the controversy was not, "How shall a sinner be justified before God?" but, "How shall man become holy?" Augustine, with victorious energy of Scripture argument, demonstrated, that man was totally fallen; that even his seeming virtues are only so many splendid sins; and that it was the efficacious grace of God in Christ alone, which, by the Spirit's operation, could renew him throughout, and make him a new creature. Thus the doctrine of sanctification was clearly and ably explained by this great and good man; and in connection with this, the electing grace of God, and the justest views of the character both of God and man, and all the excellencies of Christ Jesus as our Mediator, were distinctly unfolded.

This may be called a blessed season of revival in the church. The attentive reader will see that the article of justification must be involved in Augustine's divinity; and doubtless it savingly flourished in his heart, and in the hearts of many of his followers: yet the doctrine itself, in its accurate nature, seems not to have been understood by this holy man. He perpetually understands St. Paul's term, to *justify*, of inherent righteousness, as if it meant what is commonly expressed by the term of *sanctification*; still he knew what faith in the Redeemer meant; and those parts of Scripture which speak of forgiveness of sins, he understands, he feels, he loves; but St. Paul's writings concerning justification he understands not sufficiently, because the precise idea of imputed righteousness entered not formally into his divinity.

I have given, if I mistake not, the outlines of Augustine's views in religion. Mosheim is pleased to represent him as a contradictory writer. I suspect he did not understand him. In truth, if his real sentiments be understood, he will appear, upon his own plan, to be one of the most consistent writers in the world: and if we make allowances for his mistake in the point so often mentioned, which yet he implicitly, though not explicitly, understands,—few writers, I think, in any age, may be read with more profit;—his confessions in particular: it is only to be regretted that they are so little known to scholars. The English readers may see a good account of them in Dr. Owen's Treatise on the Holy Spirit. But what a rare mystery must the article of justification be, which eluded the penetration of Augustine! Such, however, as he was, the little religion which, during the thick night of Popery, remained in the world, was preserved, through the medium of his writings, in monasteries,

and the libraries of devout persons, and in this clouded state the church continued about a thousand years.

For sometime, however, before Luther's vigorous attempts were made to recover the truth, the Waldenses, Wickliffe, the Hussites, the ancient Moravian church, recovered a large portion of evangelical truth. Many precious saints were doubtless among all these. But so far as I can judge from an ancient Waldensian catechism, even that excellent people had not a full knowledge of the doctrine of justification.

It was reserved to Luther fully and roundly to teach mankind, according to St. Paul, "That a man is justified by faith, and not by the deeds of the law." But this man had a plenitude of light into the subject; and none but those who know, like him, the plague of their own hearts, and the subtle efforts of a self-righteous nature and tempting devil, can conceive the divine glory and sweetness of this doctrine. This then is the jewel of the Reformation. To us ministers it is transmitted; on us it rests, as instruments, to hand it down to posterity. We know how soon it was in a manner lost again after so glorious a revival. Grotius on the continent, and Tillotson in our island, with their numerous followers, corrupted it with all their might. After the Restoration, men were no longer taught, in the church of England, to put their whole trust in Christ for salvation. Faith, it seems, was too weak an instrument; and the cross of Christ was not a sufficient engine of holiness. Reason and morality were taught to offer their services; and they did so to some purpose, till we were well nigh deluged with profaneness and immorality! In the mean time the clergy divided themselves between the Whigs and the Tories, and equally lost all savour of godliness in their fury of political parties. Blessed be God, for forty years last past, there has been a glorious revival of this master truth. The pride of refined reasoning and the love of the world, seem, from present symptoms, to be its chief internal opponents. Matter of serious advice, however, may be collected from this historical detail for the use of all ministers of the gospel. May I be permitted to exhibit it in a few reflections!

[*To be continued.*]

ANSWER TO A QUERY.

THAT there are seasons when a deviation from the appointed mode of worship in the New Testament*, is both equally justifiable and appropriate, is obvious from genuine experience and the sacred Scriptures. In support of this remark we allege the authority of the venerable Owen, whose praise is in all our churches.

* Eph. ii. 18.

The few remarks with which he concludes the ninth chapter of his ΧΡΙΣΤΟΛΟΓΙΑ are, we think, pertinent to our present subject, and will afford a luminous and satisfactory answer to your querist.

The circumstances under which he considers an exclusive address to our Lord justifiable and appropriate, are as follow:

1. Times of great distress in conscience, through temptations and desertions, are seasons which require application to Christ by especial invocation. Persons in such conditions, when their souls, as the Psalmist speaks, are "overwhelmed in them," are continually solicitous about compassion and deliverance. Some relief, some refreshment, they often find in pity and compassion, from those who either have been in the same condition themselves, or by Scripture-light, do know the terror of the Lord in these things. In such circumstances they greatly value every sincere endeavour for relief, either by counsel or prayer. In this condition, the Lord Christ in the gospel, is proposed as full of tender compassion as he who alone is able to relieve them. "In that he himself hath suffered being tempted, he is able to succour them that are tempted *." Hence, they are drawn, constrained, and encouraged to make applications to him by prayer, that he would deal with them according to his compassion and power. This is a season which renders the discharge of this duty necessary, and when distinct actings of faith on Christ become the great means of support and relief.

The temptation and distress of the apostle Paul are strikingly illustrative of this remark, "He had a thorn in the flesh, a messenger of Satan to buffet him †." Both expressions declare the deep sense he had of his temptation, and the perplexity with which it was accompanied. "For this cause he besought the Lord thrice that it might depart from him ‡:" he applied himself unto frequent and solemn prayer for its removal; and it was the Lord (that is, the Lord Jesus Christ) unto whom he made his application ‖."

2. Times of "gracious discoveries," either of the glory of Christ in himself or of his love to us, are seasons that call for this duty. The glory of Christ in his person and offices is always the same; so also is the revelation of it in the sacred volume: but our perceptions and apprehension of it experience considerable variations: sometimes a remarkable sense of it is attained under the dispensation of the word, in which Christ, on the one hand, is evidently set forth crucified before us; and on the other, he is gloriously exalted: sometimes it is so in prayer, in meditation, in contemplation on him. As an ability was given unto the bodily sight of Stephen, to see upon the opening of the heavens,

* Heb. ii. 13. 4. 15. 5. 6. † 2 Cor. xii. 7.

‡ On the whole of this passage see some excellent remarks in Letters addressed to the Rev. T. Belsham by J. P. Smith, Let. 6. ‖ See verse 9.

"the glory of God, and Jesus standing at his right hand *,"—so he opens the vail sometimes, and gives a clear affecting discovery of his glory unto the minds and souls of believers. In such seasons as these they are excited to especial invocation and praise †.

So it is also of the love of Christ. This, though always the same in itself, varies in the seasons of its manifestation, and measures of its enjoyments. Sometimes it is witnessed unto us, or shed abroad in our hearts by the Holy Ghost. Then it is accompanied with a constraining power, to oblige us to live unto him who died for us, and rose again ‡. And did we meditate more frequently on Christ and in his glory, these constraining visits of his love would be oftener repeated. When the Church in the Canticles has attained a sense of his love, she always abounds in invocation, admiration, and praise. Perfectly analogous to this is the conduct of the New Testament-church: "Unto him that loved us," &c. §. This, therefore, is another season that calls for this duty.

3. Times of persecution for his name's sake, and for the profession of the Gospel, are seasons which render this peculiar invocation of Christ both comely and necessary. In such circumstances two things will befal the minds of believers.

1. Their thoughts will be greatly exercised about him, and conversant with him. They cannot but continually think and meditate on him for whom they suffer. The invincible reasons they have to suffer for him, derived from his person, love, grace, and authority, from what he is in himself, what he hath done for them, and what account of all things is to be given unto him, do continually present themselves unto their minds. Wildernesses, prisons, and dungeons have been filled with thoughts of Christ and his love. Witness the case of Paul and Silas.

2. Such persons have deep and fixed apprehensions of the especial concern which the Lord Christ hath in them in their present condition: and also of his power to support them, or to work out their deliverance. They know and consider, that "in all their afflictions he is afflicted," that he suffers in all their sufferings, and is persecuted in all their persecutions. That in them all he is full of pity, love, and unspeakable compassion toward them; that his "grace is sufficient for them;" that his power shall be perfected in their weakness, to carry them through all their sufferings unto his and their own glory. In these circumstances it is impossible for them who are under the conduct of his Spirit, not to make especial applications continually unto him for those aids of grace, those pledges of love and mercy, those supplies of consolation and spiritual refreshment, which their condition calls for. Wherefore, in this state, the invoca-

* Acts vii. 55, 57. † John xii. 41. Acts vii. 56, 59. Rev. v. 9. 8—10.
‡ 2 Cor. v. 14, 15. § Rev. i. v, 6.

tion of Christ is the refuge and sheet-anchor of the souls of them who truly believe in him.

4. The time of death, whether natural or violent, for his sake, is a season which justifies, and renders an exclusive address to him highly appropriate. Thus Stephen recommended his departing soul into his hands with solemn prayer: "Lord Jesus," said he, "receive my spirit." To the same purpose have been the prayers of many of his faithful Martyrs in the flames, and under the sword. In the same manner doth the faith of innumerable holy souls work in the midst of their death-bed groans. And the more we have been in the exercise of faith on him in our lives, the more ready will it be in the approaches of death, to make its resort unto him in a peculiar manner.

This statement involves in it no difficulty with regard to our Lord's mediatorial office; and is in perfect unison with those Scriptures which require us to "honour the Son as we honour the Father." When we address our Lord exclusively, his divine nature becomes the formal object of our faith. But, in the discharge of his mediatorial office, through him, "our faith and hope is in God *."

Whilst these reflections serve to expose the inveterate malignity of human prejudice, the stubborn depravity of the human heart, and the spurious elevations of human intellect,—they will, we doubt not, produce in the mind of every real believer sentiments of ingenuous gratitude and devout adoration. And whilst the patrons of Error exult in the idea of having extricated themselves from the shackles of those gloomy systems, by which vulgar minds are enslaved,—he will "stand in the ways, to see and ask for the old paths, that he may walk therein and find rest to his soul." NUKTOS.

* 1 Pet. i. 21.

No. X.

THE CHRISTIAN PHILOSOPHER.

MOUNTAINS.

THOSE vast elevations of the earth which we call Mountains, may be considered as of two kinds; the former of which, from their magnitude and structure, appear to have existed from the earliest times, and were perhaps formed when the earth itself was created; and the latter have since been produced by the general deluge, or partial inundations of water, or the eruption of subterraneous fires. The first class may be called Primitive Mountains: they are usually pyramidical in shape, crowned with sharp and prominent rocks, their elevation sudden, and their ascent steep and difficult. In some places they appear like a

great wall 600 or 700 feet high; in others, enormous rocks hang upon the brow of the precipices, and threaten destruction to the traveller below. Their tops are perpetually covered with snow, and surrounded with floating clouds. The primitive mountains are connected in vast chains, which succeed one another for several hundred leagues. Each chain has collateral ramifications in various directions, which gradually diminish in their height in proportion to their distance from the principal chain, which usually runs from north to south: as the Cordillerus and the Pyrenees; or from east to west, as the Alps and mountains of Thibet. The highest mountains are generally found between or near the Tropics, and in the middle of the Temperate Zones. Mount Blanc is the loftiest mountain which has ever been measured in Europe, Africa, or Asia, and was found by M. de Saussure to be 2426 toises (or fathoms) above the Mediterranean-sea: St. Gothard, in Switzerland, is 1500 toises; St. Bernard 1274; Snowden, the loftiest in Wales, is only 1240 yards; the peak of Teneriffe is 1900 toises. But the mountains of South America exceed all others in height; Pinchincha being 2430 toises; Sangai 2680: Cagambeoreon, situated under the Line, 3000; Chimboraço (or Cimberaso) 3220 above the level of the sea. The last-mentioned mountain, which is in Peru, is probably the highest in the world. The extreme cold, which is experienced by those who have ascended them, near the top of lofty mountains, is a very curious phenomenon. A traveller over the Alps generally experiences, even in summer, the four seasons of the year; and even within the Tropics, it is found that at the height of 2434 toises the snow is perpetual; so that whilst the people who dwell at the feet of those mountains are scorched with the heat of a vertical sun, all the horrors of winter, as it is felt in the polar regions, reign at the top. The diminution of heat is supposed to be owing to the decrease in the density of the atmosphere, which always becomes less and less the more we are elevated above the surface of the earth.

Mountains of the second class are less lofty, more easy of access, and have fewer springs; nor are they found, like the primitive mountains, in chains of such vast extent. The most remarkable one of this kind is what is called the Needle Mountain, in Dauphiny. It is a vast hill, placed, as it were, bottom upwards, or set on its summit on the earth with its broad base elevated in the air: it is about 1000 paces in circumference at the bottom, and above 2000 at the top. On the centre of the plain, at the top, stands another very high hill. A few years since, some hardy persons ventured to climb it, and found at the top a number of Chamois, — animals not at all qualified for climbing. It is probable they had been bred there for many ages, though it is difficult to account for their first getting to the place. It has been rashly said, "That the mountains are examples of ruin and confusion, deformities on the face of nature, and are

not referrable to any design." Some judicious writers have abundantly shewn the folly and profaneness of this assertion *, and proved that these stupendous monuments of the Creator's power, are not useless loads upon the earth. The chains of primitive mountains, like so many belts in different directions, bind round the earth, and give to its parts a greater degree of solidity. By their position and elevation they contribute to produce that variety which prevails amongst the winds. The spaces which separate the tops of mountains, are so many basons which receive the vapours and clouds when condensed into rain by the coldness of those regions; and hence innumerable streams and rivers derive their supply of water. The mountains afford a retreat to many animals which frequent them; "the highest hills are refuges for the wild goats, and the rocks for the conies:" they also serve for the production of a variety of vegetables, which are nowhere else to be found: the most important medicinal herbs, and the most luxuriant species of most *genera* of plants, are natives of the mountains. So far from deforming the face of nature, they add to its beauty, by affording a pleasing variety of hills and vallies, and exhibiting from their tops the most delicious prospects. The sight of one of the primitive mountains, by its enormous bulk, "cloud-capt towers," thundering cascades, and frightful precipices, must naturally inspire the mind with awe and terror, and impress the heart with a sense of his greatness "who weigheth the mountains in scales, and the hills in a balance!" Vast as those bodies are, when compared with the most mighty works of man, Jehovah looketh on the mountains and they tremble; "He approacheth them, and they fall down at his presence."

Time is every hour committing gradual, but constant, depredations on those surprizing monuments of almighty power. The torrents are continually washing down their sides immense quantities of soil; so that the whole tract of country situated along the northern chain of the Pyrenees is covered with earth brought down from the mountains in this manner; at other times huge fragments, frequently larger than a house, loosened from the summit by frosts, or rains, or struck down by lightning, are seen tumbling down the steep with a noise louder than thunder. Time is, therefore, only wanting to reduce every mountain to a plain. The surface of the globe is thus in a state of perpetual change, and even its most solid parts are liable to decay. What an instructive lesson does this afford on the vanity of all our creature comforts, and how should it teach us to set our affections on the things which are above!

> "To things immortal, time can do no wrong,
> And that which never is to die, for ever must be young." COWLEY.

* See Derham's Physico Theology, book iii. chap. iv. and Ray on the Wisdom of God, 216—220.

The consolations of the gospel never fail, the love of Christ is a well-spring that ever flows. "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee†." T. P. B.

† Isa. liv. 10.

ON THE DEATH OF A CHRISTIAN.

"*The chamber where the good man meets his fate,*
Is privileged beyond the common walk
Of virtuous life, — quite on the verge of Heaven." YOUNG.

NEVER were these lines of the poet more strikingly illustrated than in the death of Joachim Curæus, a German physician, of eminent talents and singular piety, who was one of the burning and shining lights of the Reformation. The narrative of his last moments I extract from the Memoirs of the Rev. Peard Dickinson, — a book which no young minister should be without: —

"This excellent man died of a burning fever, in which he evidenced, as in life, the subjection of his soul to the divine will, attended with fervent breathings after Christ in the exercise of divine love. The state of his soul at this solemn season, will best appear from some of those divine and weighty sentences which he then uttered:—"Lord, I am oppressed, but it is enough for me that thy hand hath done it. My body now suffers because of sin, but my soul is raised and comforted with the assurance of eternal life. I will wrestle with Jacob till the brightness of thy sight shall appear. Come, Lord Jesus, and let all that love thee say Come; and as for him that loves thee not, let him be *Anathema Maranatha*. Thou knowest, who searchest the heart, that I love thee. With thee I shall be at the beginning of the New Year; and shall be satisfied with thy sight, and drink of the wine of that everlasting joy, which is in thy Father's house, where are many mansions, one of which is there reserved for me." He then cried, "My heart glows at the prospect of life eternal, the beginning of which I now actually feel within me. I have learned to know thee, and my aim hath been that others should know thee aright. Son of God, acknowledge me also, and take me to thine embraces! To come to thee, my soul with desire leaps for joy; and because it is yet withheld, I think the time long: I desire to be dissolved! O dissolve me, that I may be with thee! I am overwearied by continuing here! I groan for that dwelling above which thou hast revealed to me! As the traveller in a dark night looks for the sun, so do I earnestly look after the brightness of that light which is in the vision of the Father, Son, and Holy Ghost. I

shall see my Saviour in the flesh, who is exalted at the right hand of the Father, and there I shall bless him for all the blessings I have received from him. Thou wilt also set a guard over this body, even thy holy angels, to keep my dust and bones, which were, and shall be, even for ever, the dwelling-place of the Holy Ghost; for it is impossible that this flesh, which hath been quickened by a participation and communion of the Spirit, and thus ingrafted into the body of Christ, should ever be annihilated, or for ever continued in the state of death. But thou, who art the Fountain of Life, shalt require from the earth this thine own image; and by sending forth thy Spirit afresh, thou wilt again build it up as a glorious living body, that it may there become for ever a dwelling for thy Spirit to inhabit: there we shall follow the Lamb whithersoever he goeth, O glorious and divine Leader! and there we shall sing the new song, Let us rejoice! Hallelujah! O come let us go forth to meet our Redeemer! Our conversation is in Heaven; even in this life we must begin to know an eternal life, and follow in that order which Christ hath appointed. We shall be clothed upon and not found naked; and he who is the beloved Lamb of God, who taketh away the sins of the world, shall lead us to the fountain of living waters, and wipe all tears from our eyes. "What the eye hath not seen, nor the ear heard, nor hath entered into the hearts of men," is prepared for them that love God. This earthly life is but death; but that is life indeed which Christ hath begun in my soul. And now, "I live, yet not I, but Christ liveth in me; therefore, I will praise him." O blessed soul where Jesus hath his seat, who doth lead and bear well in all our motions and actions."

Those who were witnesses of his last moments, inform us, that these were but a small part of the ardent breathings of the soul of this blessed man, after the enjoyment of God in eternal life. Just before he expired, he was heard to say, "Now I die, and have gained admission; like old Simeon, I die testifying to the truth of the prophets and apostles; blessing the Lord that he hath made the light of the gospel, in his marvellous goodness, again to return after a season of such darkness." Having uttered these words, he shortly after sweetly fell asleep in Jesus.

On reading this account, my mind was naturally led to reflect on the infinite value of real experimental religion. Contrast the death of Hume and Voltaire, the Apostles of Infidelity, with the expiring moments of Joachim Curæus; and what an advantage has Christianity over Deism! O! who will any longer contemn the Scriptures! While the Infidel, filled with dread uncertainty, stands shivering on the brink of an awful eternity, the Christian is calm, nay he is not merely resigned, but sometimes even eager to depart; he has a good hope through grace, and this hope is worth millions of worlds. But there is a vain, fallacious hope, the hope of the hypocrite, that shall

perish: mere nominal Christianity is a broken reed: that religion will only stand the test of the dying hour which is the fruit of the Spirit; which commences in deep conviction of the dreadful nature of sin; and which proceeds in repentance, faith, and holiness. To die triumphantly, it is not enough that we possess grace; all Christians are not alike honoured to bear a dying testimony to the glory of Jesus. To die well is to die daily. A heart inflamed with love to Christ, which cannot rest but in communion with the Father, and fellowship with his Son, is surely the most fit to depart to be with Christ, and is the most likely to enjoy the light of his countenance, and the support of his arm in the dark valley of the shadow of death.

"O for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb."

Cowes. J. S.

A MINISTER'S WIFE'S PLAN OF VISITING.

Mr. Editor,

At a conversation which took place in a social circle, this question was started, "In what manner should a minister's wife conduct her plan of visiting?" As is usually the case with me, through diffidence in my own manners and opinions, I heard all that was offered, but said very little; nevertheless, my views of the subject were different from those which were generally adopted.

Conviction was not produced in my mind, that it is the indispensable duty of a minister's wife to visit in general the congregation of her husband: and, for the reasons which are subjoined, I dissent from such a sentiment:

1. If she be the mother of a rising family, she is almost constantly required at home, to care for the tender bodies and souls of her young children; and as ministers are not commonly in circumstances to keep a great number of servants, the mistress must herself take an active part, and must be a kind of principal wheel in moving the house-machine. Very frequent absence from home seems quite inconsistent with these obligations of a female; and would make me think that I did not obey the injunction given to young wives by Paul, "That they be discreet, chaste, *keepers at home*, that the word of God be not blasphemed."

2. The great end of a minister's visiting his people should be to improve them in spiritual things; and if his wife feel her incompetence to be an help-meet in this part of his work, she is warranted, if she choose it, to retreat from, rather than live in, company.

3. Though I make no pretensions to extraordinary penetration, yet I have discernment enough to perceive, that a minister's wife is frequently asked to visit, merely out of compliment to her husband.

4. Ministers' wives should certainly be examples to others. If they become general visitants, though in a few instances their good sense and piety will defend them from the common evils, yet they may be instrumental in injuring others by a pattern that is not so correctly copied as it ought to have been. I must wish to avoid being the occasion of bringing any under the reproof of the Apostle, "They learn to be idle, wandering from house to house; and not only idle, but tatlers also and busy bodies, speaking things which they ought not."

5. Though I am aware that, if she visit some persons and not others, she will be charged with partiality; yet I will confess that this partiality cannot be avoided. Possibly such levity and inconsistency have been observed in some members of the congregation, that while it is the duty of a minister to visit with all the mildness of pastoral reproof, it is equally that of his wife to retreat from their society. Among the female disciples of our Lord, a few seem to have been strongly attached to each other; and I can see no reason why similar friendship may not be prudently established at present.

Perhaps it will be suggested, that the authoress of the above does not feel the warm attractions of general company. To the person who affirms this, she would answer, "Thou hast rightly said." She would remind those who are extremely fond of it, that the snare is so much the more dangerous. But in selecting her associates, and in declining others, she is not conscious of being actuated by unscriptural partiality and sinful pride.

A MINISTER'S WIFE.

ANECDOTE.

I KNEW a man (says the Rev. J. Macgowan in his *Professor's Looking Glass*) who once received one of the most severe reproofs he ever met with from his own child, an infant of three years old:—Family prayer had been, by some means, neglected one morning, and the child was, as it were, out of his element. At length, he came to his father as he sat, and just as the family were going to dinner, the little reprover leaning on her father's knee, said, with a sigh, "Pa, you were used to go to prayer with us, but you did not to-day." 'No, my dear,' said the parent, 'I did not.' "But, pa, you ought: Why did you not?" In short, the father had not a word to reply, and the child's rebuke was as appropriate and effectual, as if it had been administered by the most able minister in the land; and, it may be added, had as permanent an influence.

Obituary.

MRS. SINGLETON.

Mrs. Singleton was favoured with a religious education, which had a great restraint upon her outward deportment. When arrived at years of maturity, she was, however, convinced that mere morality of conduct could not secure her eternal salvation: she then became more diligent in the means of grace; and under the ministry of the late Rev. W. Whitaker, of Leeds, she was brought to an experimental acquaintance with the truth as it is in Jesus. She was now much affected with a sense of the depravity of her nature; and was also favoured with clear discoveries of her personal interest in Christ. At this time she derived peculiar comfort from Isaiah liii. 5, "He was wounded for our transgressions," &c.; and was favoured with such a sense of divine love, that her "joy was unspeakable and full of glory."

The Lord was thus preparing her for the severe and tedious afflictions which continued to the end of her mortal pilgrimage. For twenty years she was afflicted with a violent asthmatic complaint, by which she was deprived, during a great part of that period, of the advantages of public worship. The disorder at length terminated in a confirmed dropsy, which confined her to the house fifteen months; eleven of which she sat in her chair night and day. Her patience and cheerfulness in this state were seen, that she did not murmur at the severest pains; her resignation was evident when her trials were the heaviest, and her looks, as well as her language, expressed that all-divine sentiment, "even so Father, for it seemeth good in thy sight."

The followers of Jesus of all denominations delighted in her company, and seldom was she found alone. In her conversation she ever kept in view the glory of her Redeemer, and being familiar with the sacred records, she had just and clear conceptions of those doctrines which were adorned by her pious life.

During the last stages of her disorder she was much troubled with drowsiness, and often said, "Had I salvation to seek now, I should be, of all women, the most miserable." Some symptomatic circumstances, which threatened mortification, occasioned her at times considerable uneasiness; which, however, soon subsided when she recollected this passage, "Though after my skin, worms destroy this body, yet in my flesh shall I see God." She would often repeat with great composure,

"Corruption, earth, and worms
Will but refine this flesh," &c.

Though the period of her dissolution was approaching with great rapidity, she did not appear to be harrassed with doubts or fears, and her faith being firmly fixed on the covenant of grace, she "rejoiced in hope of the glory of God." On the day which preceded her dissolution, a friend was speaking to her of her sufferings, when she exclaimed,

"What are all my sufferings here,
If, Lord, thou count me meet," &c.

Her last night was unusually restless; but in the morning she was calm and easy, and about noon she fell into a gentle sleep, in which she departed without a sigh or a groan, on January 5, 1805, in the 68th year of her age. She desired the Rev. E. Parsons, of whose church she was a member, to preach her funeral discourse from 2 Samuel xxiii. 5, "Although my house be not so with God, yet he hath made with me an everlasting covenant," &c. "Tell the people," said she to her pastor, "if you think me worthy to be mentioned, that this covenant was all my salvation, all my trust, and all my desire;" and she added, "say nothing in praise of me; let Christ alone be exalted."

MR. MATTHEW TEMPORLEY,

Mr. Matthew Temporley was born at Catton, in Allendale, Nor-

thumberland; and after his marriage, was settled at Stublock, within two miles of his native place; he was steward of that colliery, and viewer of the others belonging to Greenwich Hospital. In 1787 he was induced to hear the Rev. T. Robinson, late of Hexham; and the Lord blessed the word to his soul and Mrs. T's. After which he was zealous for the glory of Jesus; and though he lived seven miles from Hexham, he was a constant attendant and worthy member, till some shyness took place concerning a minister, after Mr. Robinson's leaving them. In this the enemy designed evil; but God overruled it for good. Mr. T. encouraged the ministers to preach at his house and in the neighbourhood; and when he could not have preaching he read sermons; which has been useful in advancing God's glory. When I have been preaching, I have often admired his humility and readiness to accommodate those who attended; and ever found him a discerning, yet humble hearer of the truth. He often stopped people on the road, and invited them to go with us. In the spring of 1804 he had a strong invitation to go to Clough Hill Colliery, Staffordshire; to which, after consultation, he consented, and went about midsummer. The parting was trying, for he was much oppressed with the idea, that the removal was not of God. His friends here, encouraged with the idea that it might be for God's glory, though some with himself had a presentiment, that his death was near. On his arrival he saw it necessary to begin the reading of sermons (viz. Burder's, Romaine's, and Erskine's) which service of love the Lord appeared to own; so that a woman, who had persecuted her husband for attending, gave evidence of a change, as do others of which Mrs. T. had information by letters; in which the writer says, There are some people happy in the love of God who were awakened under Mr. T's. reading, which is mentioned as a stimulus to others so situated to do the same. A house was built for him; but his mind was so exercised with the thought that he had left the place where he was useful to the widow, the fatherless, and those brought up with him, that he never looked on it with pleasure. He had only entered it two days before he was seized with a pleuritic fever, which he viewed as God's messenger to remove him to an eternal house. When he was told he would get better, he said he thought not; but if so, he hoped it would be for God's glory: he was resigned to the will of God. There was a turn of his disorder, and the doctor was very positive that he would get better; he said, "O doctor, it is like telling a weather-beaten mariner, when within sight of his port, he must put back to sea." Those who came to see him he exhorted to prepare for an eternal state, and not to put it off till they came to a death-bed, for he found the affliction so great, that, had not the work been begun before, he should have been afraid to die. When very weak, he prayed with great fervency with those who sat up with him: he lay two days speechless; and before his eyes were closed to open no more, he looked around and then died without a struggle on Sabbath, April 21, 1805, aged 46. When the news came to Allendale, it caused much grief; and on the second Sabbath in May, Mr. Robertson, of Hexham, preached a funeral sermon at Catton. Before Mr. T. left this neighbourhood he subscribed 4l. per annum, and got others to join, to make some compensation for the expences incurred by the minister's going nine miles from home twice a month, and sometimes oftener. His subscription died with him; and tho' the pecuniary supply is small, yet, from a desire to do good, the preaching is continued, and the people seem to have an increasing desire to know the truth.

Hexham. W. R.

RECENT DEATHS.

From a Philadelphia News-paper.

On Saturday, July 21st, 1806, died Dr. Elijah Perkins, of this city (formerly of New London, Connecticut) much esteemed when living, and much lamented in his death. His departure was extremely sudden and affecting: — He had, in the

course of the day, visited his patients as usual, and seen and conversed with many of his friends; and, towards the close of the evening, accompanied by Mrs. Perkins, he called on a brother physician, at whose house he remained till a few minutes after ten o'clock. Returning by the way of Third Street, to his residence in Spruce Street, he was seized with a fit of coughing, attended with laborious respiration; he desired to sit down; which he did on a settee, placed at the front door of one of the inhabitants, and requested those who were collecting around him, not to press too closely upon him, as he wished for air, and expressed a desire to be bled; which was immediately done by a person living within a few doors of the spot. By this time, however, he had reclined his head backward, and breathed his last. Several physicians were with him in a short time, and suitable means were tried; but only served to prove that medical skill was insufficient to produce a resuscitation. He was conveyed to his own habitation; and the following evening was interred in the New Independent Tabernacle, amidst a large concourse of sorrowing friends and serious spectators.

The funeral services were conducted by the Rev. Dr. Rogers; after which, a funeral oration was delivered by the Rev. J. Hey, minister of the place, who concluded.

It is remarkable, tho the Doctor had no previous indisposition which indicated to his friends the near approach of his dissolution, yet it appears, from several circumstances, that he had a strong presentiment of his speedy departure. Walking with his beloved partner, but now afflicted widow, in the fore part of the evening on which he died, and passing by a shop in which they perceived a coffin, he said, "Our friend is preparing a coffin for some person; and perhaps the next he makes may be for me;" which strikingly proved to be the case. — Reader, perhaps "the grave may be just ready for thee." Job xvii. 1.

Lately died at Enfield, after a few days illness, the Rev. *Abraham Laycla*, Minister of the Protestant Dissenting congregation at Baker Street. He had been educated for the ministry at Homerton, under the Rev. Mr. Fell and Dr. Fisher; and was ordained first pastor of a church of Christ at Ashwell, Herts, in 1797; where his exemplary conduct, his affectionate labours are well remembered. He removed to Baker Street, Enfield, Midsummer 1804; and closed his services on the 4th of March, 1806.

July 21. Died at Underbarrow, Kendal, Westmoreland, aged 65, the Rev. *Thomas Hervey*, nearly forty years minister of that place. His principles were evangelical, and his conduct was in perfect harmony with the doctrines which he preached. His last illness was short, but his deportment pious, resigned, and happy. He has left four daughters and three sons, the latter of whom are all clergymen. He was author of *Elementa Christiana*, a Treatise on the 39 Articles; of a Hebrew Grammar, yet in manuscript; a Treatise on Short-Hand; and some other pieces.

Aug. the 24th, died the Rev. Robt. Marshman, aged 71. He was forty-three years pastor of the Baptist church at Westbury-leigh, Wilts. Few ministers have been more active, more diligent and conscientious in the discharge of their duty, more sincerely beloved by their people, or more universally respected by their friends. His remains were interred Sept. 1. Twenty neighbouring ministers were present on the occasion. The corpse was carried to the grave by six members of the church; the pall was supported by six ministers, — all of whom had been called to the ministerial work by the same church. According to Mr. M.'s request, Mr. Rollins, of Trowbridge, preached the funeral discourse from Stephen's dying words; Mr. Porter, of Bath, delivered an appropriate oration, and interred the corpse. It is supposed that not less than 2000 persons were present.

Sept. 1. Died at Oxford, aged 53, Mr. T. Pasco, many years an eminent chymist and druggist in that city, and member of the Baptist church there.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons preached before the Missionary Society.

(Concluded from our last.)

THE subject of the third discourse relates, not to the direct object of the Society, but a collateral one: it is not the salvation of the Heathen but of the Jews. This objection Mr. Bogue anticipates, and proves that the Jews have superior claims upon us; and that it is "the duty of Christians to seek the salvation of the Jews." The text is Rom. x. 1. In prosecuting this subject, Mr. B. considers, 1st, The people for whom he pleads, — their antiquity, — their celebrity, — their fall, — and the promises of their restoration. 2dly, The obligations under which we lie to seek their salvation. Here he particularly considers "the claims of gratitude;" for salvation is of the Jews; — of compassion for their extreme sufferings, — of equity in giving back to the Jews the same gospel we received from them, — of retributive justice, on account of the injuries they have received from us; — of benevolence as it respects both the Jews and Heathens; the conversion of the latter being intimately connected with that of the former.

In the third place, Mr. B. points out the methods which should be employed for the salvation of the Jews; viz. The display of a Christian temper and conduct, an affectionate deportment to the Jews, prayer, preaching, and pecuniary aid. The venerable preacher then presses the subject on the consciences of his hearers in an affectionate address, from which we extract the following paragraph:

"I have now done with the subject, but bear with me while I ask, What effect has it produced on your mind? If any one should answer, "I am not convinced by what you have said of my obligation to care for the salvation of the Jews,"— I am sorry for it; weigh the subject again more maturely, and with prayer. If another should go away commending the sermon, and expressing the highest approbation of what has been said, but no farther effects are produced,—this does not answer the end of my coming: I have spoken in vain. But if others say, when they go home to their habitations, "I have been verily guilty in neglecting the salvation of the Jews; they are in a miserable condition, and I have not pitied them; I see that I ought to have cared for their souls; henceforth I will care for them; I will now go to a throne of grace, and implore the forgiveness of my past neglect through the blood of Jesus Christ, and a double portion of the grace of the Holy Spirit, to enable me to discharge this duty with fidelity and zeal for the time to come," — I shall greatly rejoice. Ye, brethren, have not heard in vain; to you I have not spoken in vain. The end I had in view is answered; and, I hope, the most pleasing effects will result from the services of this day."

The last sermon was preached at St. Lawrence's Church by Mr. Whittingham, of Everton; and is founded on Isa. xi. 10. After an appropriate introduction, in the first place, the preacher attempts to shew "the import of the prophetic declaration respecting Messiah being lifted up as an ensign." He observes, that this is the grand mean of inducing the people to repair to him; and of animating Christians in their spiritual warfare. — 2dly, He adverts to the glorious effects to be expected from the full accomplishment of this promise: and concludes with an application, in very animated language, to the object of the Missionary Society. We give the following extract:

"Christianity is a system of benevolence; and you cannot be under its saving influence, and, at the same time, be unconcerned about the eternal welfare of your fellow mortals: no; for while you love, thank, and adore the Giver of every good and perfect gift, you will reckon it amongst your greatest pleasures to testify your gratitude in opening the liberal hand for assisting in the execution of the designs, so benevolent, praiseworthy, and glorious, which the Missionary Society is anxious to accomplish. Will it not grieve you on reflection, if you suffer trivial considerations to deprive you of the pleasures of giving full scope on this occasion to generous benevolence? Are you rich? Give liberally of your abundance. Are you poor? Cast your two mites into the Lord's treasury. Let not the variety of objects, which make pecuniary demands upon you, but which you *might* very well forego,—nay, which you *ought* to relinquish, that you might have wherewith to give to him

that needeth, — I say, let not the ignoble objects of this world deprive you of that, which your duty to God and man requires you to devote to better purposes. Remember whose you are, and whom you ought to serve with your soul, body, spirit, and substance. You are the Lord's, and his claims upon you are just and reasonable. The fame of your liberality, in former years, has extended far and wide. Let it be seen, on the present occasion, that the sense of your immense obligations does not suffer you to relax in your contributions for promoting the good work of erecting the ensign of the gospel in Heathen nations."

Motives of delicacy have always prevented us from offering criticism on these annual discourses; and comparisons would be odious. We mention this, lest, to inattentive readers, the omission, in the present instance, should be attributed to false motives, as if we conceived the present discourses would not bear it. On the contrary, we are surprized, as well as gratified, to find the subject supported with so much spirit, variety, and ability from year to year.

The Rise, Fall, and Future Restoration of the Jews; *to which are added, Six Sermons, addressed to the Seed of Abraham. By several Evangelical Ministers; concluding with an elaborate Discourse by the late Dr. Hunter.* 8vo, *price* 7s.

WE are happy to know that the state of the Jews has, within a few years, engaged the concern of Christians. Every thing that has a tendency to strengthen and promote that concern, deserves our commendation and regard. In this point of view we most willingly announce to the public a volume which contains so much important matter relative to this once favoured, but now degraded people. It is divided into six chapters. The first presents us with a general history of the Jews; in the second we have a particular account of their state at the birth of Jesus Christ; the third is an interesting narrative of the sufferings and revolutions which they have met with in England; the fourth is a collection of facts and anecdotes relative to their present condition in France and Germany; the fifth is a statement of the sentiments and sects of modern Jews; and the sixth affords us the views of several eminent divines, respecting their future conversion to Christ, and restoration to their own land. To these interesting particulars are added Six Sermons, preached sometime since at Bury Street, to the Jews, by the Rev. Dr. Haweis, Mr. Love, Mr. Nicol, Mr. Greatheed, and Dr. Hunter. The names and abilities of these gentlemen are so well known, that we need not say any thing by way of commendation. On the whole, however, we may observe, that the publication before us is highly interesting; and, we trust, will be found useful to all who wish to be informed as to the condition of this unhappy people; and especially to those who feel a generous concern, and are desirous of making use of the means for their recovery.

The Publications of the Religious Tract Society, 2 *thick vol.* 12mo, *a new edition*, 8*s.*; 8vo, 12*s.*

WE are happy to see this neat and uniform edition of a series of Tracts, which are certainly well adapted for religious instruction on evangelical principles, and have been already made very useful. The present volumes comprize 77 tracts, which are 23 more than the former editions, and no way inferior to the others. To the first volume is prefixed the Account of the Rise and Progress of the Society, with interesting Extracts from its Correspondence. The Committee have since extended their Tracts as far as No. 87.

An Essay *toward a connected Elucidation of the Prophetical Part of the Apocalypse; compiled with the Help of some Original Communications. By* St. Morell, *L. Baddow*, 8vo, 3*s.*6*d.*

WE feel very backward to give an opinion of this delicate subject; but we cannot refrain from doing Mr. M. the justice to say, that he appears to have studied his subject with great attention, and that he has availed himself of the assistance of the ablest Commentators on this difficult and important part of Scripture. His scheme of all the visions at one view, and "Index of Geographical Extent," we consider as particularly curious and useful; and recommend the pamphlet as a useful guide to all who wish to study this mysterious book.

The Sermons and Practical Works of Dr. Is. Watts; *to which are prefixed, Memoirs of his Life and Writings, with a capital Portrait from an original painting*, 3 *thick vol.* 8vo, 1*l.* 12*s.*; *royal paper*, 2*l.*

We noticed the first volume of this edition of the Doctor's Works in our last year's volume, and gave our opinion decidedly in favour of a Selection, in preference to a republication of all the Doctor's writings.

This valuable selection contains the whole of his Sermons, formerly printed in three vols. his Evangelical Discourses, World to Come, Death and Heaven, Character of St. Paul, &c.; with Nine Sermons, of undoubted authenticity, which were not in any former edition of his Works. The whole of these Discourses we consider as highly valuable for the family and closet, and many of them for reading in religious societies, being remarkably rich in unction and Christian experience.

To the first volume are prefixed, Memoirs of the Author's Life and Writings, written on purpose; which, as they are sold separately, will be noticed in our next.

The Cottage Library *of Christian Knowledge*, 2 *vol.* 12*mo*, 2*s. sewed*; *bound*, 2*s.* 6*d.*

We have already announced this work, and given the outlines of the Plan in our Magazine for June, with the contents of the two first parts. We cannot enumerate all the (48) tracts of which these volumes are composed; but we have observed among them several Narratives, already favourites with the public; and some selected from the writings of Judge Rush, Sir Matthew Hale, Dr. Watts, Dr. Hawker, &c. The editor has made it a principal object to render them entertaining as well as instructive, by adding to the didactic pieces Anecdotes, by way of illustration. They are most of them embellished with Cuts, in the manner of the Cheap Repository; from which, however, they are to be distinguished, as well as from the Publications of the Religious Tract Society, before noticed.

LITERARY NOTICES.

In addition to the works already published of the ingenious Mr. Pirie, there are in the press, by the same Author, A Dissertation on Hebrew Roots,—Brief Heads of Sermons,—and Miscellaneous Poems.

An ingenious Allegorical Work by Dr. Jamieson, is nearly ready for publication.

The fair authoress of "Interesting Conversations," has employed her lively pen upon another volume of a similar nature.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

An Essay on the Character and Immoral and antichristian Tendency of the Stage. By John Styles. 3s. 6d. fine paper; extra bds. 5s.

Family Companion, containing Reflections for every Morning and Evening, with Prayers. 1s. 6d.

The Soldier's Remembrancer, a Volunteer Sermon. By W. Smellee. Crown 8vo, 6d.

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A Serious Call to the Christian World, to consider the Present State of the Jews. 1s.

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Reward Tickets, ditto, ditto, 2s. per gross.

RELIGIOUS INTELLIGENCE.

THE JEWS.

By particular request, we insert, from the Monthly Magazine, the following "Facts relative to the Present Condition of the Jews in France and Germany." We do not mean to make ourselves responsible for the correctness of the facts, or the justness of the remarks; they must be received with caution, as coming ultimately from the French themselves; yet we think them highly worthy the perusal of our readers, and especially of all who are engaged in benevolent designs toward the seed of Abraham.

For the last twenty years the state of the Jews has excited much attention in Germany and France; and by turns, Bigotry and Philanthropy have censured or justified them.

The nations of Europe, becoming daily more abased and corrupt, can have no right to reproach the Jews with immorality, and especially with usurious practices. A comparison between them would, in many respects, turn out to the advantage of the latter, who might say to the Christians as Jesus Christ did to the Pharisees, "Let him who is free from sin throw the first stone."

If the Jews be a degenerate race, their degeneracy is an effect produced by the crimes of our ancestors, whose descendants must be considered as their accomplices, as long as the Jews shall have to complain of civil and political rights being unjustly withheld from them. Since the time of Vespasian, their history presents nothing but scenes of sorrow. Fugitives, and proscribed in the various countries of the universe where they sought an asylum, they have seen all nations united to annihilate them; and notwithstanding this rancorous enmity, they exist among all nations. The Jews were a prey to innumerable calamities; and their whole existence was little else than a protracted agony, except in the dominions of the Pope.

No nation was ever so much attached to agriculture as the Jews in Palestine: it was only for a short period that they engaged in commerce, when Solomon sent his ships from Ezon-gaber to Ophir. Since their dispersion, no people were ever so averse from agriculture, because they were everywhere denied the privilege of acquiring and cultivating land, or exercising arts and trades. Commerce was therefore the only road left open to them, especially retail trade, which is within the reach of every one; and which, offering only small and precarious profits, produces a rapacious disposition. But the riches which the Jews acquired by commerce soon awakened the cupidity of their enemies, who plundered and banished, hanged or burnt them; and, to fill up the measure of their sufferings, even pretended to justify themselves by calumniating the victims of their crimes. The dread of tyranny suggested to the Jews the invention of bills of exchange and insurance; and they often eluded the violence and rapacity of their enemies by being enabled to transfer and transport their property in a letter or a pocket-book; and thus they and the Armenians became the brokers and bankers of the world.

The character of the Jews is the effect of their education; like that of the Negroes, the Pariars, the Gypsies, and, in a word, of all men.

Instead of requiring so much of men whom we have almost forced to become vicious, is there not, on the contrary, reason to be surprized that, among the Jews, we still meet with so many persons who, surmounting by their courage all the obstacles which persecution and public opinion oppose to them, have acquired virtues and learning? Freind assures us, in his History of Medicine, that in the middle ages they were at the head of that profession. Medicine has indeed at all times, and in every country, been cultivated among them; and at present they may boast of many eminent physicians. It is to the Jews of Toledo we are indebted for the Alphonsine Tables, drawn up in the thirteenth century, and the finest monument of astronomy during that age of darkness. If we consult the Dictionaries of Barteloci, Imbonati, Rossi, &c. we shall find a crowd of distinguished men among the Hebrews, whose names are transmitted with *eclat* to posterity: — Maimonides, Kimchi, Jarchi, Aben Ezra, Juda Levi, Elias the Levite, Abarbahel the republican, Zacutus, Orobio, Menasseh Ben Israel, Mendez, author of a tragedy entitled Athalia, Mendelsohn, Pinto, Marcou, Hers, Bloch, Vezelize, &c.

Virtues and talents generally follow in the train of Liberty; and this is the reason why the Jewish communities in Holland have produced so many enlightened men; even now we find many such among them, such as Cappadoce, a physician; D'Acosta, who was president of the Batavian Legislative Assembly; Asser, and several others, of Amsterdam, who are eminent lawyers; De Solla and Bel-Infante at the

Hague, &c. Like the Catholics, they have acquired in Holland political rights; but both Catholics and Jews complain that the intolerance of the lately dominant religion actually deprives them of that which the law has granted them.

During the last fifteen years, France has communicated to the 100,000 Jews dispersed in her departments every civil right! Among them there are many men of cultivated minds, such as Rodriguez, Furtado, Eli Levi; Bing, lately dead, and universally regretted; Lipman Moses, known as the author of Hebrew and German poems; Berr Isaac Beer, who, at the commencement of the Constituent Assembly, victoriously refuted the paralogisms advanced by Lafare, bishop of Nancy, against the admission of Jews to civil rights; Michael Berr, an advocate, and member of several learned societies; Zalkind Howitz, author of some esteemed works; as for instance, "On the Resignation of the Jews:" Terkem and Anschel, the former professor of the higher branches of mathematics, the latter of physics and chemistry, at the Lyceum of Mentz, &c. &c.

No Jew has ever had a seat in any of the French National Assemblies, into which Catholics, Lutherans, Calvinists, Negroes, and Mulattoes were admitted; but several have filled with honour the offices of judges, administrators, and municipal officers. In the department of Mont Tonnere, one of them is mayor of his commune, of which he has put the financial affairs in very good order, and is esteemed an excellent farmer.

Mr. David Zinstheimer, a Rabbin of Alsace, has displayed much learning and eloquence in a letter which he addressed, two years ago, to such as professed the Jewish religion; preaching charity towards all men, and the duties they owe to their country. The influence which he derives from his sacerdotal character enables him to second the views of the government, which wishes to turn the attention of the Jews to agriculture, and the exercise of the liberal and mechanic arts. The praiseworthy conduct of this Rabbin forms a striking contrast to that of many of his brethren, whose folly and ignorance might lead us to suppose that they do not belong to the present age. To be versed in the Talmud is by them considered as the maximum of learning. They contract and debase the minds of their followers by the fooleries with which their memory is charged, and by a multitude of puerile observances, some of which are not the most decent, imposed upon the women in particular. Fearful of losing their power, they sound the alarm as soon as any of their flock evince a desire to cultivate their understandings. From the same motive, in the German provinces lately annexed to France, they oppose the establishment of separate schools for the Jews, or sending of their children to those of the Christians.

In the past centuries of our era, especially from 450 to 550, difference of religion did not hinder the Jews and Christians from intermarrying; but such unions are very rare in our times; and not above four or five are known to have taken place in France since the Revolution.

The Jews have less dislike to the military profession than to agriculture. A considerable number of them serve in the French armies; several of them are officers; and two have risen to the rank of chiefs of battalions.

Formerly the Portuguese and German Jews detested the Caraites, and mutually hated each other. In the last century a Prussian Jewess, having married a Portuguese physician, her relations put on mourning, as if she had been dead. A Caraite having come to Frankfort, would have been murdered there, if Ludolph had not saved him from the fury of the synagogue. A Rabbin had previously given it as his decided opinion, that if a Caraite and a Christian were drowning at the same instant, the Rabbinical Jew ought to make a bridge of the body of the Caraite for the purpose of saving the Christian.

Their ideas, however, have undergone a considerable change in that respect. It is not a hundred years since fifty Jewish families of Amsterdam having expressed a wish to declare themselves Caraites, the government prevented them. Lately, at Paris, a religious festival united under the roof of one Synagogue the Portuguese and German Jews. This, however, is supposed to have resulted less from a conformity of doctrine than from an indifference, which is partly the fruit of their education. In their childhood they heard their teachers not only approve, but even prefer, the Talmud to the Bible; for the Rabbins compare the latter to water, and the Talmud to wine. In their riper years, revolting against the reveries of the Mishna, they have not been able to separate the absurd tales from the truths which enlightened reason reveres.

For some years past, a spirit of reform has manifested itself among the Jews of Leghorn; who in 1796 made some alterations in their religious rites;

among those settled at Amsterdam, four or five hundred of whom have established a separate synagogue: among those of Berlin, the greater part of whom no longer attend their synagogue, and some of whom, ten years ago, addressed a celebrated Letter to the Protestant pastor Tellier. They offered to join the Protestant church, without believing its doctrines; for they reduced their symbol to four or five insignificant and abstract propositions, which do not indicate any symptom of Christianity.

The progress of mental improvement among the Jews is, however, most observable in Germany; where several men of learning are earnestly endeavouring to improve the mode of education. The Jews have had a share in this moral revolution. Mendelsohn, a creative genius, raised himself to a high rank among philosophers: and his renown was the electric spark which kindled the genius of the Hebrews. Mendelsohn had for contemporaries or successors men of distinguished reputation, some of them now no more, such as Bloch, Herz, Maimon, Hartevig, Vezelize, &c.; others still living, such as Friedlander, uncle and nephew, Wolfsshon, Frænkel, Schottländer, &c.; but in particular Bendavid, president of the Society of Friends of Humanity at Berlin, and author of several profound works, who has endeavoured to apply Algebra to the theory of taste in the arts. Several times the Berlin Academy of Sciences had expressed a wish that Mendelsohn might be appointed one of their associates; but Frederic, who has been called the Great, refused his assent, because he would not have in the list of members the name of a Jew, joined to that of Catherine II. of Russia! This trait of little-mindedness will probably not be copied, if the Academy should now present to the Prussian Government, as a candidate, Bendavid, to whom it has already decreed several prizes.

The Prussian Jews had, during the last six years, published a Journal in Hebrew, in which they attacked, with argument and ridicule, the reveries of the Talmud. This periodical work is to be revived at Dessau under a new form, and the title of *The Sulamite*; or a Journal for the Diffusion of Knowledge among the Jews, by M.M. Frænkel, Wolf, and Rundel.

The Jews have been reproached for undervaluing the female sex. In the daily prayers of the men is the following passage:—"Blessed be the Creator of Heaven and Earth for not having made me a woman;"—whilst the woman was taught to say with humility, "Blessed be thy name for having made me as I am."—They begin to repair this injury, especially at Berlin and at Hamburgh, where there are many Jewesses whose education has been conducted with the greatest care, and who are distinguished by a union of virtue and learning. In Michael Berr's "Appeal to the Justice of Nations," there are some curious notes relative to this subject.

Some enlightened Jews do not approve of having schools exclusively appropriated to the children of their nation. It would undoubtedly be a powerful mean towards effecting a complete political union, if they all frequented the schools and universities of the Christians; but the prejudices of the latter, by rejecting them, or at least attaching a kind of stigma to Judaism, induced them to establish separate schools in different towns and cities of Germany—at Nuremberg, Furth, Breslau, Koningsberg, &c. They have likewise such schools at Berlin, Frankfort-on-the-Mayne, Dessau, Seezen, in particular for the education of poor children. They are almost all supported by voluntary contributions. The regulations of these schools, and several elementary works, expressly written for their use, have been printed. At Frankfort-on-the-Mayne, M. Giesenheimer, uniting music with poetry, has printed for the scholars a collection of pieces every way calculated to inspire virtuous sentiments.

In 1795 a society of Jews, for the most part young men, founded at Dessau a separate school for the children of their nation. They had to contend against a multitude of obstacles; but the protection of the government, which approved of the statutes of that school, the success attending their mode of instruction, and the public and solemn examinations, caused the establishment to prosper. The founders addressed themselves to the benevolence of persons in easy circumstances, and received abundant succours; by means of which they were enabled to enlarge their plan. They have accordingly increased the number of the masters; and they are now preparing a fit place for the library. The pupils, whose number amounts to about one hundred, are under the direction of Mr. Frankel; and a better choice could not well have been made. He is assisted by professors worthy of him; among others, by the modest Tillich. In this

school they follow the method of Pestalozzi, M. Olivier, formerly a colleague of Basedow, and who has given us a learned analysis of the system of languages, and of the manner of teaching them.

At Seezen, a town situate between Brunswick and Gottingen, a college was founded in 1801, for the children of the Jews, by M. Jacobsohn, who fills a high office in the service of the Duke of Brunswick, and enjoys the esteem of all ranks. He confided the direction of it to a man of learning and zeal, M. Scottlander, counsellor to the Landgrave of Hesse-Darmstadt, who is engaged in writing a history of his nation. There are ten professors, although the number of students does not yet amount to more than fifty; but it daily increases. The arrangement of the building, and the administration of the establishment, may serve as models. There, as well as at Dessau, the children are distinguished by neatness and cleanliness, by good order, and an air of health and content. The poor are admitted gratis, and the others pay in proportion to their ability. They are taught the German, French, Hebrew, and Latin languages, geography, history, declamation, natural history, mathematics, technology, &c.—At Seezen they add to the above the Greek language and music; and it is intended soon to establish a school of industry. Each student has a small plot of ground allotted to him, which he cultivates with his own hands; and it is part of the plan of this school to wean them from commerce, the spirit of which is so deeply rooted among the Jews.

They communicate to the pupils here the elements of such knowledge as is necessary for every station in life, and the acquisition of which prepares the way for the developement of the greatest talents, if they happen to be endowed therewith. I have admired the facility with which conversation was carried on between the professors and some of the pupils, though very young, in the French and Latin languages, and on various objects of instruction. I have seen them, during their recreation, solve very complicated arithmetical problems, and make mathematical demonstrations. Those details sufficiently evince the capacity and diligence of the pupils, who are all Jews, and of the professors, some of whom are Jews and some Christians, and who live most amicably together. With respect to such of the pupils as, from the inferiority of their talents, are rendered unfit for the pursuits of literature and the sciences, the Duke of Brunswick has lately taken some wise measures to facilitate to them the learning, and to ensure to them the free exercise of arts and handicrafts.

On the front of the new synagogue for the College of Seezen it is proposed to have two hands joined together with an inscription, the object of which is to remind Christians and Jews that they worship the same God.

Besides the ascetical books with which they are provided, M. Schottländer has compiled for the use of the students, a Collection of Poems and Moral Precepts, taken from various authors. The Talmud, among other works, has been put under contribution for this purpose. M. Schottländer has inserted in his book Maimonides's Thirteen Fundamental Laws of the Jewish Faith; a short and well-written History of the Hebrew Language; the second canto of the Moysiade, an epic poem by Hartwig Vezelize, a Rabbin, lately deceased at Hamburg; and other instructive and interesting pieces.

In Germany the most happy effects are expected to result from these schools of the Jews. They are unwearied in their endeavour to merit admission to a full participation of all civil rights. This has been granted them already in France. But on the other side of the Rhine they have not been able to obtain the object of their wishes, notwithstanding the efforts of the learned and respectable M. Dohm.

There seems to be, however, a gradual approximation towards a better order of things. Already, through the zeal of Messrs. Jacobsohn and Breitenbach, twenty-six German princes have repaired an outrage done to humanity, by abolishing that infamous toll which put the Jews upon a level with cloven-footed animals.

In a German state on the right bank of the Rhine, the government had been hesitating about the suppression of this toll, and even pretended to subject to it the Jews dwelling on the left side. But this determination was soon changed, when they were informed of the spirited conduct of M. Jambon St. André, the prefect of Mont Tonnere, who proposed, by way of reprisal, that the subjects of the German Prince (the Jews only excepted) should be obliged to pay the same toll when they entered France.

Will it be believed, that in the 19th century there exists a republic where public opinion has so stigmatized the Jews, that they dare not,

under pain of being insulted, enter the wide alleys which serve as a promenade to the Christians?—and yet Frankfort-on-the-Mayne is known to possess citizens estimable in every respect, and who, no doubt, will raise their voice for the purpose of putting an end to this injustice, less dishonourable to those who suffer it, than to those who tolerate it. Will it be believed, that at Berlin, when a Jew has several sons, he cannot marry more than one of them? For the marriage of the second he must have permission from government: the obtaining of which, always attended with expence, becomes progressively more difficult, if the application be about a third or a fourth. Formerly the bridegroom was obliged to purchase a certain quantity of faulty porcelain-ware at the royal manufactory. But let us hope that the epoch approaches when all the separate Jewish communities will be abolished; when civil toleration, expiating the crimes of preceding generations, will call mankind, without distinction, to fulfil all the duties and enjoy all the rights of citizens.

AMERICA.

Revival of Religion in Little Compton.

Sir, *Cambridge, May* 16, 1806.

KNOWING that you feel deeply interested in the cause of our Redeemer, and that any information respecting the prosperity of Zion must afford you the highest satisfaction, I cannot but transmit to you a short account of a revival in Rhode Island, which I received a few days ago in a letter from Newport, dated April 22, 1806.

"In Little Compton, Tiverton, Westport, and Fall River towns, in the south-eastern part of this state, the Lord is, in a most remarkable manner, displaying his power and grace; especially in Little Compton, where Mr. Shepherd is minister. There the attention has been much greater than in the other places. There the Lord appears to display his power and goodness in a most wonderful manner. Aged sinners, on the verge of the grave, and who have appeared, as to religion, like trees twice dead, and plucked up by the roots, now flourish in the courts of our God. Children ten, fourteen, and even eight years of age, cry "Hosanna to the Son of David!" Opposers to the doctrines of distinguishing, electing, and uncontrollable grace, now rejoice in these doctrines, as their only hope. The enemies of all religion are silent as to opposition; and some are constrained to say, "Verily, this is the finger of God!" Almost every family contains a new-born soul; and some two, three, and four. Not less than one hundred appear to "have tasted and seen that the Lord is gracious," since the reformation commenced; and almost all the rest are inquiring, "What must we do to be saved?" Their meetings, which are almost daily, are thronged; and every countenance is solemn as the grave. The first Sabbath in April more than forty were admitted into the church. The work appears to increase. It is regular, still, and evidently genuine."

Rev. Sir, *To the Editor.*

HAVING the honour to be in the management of the *Patriotic Fund*, I have an opportunity of seeing many letters from the wounded, and from the relatives of the slain in battle, which give birth to serious reflections on Death, and the many miseries of war. These, whilst they quicken sympathy, and promote tenderness towards suffering Humanity, urge to fresh exertions to fulfil the noble purposes which the contributors to that nationally honourable institution contemplated, when they liberally poured of their property into its treasury. Could I be permitted to make public the widow's gratitude,—the orphan's thanks, — the surviving aged parents' blessings, the contributors would deem themselves amply repaid: — the expressions would provoke to more lively thankfulness to Him who, by the teachings of his holy word and the blessings of the Holy Spirit, has distinguished Britain with greater light than is found in all the world beside. This, however, is not permitted; but I cannot refrain from giving to your valuable Magazine extracts from two letters, from common seamen, which this day reached me; and whose contents are remarkable; coming from on board a man of war. I shall, for obvious reasons, suppress names, — the knowledge of which would be of little use; but the letters shall be given *verbatim et literatim*; and from the publication, I hope at least the following good will arise: — 1st, To incite maternal solicitude to renewed industry, in the inculcation of pious

principles, on even infant minds; — 2dly, To strengthen parental hope under the present gloomy appearances, with respect to their offspring; — 3dly, To encourage to perseverance those who are concerned to distribute Bibles and good books throughout our fleets and armies; — and, 4thly, To promote ardent prayer for the invaluable blessing of an honourable and permanent peace, congenial with the spirit of Christianity, and favourable to its wider spread. I am,

with sincere respect, Mr. Editor,
yours in Christian affection,
M.

" *On board his Majesty's Ship Spencer, Sept.* 22, 1805, *off Cadiz.*

" Dear Mother,

" I received your kind letter yesterday; and am very happy to find that you enjoy good health, as this leaves me at present (thanks be to God for it). I am glad to hear of my brother's welfare; and hope that he will follow good counsel, and look upon it better than all the vanities of this world, which is nothing than mere emptiness. I hope you will not be any ways uncomfortable upon the account of me, for the rash step I have taken, but rather rejoice; for I have reason to believe it is all for the best. I thank you most kindly for the good advice you was so good to send me, concerning my spiritual welfare, which gives me a great happiness, that I can assure you, your pious advice shall not be thrown away; but will, with the grace of God, be my only study; for I experience his goodness every day. Although it looks dark at times, yet I know that the Lord will not forsake me in the time of trouble, for he is my only strength against all the surrounding dangers that is continually awaiting for me! I see people that are well and hardy in the morning, fallen down before evening, and have died the same instant. What a shocking affair must it not be for a man that does not know what time he shall be called to answer for himself before Almighty God, who sees every thing we do, whether it be good or evil! But I hope that the Lord will make me continue in the same mind that I am at present, for then I am certain nothing shall prevent me from praying daily and hourly to Him that is able to save me, and comfort my dear mother. I hope we shall soon, through the blessing of God, have the happiness of seeing one another at home, where I hope to enjoy the society of my dear mother and family; where it certainly must be a heaven to the place I am in at present. But if it should happen otherwise, that we should not meet again in this world, I am sure, with the help of God, we will meet in the next, where neither sea, nor any other obstacle, shall deprive us of that blessing. It is with great satisfaction to me, that I can have the happiness to acquaint you, that I have got one or two companions travelling with their faces towards Zion. B. desires to be remembered to you. Give my best respects to uncle, aunt, brothers, and sisters, likewise to all enquiring friends; and that God will be with and protect them, is the sincere wish of your affectionate son,

D—— F——."

The following is directed to the same:

" *His Majesty's Ship Alexander, Hamoaze, May* 11, 1806.

" Dear Friend,

" I TAKE this opportunity of sending these few lines to inform you of the unwelcome news of the death of your son, which happened on the 6th of February, in an action with the French fleet off the island of St. Domingo; but hope you will not make yourself uneasy concerning it, as the change is for the better. The three years I have had the pleasure to be acquainted with him, I can safely say I never heard him make use of a single oath, nor of any indecent expression whatever: he was remarked throughout the whole ship's company for his soberness, cleanliness, and good conduct; and his death, which was in the defence of his country, was very quick, — he felt no pain; — his heavenly Father called him home; and he was well prepared to meet his God. Since I became acquainted with him, we have constantly eat and drank together; and his loss I most sincerely regret as well as the rest of our messmates who fell; but since the change is for the better, we have reason to rejoice, in the room of sorrow; so let me entreat you not to make yourself uneasy concerning him, as we are taught the Almighty takes them first whom he loves best. If you will send an answer to this, every thing that lies in my power, and every information, I will give you: till then, I remain your sincere friend till death,

C—— B——."

MISSIONARY COLLECTIONS, &c.	L.	s.	d.
Rev. John Saltren and Congregation, Bridport	—	57	19	0
Donation of Mrs. Lee, by R. H.	—	10	0	0
Rev. W. Miller and Congregation, High Wycombe	—	43	10	0
Rev. Isaac Sloper and Congregation, Beccles	—	13	10	0
Collected by the Rev. Mr. Frey:				
Bedford Old Meeting, Rev. S Hillyard	—	52	6	3
Ditto, New Meeting, Rev. W. Anthony, on Friday evening		18	0	3
St. Neots, Rev. Mr. Morell —	—	15	0	6
Potton Burn —	—	7	19	0
Friends at Turvey —	—	3	9	6
Friends at Biggleswade —	—	2	11	6
A Friend at ditto for the Jews —	—	3	3	0

HOME INTELLIGENCE.

Gratis Sabbath-School Society, Edinburgh.

This Society has been established about eight years, and have now thirty-six schools under their care: the children who attend are about 1400. Of these schools about two-thirds are in the city and suburbs, and the rest in the country round about Edinburgh. The immense population of the city and its neighbourhood, together with the ignorance and wickedness which so generally prevail, make the Society anxious to increase the number of their schools, if their funds would admit of it. Some have died rejoicing in the hope of future glory, and giving the most convincing proofs of real conversion to God. Lately a remarkable instance of this occurred; and they have since learned that the conversation of an infant on her death-bed, though only eleven years of age, has been blessed for the awakening and conversion of her father. Of many others the Society entertain very pleasing hopes, from their regular attendance, and the progress they have made in the knowledge of the Scriptures.

An Account of the Sixty-third General Conference of the People called Methodists, late in Connection with the Rev. John Wesley, deceased, held in Leeds, from July 28, to August 9, 1805.

(*Taken from the Methodist Magazine.*)

"We are happy in having it in our power to inform our readers, that all our affairs, temporal and spiritual, at this Conference, were transacted with the utmost peace and harmony; and that the accounts received from different parts of the United Kingdom, as well as from the West India islands, and from America, afford ample proof of the great prosperity of the work of God in general among us. In Great Britain the numbers in society have received an increase of more than eight thousand souls last year; and fifty new chapels are erecting, or appointed to be erected. Some of the manufacturing districts have been peculiarly favoured; and a multitude have been converted to the Lord. In one large village, in the west of Yorkshire, in particular, almost the whole of the inhabitants have been brought under good impressions. In North and in South Wales the work continues to revive and prosper, and it has been conducted with a degree of order which affords us the greatest consolation.

"In many parts of Ireland also, much good has been done through the preaching of the word. A spirit of hearing has been excited in the minds of people of almost all descriptions, insomuch that no inconveniences of time or situation could prevent hundreds, in various places, from assembling in the streets to hear the gospel of Christ. These encouraging openings, we have reason to believe, will be followed up by the brethren, and will, we doubt not, be productive of the greatest benefit to mankind.

"Our great doctrines were again taken into serious consideration; and, for their security, three of the brethren were appointed to draw up a *Digest* or *Form*, expressive of them, confirmed by a sufficient number of texts of

Scripture, properly selected; a copy of which Form or Digest, is ordered to be sent to the chairman of each district before next May.

"We are happy to observe, likewise, that a Plan for the Improvement of the Young Preachers was laid before the Conference, the heads of which were ordered to be printed, and a copy thereof sent to every preacher, that the brethren may have the opportunity of considering it maturely at their next district-meeting, and may report their collective judgment concerning it at the ensuing Conference.

"Amongst various matters of discipline, Regulations were made respecting the Union of the Brethren who labour together in the same circuit; — respecting the Lord's Supper; — and concerning the mode of conducting the Sunday service in our chapels, it is determined, That the Holy Scriptures shall be constantly and statedly read in public, wherever we have preaching in the forenoon of the Lord's Day. Our fixed rule is, that, "Wherever divine service is performed by us in England, on the Lord's Day, in church hours, the officiating preacher shall read either the service of the established church, our venerable father, Mr. Wesley's Abridgement of it, or, at least, the lessons appointed by the Calendar. See the Minutes of 1795. Respecting extravagant and costly dress; and buying or selling uncustomed goods, it was agreed to enforce the former regulations.

"There were present at this Conference about 240 itinerant preachers, and an amazing concourse of people; probably on some days, especially Sunday, August 3, not fewer than from 15 to 20,000. The effects of this day's solemnities, we doubt not, will be found after many days. Tuesday, August 5, in the evening, was appointed by the Conference for the admission, and solemn dedication to God, of the candidates for the ministry. They had been examined in private by the President, and in full conference. A crowded audience was present in the chapel. The young men were in the front seat of the gallery. They were called, in succession, to give an account of their experience, and the ground on which they exercised the office of the Christian Ministry. The examination concluded with appropriate addresses delivered by the President and Mr. T. Taylor; when the young men were commended to God by solemn prayer.

"Thirty-two preachers have been admitted into full connection this Conference, having been four years on trial.

"There remain still on trial ninety-four, having not yet completed their four years. Admitted on trial forty-five.

"The following preachers have died this year: — Jonathan Coussins, John Crook, Thomas Mill, John Pawson, Peter Mill, Edward Jackson, Joseph Hallam, Thomas Rutherford, John Baxter, and John Hawkshaw."

June 4 and 5. The Annual Association of Independent Ministers was held at Mr. T. Phillips's, Cilcennin, in the County of Cardigan. Thirty-three Ministers, besides probationers, attended; and sermons were preached by Messrs. Wal. Lewis, Evan. Davies, David Williams (Bailihafog) John Roberts, B. Jones, Mor. Lewis, Hugh Pugh, D. Williams (Llanwrtyd) T. Lewis, and J. Davies. Various other Ministers engaged in prayer. Their next Meeting was agreed to be held at Brynberian, Pembrokeshire, as usual, on the Second Wednesday and Thursday after Whitsuntide, 1807.

June 18th. The Rev. John Harris, from Hoxton Academy, was ordained at Peterborough. Mr. Pickering, of Brigstock, began with reading and prayer; Mr. Knight, of Yelvertoft, delivered the introductory discourse; Mr. Whitehead, of Creaton, gave the charge; Mr. Wood, of Rowel, offered the ordination prayer; Mr. Griffiths, of Long Buckby, preached to the people; Mr. Pickering preached in the evening. This Chapel, after being shut up about seven years, was re opened in the year 1802, and supplied from Hoxton.

July 2. A new erected Chapel was opened at Barton upon Humber, Lincolnshire. In the morning Mr. Clark, of Brigg, preached from Haggai ii. 9.; Mr. Richards, of Hull, and Mr. Hobson, of Driffield, engaged in prayer. In the afternoon, Mr. Lyons, of Hull, preached from Rom. i. 16.; Mr. Smelle, of Grimsby, and Mr. Wade, of Hull, prayed. In the evening Mr. Richards preached from 2 Chron. xiii. 13.; Mr. Clark, and Mr. Collins prayed, and concluded the services. About a twelvemonth since, the Lord, by a peculiar providence, removed Mr. Collins from Hull to Barton, who licenced his house, and preached the

gospel at first to a very few; but hearers continually encreased, so that his house, though large, could not nearly contain them; which gave rise to the said building.

July 23. Rev. Richard Hartley, from Hoxton Academy, was ordained at Lutterworth. Mr. Gawthorn, of Derby, began with reading and prayer; Mr. Burder, of London, delivered the introductory discourse, &c.; Mr. Whitehead, of Creaton, offered the ordination prayer; Mr. Simpson, of Hoxton, gave the charge; Mr. Evans, of Foleshill, preached to the people; Mr. Bicknell, of Welford, concluded; Mr. Jerard, of Coventry, preached in the evening; Mr. Hartnell, of Nun Eaton, and Mr. Gardner, of Pottersbury, engaged in prayer.

The Wilts Association intend to hold their next Meeting at Melksham, on Wednesday, October 22; when the Rev. Messrs. Mantell, Sibree, and Thorp are expected to preach; and Mr. Jay the preceding evening.

The next Half-yearly Meeting of the Independent Ministers of Dorset, will be held at Shaftesbury, October 22; when Mr. Weston, of Sherborne, and Mr. Wheaton, of Lyme, are expected to preach.

LONDON.

July 15. A small handsome chapel was opened at Crouch End, near Hornsey. In the forenoon Mr. Fowler, of Edmonton, read the Scriptures and prayed; and afterwards Mr. Ivimey; Mr. J. Hyatt, of the Tabernacle, preached; and Mr. Jackson, of Stockwell, concluded. In the afternoon, Mr. Rance, of Hackney, prayed; Mr. Upton, of London, preached; and Mr. Shenston, of Alyffe Street, concluded. — From time immemorial, Hornsey, a village but five miles from London, has been without the gospel. Several attempts have been made to carry the glad tidings to its inhabitants, tho' without success; but the last effort has happily succeeded. Two sermons are preached every Lord's Day, in the afternoon and evening; and a lecture on Tuesday evenings, by various ministers. A Sunday School is also established. The attendance is very encouraging.

Aug. 18. A small chapel was opened at Norwood, under the patronage of the London Itinerant Society, when two sermons were preached: that in the morning by the Rev. Mr. Collyer; and that in the afternoon by the Rev. Mr. Frey. The attendance from London and the surrounding villages, was numerous and respectable. The chapel being far too small for the congregation, the service was conducted out of doors. A collection, amounting to 84l. 6s. was made on the occasion.

Union Chapel, Compton Terrace, Islington, was opened on August 29, by the Rev. Henry Gauntlett, of the Church of England, from Reading; and the Rev. D. Bogue, of Gosport. Divine worship began in the morning with the church service, solemnized by Mr. Gauntlett, who afterwards preached from Hag. ii. 9. In the evening Dr. M'Dowell, of Dublin, prayed; and Mr. Bogue preached from Ps. cxxxii. 13 to 16. The services were throughout solemn, impressive, and well-attended. — This chapel was erected by the proprietors upon the most enlarged and liberal principles of general utility and accommodation in that populous village, and will contain from 1000 to 1200 persons. As the name imports, it neither belongs to, nor takes the exclusive denomination of, any one party of Christians; but is the friend of all, free and open for the occasional labours of evangelical ministers of the Church of England, the Church of Scotland, and of those who dissent from them. The church and congregation hitherto worshipping in Highbury Grove (a remote situation, and an inconvenient ill-built structure) under the pastoral care of the Rev. T. Lewis, their stated morning preacher, are the origin and foundation of this new chapel. While Mr. Lewis presides over them and the new congregation, and administers the holy Sacrament, both in the Church and Dissenting forms, aided in the former by an Episcopal clergyman, who will constantly solemnize the church-service in the mornings, — the services of the most able ministers will be sought in the evenings. The proprietors and friends of this Union have a pleasing prospect of the enlargement of the great Redeemer's kingdom by their sincere endeavours, on a plan somewhat new, to promote harmony and love, and subdue party prejudices among Christian brethren.

BAPTISM OF JEWS.

On Saturday evening, Sept. 20, Mr. Abraham Lande and Mrs. Clara Cohen, natives of Germany, were publicly baptized at Sion Chapel, London. The service was conducted

in the following manner: — the Rev. Mr. Nicol, one of the ministers of the Scots Church in Swallow Street, read two portions of Scripture, Jer. xxxi. and John iii. 1—21.; after which he offered up a solemn prayer, suited to the important occasion; the Rev. Mr. Winter, of New Court, delivered an appropriate sermon from Rom. xi. 1, 2. "I say then, Hath God cast away his people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." The chief design of the sermon was to point out the impressions which the public baptism of two persons of the Jewish nation, professing Christianity, should make on the spectators.

1. We should contemplate, with grateful adoration, the triumphs of divine grace over the prejudices of the human mind.

2. We should observe the peculiar features of that change which takes place in the views of converted Jews, in distinction from those of Heathens, or of merely nominal Christians.

3. We behold in these converted Jews a pledge that all the unfulfilled promises of God respecting their nation, will be fulfilled in due season.

4 We learn to attach sentiments of high importance to the people of the Jews: "God hath not cast away his people."—What an example for us to follow!

5. We should regard these instances of converting grace among the Jews, as strong incentives to the use of all means for spreading among them the knowledge of the gospel.

It was intended to shew, in the close of the discourse, the tendency of the affecting scene with respect to the Jews at large. But as an address to them was very properly allotted to Mr. Frey, this was omitted in the sermon; and a few hints were added on its tendency with respect to persons inclined to infidelity, — to worldly-minded professors of Christianity, — to young persons, — and to serious, humble, practical believers.

The Rev. Mr. Burder then addressed the congregation, giving a short account of the nature of the Christian institution of Baptism. After descending from the pulpit, he proposed to the candidates for baptism a few questions respecting the grand essentials of the gospel; which were answered with an audible voice. They were then baptized in the name of the Eternal Three. An exhortation to the persons baptized, concluded this part of the service.

Mr. Frey, the Jewish preacher, then delivered from the pulpit an earnest and affecting admonition and exhortation to a considerable number of the Jews who were present.

The Rev. Mr. J. Townsend concluded the whole with prayer. A great congregation of at least 3000 persons were present. A becoming solemnity pervaded the multitude; and it was judged to be a peculiarly interesting and affecting solemnity.

On the evening of Thursday, Sep. 18, a Miss Cohen, a young Jewess, who, like the above mentioned persons, had been brought to the faith of Christ, by the blessing of God on the ministry of Mr. Frey, was baptized at Hoxton Chapel. The Rev. Mr. Atkinson, one of the Tutors of the Academy, engaged in prayer, and delivered a discourse from Rom. xi. 23, "And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again."

After which, the Rev. Mr. Simpson, the senior tutor of the same seminary, administered the ordinance of baptism. A great congregation filled the chapel, which has lately been considerably enlarged.

British and Foreign Bible Society.

We are happy to learn that the Committee of the above Society are not only assiduously engaged in promoting the circulation of the Holy Scriptures in foreign parts, but have also adopted a system which cannot fail to encourage an extensive distribution of the same in the United Kingdom; where, notwithstanding the number of Bibles already in circulation, it has been ascertained, that there are numberless families and individuals among the poor who are destitute of the word of God.

It appears by the following Notice, prefixed to the Second Annual Report of that Society, that every Member may obtain *a return more than double the value of his subscription*; having the privilege of purchasing for less than two-thirds of the usual price, as many Bibles and Testaments as shall subject the Society to a loss on the wholesale price, equal to the amount of such subscription.

"The Committee offer the following advantages to the subscribers:

"Every Annual Subscriber will be allowed to purchase, within the year, Bibles and Testaments to the amount of Five Guineas for every Guinea sub-

scribed, at a deduction of *twenty per cent.* from the cost prices.

"A benefactor of 20*l.* to be considered as an Annual Subscriber of One Guinea.

"A Benefactor of 50*l.* to be considered as an Annual Subscriber of Five Guineas.

"The Committee wish the Members to understand, that, as the Bibles and Testaments are purchased by them at the wholesale price, and the 20 *per cent.* taken from this charge, the advantage offered to the Members will not be less than the average of one-third, or 33 *per cent.* from the usual sale-price of these books.

"Every Member of the Society will be also entitled to purchase a further quantity of Bibles and Testaments at cost price to the Society, on application to the Committee."

List of Lectures, &c. in and near London, for October.

1. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. J. Clayton's.
2. *Th. Ev.* Fetter Lane, Mr. Burder. — How may Tradesmen, &c. preserve the Life of Religion in their souls?

5. LORD'S DAY MORN. at Seven, Camomile Street, Mr. J. Thomas. —Ev. Broad St. Mr. G. Clayton; Chapel St. Mr. Stollery; Devonshire Sq. Mr. Atkinson; Palace St. Mr. ——; Peter Str. Dr. Duncan; Hare Crt. Dr. Young; Crown Crt. Mr. Greig; Dean St. Mr.
6. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. G. Williams's, Gate-Street.
8. *Tu. M.* Broad Str. Mr. Burder. — The Quarterly Meeting of the Associate Congregations, at Holywell Mount Chapel, Mr. Nicholson to preach. — The absolute Connection between Evangelical Principles and Moral Conduct.
7. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Humphrys's
9. *Th. M.* Monthly Meeting (Indep.) at Mr. Clayton's, Mr. Barber to preach. — The Evidences of a Spiritual Mind.
   Ev. Fetter Lane, Mr. Ford. — The Assistance of the Holy Spirit in Prayer.

12. LORD'S DAY M. at Seven, Camomile St. Mr. J. Clayton. — Ev. Broad St. Mr. Hughes; Chapel St. Mr. Gold; Devonshire Sq. Mr. Powell; Palace Str. Mr. Gore; Crown Crt. Mr. ——; Peter Str. Mr. Button; Orange Str. Mr. Townsend; Hare Court, Mr. Burder; Dean Str. Mr.
13. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
14. *Tu. M.* Broad St. Mr. Barber.
15. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Clayton's.
16. *Th. Ev.* Fetter Lane, Mr. J. Clayton. — Remembrance of Former Days.

19. LORD'S DAY MORN. at Seven, Camomile Street, Mr. Gore. — Ev. Broad St. Mr. Gaffee; Chapel Str. Mr. Buck; Devonshire Sq. Mr. Shenston; Palace Str. Dr. Duncan; Orange Str. Mr. Burder; Peter Street, Mr. Keeble; Crown Ct. Mr Hyatt.
21. *Tu. M.* Broad St. Mr. Clayton.
22. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Knight's.
23. *Th. M.* Monthly Meeting (Bapt.) at Mr. Burnside's, Mr. Rance to preach.—The Purity of Discipline.
   Ev. Fetter Lane, Mr. Hughes. — The Devout Parent's Request.
24. *Frid. Ev.* (at Seven) Lecture to Young People, by Mr. Greig, at Peckham Meeting.

26. LORD'S DAY MORN. at Seven, Camomile St. Mr. ——. — Ev. Broad Str. Mr. Dore; Crown Ct. Mr. J. Clayton; Hare Ct. Mr. Lyndall; Chapel St. Mr. Atkinson; Peter Str. Mr. Brown; Palace Str. Mr. J. Thomas; Devonshire Sq. Mr. C. Hyatt.
28. *Tu. M.* Broad Street, Mr. Barber.
29. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. T. Thomas's.
30. *Th. Ev.* Fetter Lane, Mr. Townsend. — Unsanctified Prosperity.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Parsons.
Surry Chapel, Mr. Jay.
Spa Fields, Mr. Wilkins.
Sion Chapel, Mr. Finley.
Hoxton, Mr. Brewer, of Birmingham.

POETRY.

ON THE BOOK OF JOB.

A FRAGMENT.

—— PURE Friendship once had mingled all their hearts;
Each soul entwin'd, and brac'd with mutual love,
The circling band; — each liv'd for all: the sun
Ne'er shone on happier friends! No solemn oath
Had bound them; — fickle barrier! sport of fools,
Unknown to virtuous breasts, — a worthless pledge
To bind the knave, whom int'rest leads astray!
Religious views had mark'd their love sincere:
One hope, one God, one Heav'n their only aim!
Their aim was noble, Faith attempts none less;
Leaves to the feeble trav'ller lonely roads
And weary toilsome paths, which Chance presents
Uncertain and impair'd; and boldly dares
To venture forth, and bravely climb the rock
To seize on certain bliss! There myriads wait,
Cloth'd in Heav'n's bright array, and shout aloud,
And bid him welcome to their happy climes.
In purest light enthron'd on high, he sees
Him whom he lov'd below, Jehovah's self!
He smiles, and crowns him there, and tells aloud
His title to the skies: he sees him there,
Unveil'd, whom wond'ring Heav'n and Earth once saw
Bleeding and dying for a guilty world!
Amazing love! he dy'd to save his foes,
And bore himself, in that eventful day,
Unnumber'd deaths! Mysterious love divine!
He dy'd to conquer Death: conquering he rose,
And left the dark abode to reign on high,
And claim his ransom'd sons. Wond'ring he sees,
Gazes on endless bliss, and sings aloud
His dear Redeemer's love! — Thus faith: to those
Who aim at Heav'n, Faith spreads the picture forth,
And bids them follow. 'Tis a trackless chart
To those who know not God! ——— B. B. L.

HOSANNA.

The great Immanuel we proclaim,
Who from our Father's bosom came,
To save our souls from endless flame!
Hosanna!

Hosanna, Prophet of the Lord,
Thy Holy Spirit and thy word
Instruction to our souls afford!
Hosanna!

Hosanna to our great High Priest,
Upon whose sacrifice we feast,
From condemnation just — releas'd!
Hosanna!

Hosanna in the highest, sing,
To him who sits on Zion KING!
He to his saints will victory bring!
Hosanna!

Save now, exalted Lord, we pray,
Who didst for us the law obey,
And point to endless life the way!
Hosanna!

Save us from error, guilt, and sin;
Light, peace, and purity within
Shall Heav'n itself on Earth begin!
Hosanna!

In ease and trouble, life and death,
Put everlasting arms beneath;
And let thy praise employ our breath!
Hosanna!

Hosanna we at last will sing,
And say, "O Death! where is thy sting?
Thy conquest where, terrific king?"
Hosanna!

J. R.

THE

CHRISTIAN'S MEDITATIONS

during his Summer's Excursion.

Let the worldling, amus'd with his toys,
Endeavour to feed upon wind;
I covet the rational joys
Which charm the contemplative mind!

The features of Nature in view,
Present a significant face;
And ever remind me anew
Of the God of creation and grace.

A pure intellectual delight
May be gather'd from fields and from woods,
While a prospect engages the sight,
Interspers'd with meandering floods.

In the mountains that lift up their brow,
To dare the æthereal fire;
In the valleys which humbly below
With no such ambition aspire;

In the meadows that wave with the corn,
Or are graz'd by the herds and the flocks;
In the hedge-rows, which flow'rets adorn;
In the sea-waves and caverny rocks;

In the birds, those blithe tenants of air,
Or the fish that inhabit the main;
In the lions which couch in their lair,
And the deer that bound over the plain;

Thro' the thunders, and lightnings, and storms,
Thro' the sun-shine and clouds tipt with gold,
Thro' creation in each of its forms,—
The Father of all I behold!

Yes! 'tis He who created them all,
By the word of omnipotent pow'r;
And sustaineth the great and the small
During every fugitive hour!

It is he who, in infinite love,
Did pity the ruin of man;
And stoop'd from the heavens above
To execute Harmony's plan!

Who teaches in mystical sound,
And enlivens with quick'ning breath,
The soul in obscurity found,
And bury'd in error and death!

It is he who shall call up the dead
From the fathomless Ocean and Earth,
To thunder a sentence of dread
On the sons of unhallowed Mirth!

And, 'tis he who shall shortly appear
To burn this material globe;
To wipe away every tear,
And adorn me in Glory's fair robe!

O Jesus! I long for my home,
To welcome thine advent again;
Whenever thou sayest, "I come,"
My heart shall re-echo 'Amen!'

ADJUTOR.

FRIENDLY HINTS.

On Cruelty to Brutes.

A MAN of kindness to his beast is kind;
But brutal actions shew a brutal mind.
Remember, he who made thee made the brute;
Who gave thee speech and reason, form'd him mute:
He can't complain; but God's omniscient eye
Beholds thy cruelty,—he hears his cry.
He was design'd thy servant and thy drudge;
But know,—that his Creator is thy *Judge!*

To Sleepy Worshippers.

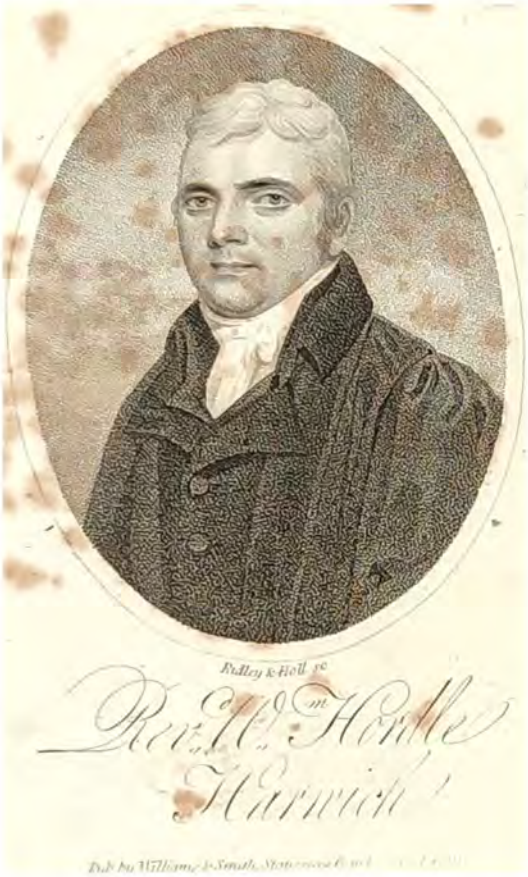
The King of Saints to-day
Gives audience in this place:
His servant now proclaims
His purposes of grace:
Dost thou receive the message with a nod?
Awake, thou Sleeper, call upon thy God.

To a Seduced Female.

Unhappy Fair! seduc'd to stray
From Virtue's path, from Wisdom's way;
No joy, no peace, no hope attend
Thy present course, thy future end!
Oh stop,—thy sins forsake and mourn,
And to thy injur'd God return!
His grace is sov'reign, rich, and free
For David, Magdalene, or *thee!*

*** The above Friendly Hints, with several others (twelve in number) are to be had printed on Cards, at 2s. per 100, sorted.

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Revd Mr Hoole

Harwich

THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1806.

MEMOIR
OF
THE LATE MR. THOMAS PASCO.

Mr. Thomas Pasco was, in his early years, together with his pious mother, a constant hearer of the late Dr. Gifford, under whose ministry he received those serious impressions which extended their influence through the whole of his life. At the usual age, he passed through a regular course of education in surgery and medicine; and competent judges have always spoken highly of his professional attainments.

In the year 1777, he removed from London to Oxford, where he settled as a Chemist and Druggist, and soon obtained, by his integrity and obliging attentions in business, that high degree of confidence and respect which he ever afterwards preserved.

In the city which now became his place of residence, the interest of serious godliness, and especially among the Protestant Dissenters, had sunk into a very low state; and Mr. Pasco was evidently directed thither by Providence, as the mean of cherishing and reviving it. In 1780 he became a member, and soon after, a deacon, of a Baptist Society at Oxford; in both which characters he was highly honourable and useful for a period of twenty-six years. He often declared that he considered the few services which he was enabled to render to the cause of Christ, as by far the most important end of his existence; yet he had a just view of the importance of general character, as necessary to sustain with effect that of a professor of serious piety.

In his habitual conduct, Mr. P. combined great integrity with singular wisdom; and a steady avowal of religion with courtesy and gentleness of manners. His professional knowledge introduced him to the acquaintance of many characters of great respectability; and his general knowledge of the interests of society, united with an accurate judgment and indefatigable activity, rendered him a friend whose aid was eagerly coveted

by all around him, in the management of their temporal concerns. Much of human character is unfolded in the scenes of domestic life; and here, that of Mr. P. was highly worthy of imitation. He sustained the relations of a son, a husband, a father, and a master, with affectionate gentleness, prudence, and honour.

In his intercourse with his Christian brethren, he was "not soon angry;" but could bear much contradiction without any apparent resentment. "Smite me on the one cheek, and I will turn to thee the other," was his usual answer to any of his friends who censured his conduct; and the interest of religion owes much to this excellency of disposition in one who, on many occasions, possessed sufficient influence to have carried his point, had he chosen to do it, without a due regard to the opinions of his brethren; but he was the disciple of Him "who pleased not himself;" and he acted under the influence of that declaration, "Blessed are the peace-makers, for they shall be called the sons of God."

The doctrinal sentiments of Mr. P. were decidedly Calvinistic; and he conscientiously adhered to the views of the Baptist denomination; but his love to Christians, and his services to the church of Christ were unconfined. Mr. P. was always liberal; yet, as is usually the case with characters of genuine piety, he made great advances in this respect, during his later years. Among many symptoms which indicate the prosperity of evangelical religion, and in which he sincerely rejoiced, there is one of a different nature, which he deeply deplored, "Why should serious and godly ministers, of different denominations," he would say, "who have long been accustomed to the most friendly intercourse with each other, now withhold their acquaintance, and every expression of esteem from all who are not in their own communion? Such a conduct cannot issue in good, by whomsoever it is countenanced or commanded." In his own department, Mr. P. never discovered the least alienation of affection from ministers or professors of evangelical piety; and by a ready distribution, to different denominations, of public property left under his own direction, he fully proved that the love of religion, and not a spirit of party, ruled in his heart.

Those who best knew Mr. P. have no doubt that he spent much of his time in devout retirement; and his conversation savoured of the spirit which he imbibed in these exercises; nor can it be supposed that a life like his could be sustained without those supplies which no other source can afford. As he knew the pleasures of secret prayer, so he constantly recommended them to others; and was especially fond of circulating Dr. Hawker's tract, concerning "Ten Minutes Advice," on this subject, as well as many other Religious Tracts; often accompanying his gifts with good advice, and with other acts of

beneficence, to which the poor were always accustomed under his hospitable roof. Living authors also found as ready a welcome with Mr. P. as did their pious labours. His acquaintance with ministers was very extensive, and to them his conversation was peculiarly entertaining, from the information, as well as from the piety, which it discovered.

During the few last years of Mr. P. he had kept a steady eye on the interests of the Bristol Education Society, and exerted himself strenuously to promote its prosperity. He had the pleasure to see his exertions, in great measure, crowned with success; and just before he died, commended, with great earnestness, the support of that institution to his survivors; on whom, we are confident, his recommendation cannot be lost.

One virtue Mr. P. possessed in so great a degree, that it ought to be distinctly noticed. Few professors of religion have been so much engaged in the world as he was, and yet have so carefully and successfully guarded against imbibing its spirit. His engagements in the world were indeed those of duty; and through the whole of his life, an instance, it is believed, cannot be recollected when he for a moment forgot, in any company, the dignity or propriety of the Christian character. It ought, however, to be remarked, that felicity like this is not to be attained without sacrifices. Mr. P. hesitated not to give offence by refusing his company in instances where temptation was certain, and duty did not expressly call him. When he believed it his duty to be present in large and mixed companies, no entreaties could prevent his retiring at a very early hour from scenes in which it was impossible, he said, for a Christian to be either delighted or profited.

The writer of this short memoir attempts not to draw, what no man exhibits, a perfect character; but he believes himself fully justified while presenting in this instance, one that was upright, sincere, and worthy of general imitation. There are few professors who might not, standing at the grave of Mr. P. gather, from the recollection of his character, some excellence to enrich and adorn their own.

It is, however, not often seen, that gentleness of manners and an ardent love of peace are combined with an equal degree of fortitude and active courage: and while beneficence, in some instances is general and diffusive, from other hands it descends in greater abundance on some favoured spots, to which duty or inclination may direct them. Every virtue has its place in the Christian character; but that all should exist in a degree equally eminent, is an approach towards complete excellence, which those who contemplate life in all its bearings, do not feel themselves warranted to expect. Sensible of his defects, and evidently advancing in his conquests over them; exhibiting a life of sincere obedience, from which no virtue was excluded, and in which most virtues shone with eminence; Mr. P. met,

at a far earlier period of the conflict than his friends had anticipated, but not earlier than he desired, that solemn and gracious sentence, which cancelled his imperfections, accepted his obedience, and crowned him with triumph.

It remains only that the last, and most animating scene of Mr. Pasco's life, should be recorded by friendship which was permitted to be a witness; and hopes to be an imitator of the Christian graces which he then displayed.

During a period of almost thirty years, the friends of Mr. P. had not known his health interrupted even by one season of dangerous illness. In the two last years of his life, his well-known temperance and care of his health had not enabled him to avoid a slight attack of the gout, which was only once repeated, before that illness, which, arising from the same cause, terminated his days.

In the beginning of August last, he was present at the annual meeting of the Education Society at Bristol; and some friends thought that they then perceived symptoms of the fatal disorder lurking in his frame, and diminishing his usual sprightliness and activity. He returned to Oxford early in the month, and, though somewhat indisposed, continued his usual engagements, which were numerous, till about twelve days before he died. It was on the evening of August 19, when, after a day spent in the active service of his friends, he complained of severe indisposition; and it was with difficulty he took horse-exercise the two following days, with a view of diverting the disorder from the vitals, and directing it to the extremities of the system. This measure was not attended with success. On the night of the 21st, he experienced an attack so violent, that respiration was nearly suppressed, and immediate danger of course apprehended. Medical aid was called in, and relief was procured; but it proved to be only temporary. After two or three days, the disorder returned with redoubled violence, took firm possession of the seat of life, and though opposed by the skill and sedulous attention of two eminent physicians, baffled every attempt to subdue or remove it, and finally succeeded in the errand on which it was sent, — the removal of Mr. P. to a better world.

From the beginning of this illness, Mr. P. appeared to be fully persuaded that it would terminate in his death. Such a persuasion, from whatever source it may arise, has, in similar circumstances, been often realized; and in the present instance it had the greater weight with the friends of Mr. P. from the recollection that he well knew the nature of his case, and could with precision estimate his own danger.

For several days before, his friends were much alarmed respecting him; his conversations, which were greatly interesting, usually closed with such expressions as these: "You will remember this when I am gone. — This is the language of your dying friend." He uttered these expressions with equal solemnity

and cheerfulness. The first stroke of his disease was commissioned and empowered to break off every chain: to deliver him at once from all desire of life, and every fear of death. "I have no reason," said he, "to be discontent with life; it has smiled, and still smiles on me with every attraction, nor am I insensible to its blessings; but I have a better life—it is better, far better to depart, and to be with Christ."

The prospect of death and judgment filled him, indeed, with a just awe and reverence; and this, combined with a consciousness of imperfection and guilt, which every one taught of God must feel, seemed for a few hours to suppress his joys; but these clouds were quickly removed by the lively actings of faith on the sure promises of pardoning mercy, and the unchanging faithfulness of the divine Redeemer. Thus supported, this dying Saint displayed, to the praise of divine grace alone, a most dignified serenity, mingled with rational and exalted joy. Of himself he said little, except in penitential confession; and of his own usefulness he said nothing. Of Christ and his excellency, of the beauty of religion, and its unspeakable consolations, his heart and lips were full.

It was a peculiar favour of Divine Providence; that his mind, through all the former part of his illness was most perfectly collected, and that he could speak often and with little difficulty. He improved these interesting days, by charging in the most affectionate manner the youth around him, to consecrate their early days to God. "I bless his name," said he, "that I have not now a Saviour to seek, — but I have him to enjoy. I was enabled while young to commit to him the keeping of my soul; and I am a monument of his faithfulness. He led me by the paths of religion to worldly comfort; and to religion I owe it, that prosperity has not become my ruin." He added, with an earnestness and solemnity never to be forgotten, "I call on the living to witness, that this is my dying charge, Let my God be the God of your youth, and the support and guide of all your days, that so I may meet you in Heaven."

At another time he particularly requested his minister to consider that Christian friends, and especially relatives, would do well to converse freely and frequently, while in perfect health, of their removal from each other to a better world. "We think," said he, "that such conversation gives pain, and therefore we avoid it; but the profit will far outweigh the pain; and why should it be a pain at all to fellow-travellers to think of arriving at home, and to observe to each other often, that the will of God will soon decide which of them shall first receive the final summons? Let the house be set in order," he added, "that our friends may be comfortable: and the heart be in order, that we ourselves may be safe and happy."

He next recommended, in very affectionate terms, to the atten-

tion of all his friends, that interest of Christ which he was about to leave. "God knows," said he, "that it is dearer than all things to my heart. My friends are dear, my partner in life and my child are dear to me; but far dearer the Saviour's interests, and the salvation of my fellow-men. O let these be dear to you all."

He added, "Fear not to die: God will support you when you come into these deep waters. He has taught me not to fear them. Blessed, for ever blessed, be his name, for the abundant consolations which I now enjoy!"

In this delightful employ Mr. P. continued, as far as a prudent regard to his state admitted, till the progress of the disorder rendered him incapable of much conversation; yet to the last, at suitable intervals, and to particular friends, he continued to converse in similar strains of unaffected, exalted piety, and cheerful serenity; especially desirous to console the affectionate sorrows, and lead to submission the minds of Mrs. and Miss Pasco, their only child.

Prayer without ceasing was offered on his behalf to the Divine Throne. Mr. Pasco, at 53, with a remarkably fine constitution, seemed to be in the prime of life; and all who knew his worth, and felt for the interests of society, as well as those of religion, were earnestly desirous of his longer stay on earth; but, though God saw fit to deny this request, prayer was not unanswered; his death was abundant in consolation, and if, as we hope, prayer shall still prevail, it will be abundant in usefulness also. Mr. P.'s felicity was at last so great, that even his nearest relative was constrained to meet with grateful submission, the moment that rendered her a bereaved widow, under the fullest conviction that it rendered him a glorified saint.

Lord's Day, August 31, was a solemn day to his family and to the church. Mr. P. was fast sinking into the arms of Death. The few hopes which had been anxiously cherished, had now expired. The countenances of all his friends, that is of the whole congregation, wore a deep gloom, chastened and relieved by gratitude and submission. The Minister borrowed the language of Joseph, as exactly expressing the sentiments of their dying friend, and addressed the congregation from the words, "I die: and God will surely visit you."—This was considered by all as Mr Pasco's farewell.—The Minister went from the pulpit, and found the dying Christian retained just strength enough to say "Amen" to a few petitions which he offered, to grasp his hand and say, "The Lord be with you."

In the evening, a little revival was experienced, and Mr. P. was anxious to speak the Redeemer's praise with his "last labouring breath." Dr. Watts's hymn was repeated,

> "From thee, my God, my joys shall rise,
> "And run eternal rounds."

"It is very precious," he said; "sing more."—He attempted to join in the singing; but the voice could no longer express the melody of the heart. He smiled and said, "I *would*, but *cannot* sing;—but go on; I will join in heart." He then repeated, with delightful emphasis, the verse,

> "My feet shall travel all the length
> "Of the celestial road,
> "And march with courage in thy strength,
> "To see my Father, God."

Mr. P. took a most solemn and affectionate leave of Mrs. P. and the family this evening, commending them, in most affectionate language, to "his Father and their Father, to his God and their God."

Soon after this affecting scene had closed, that change which is the usual precursor of death, was visible in his countenance. The struggles of nature continued about twelve hours; and, though his constitution was firm, they were not unusually severe. During the last four hours they were greatly mitigated.—

Mr. P. spoke occasionally, gave frequent signs that his felicity continued, and appeared to be indulged both with intellect and consolation, till he willingly breathed forth his spirit, and fell asleep in Jesus. He expired about noon, on Monday, September 1, 1806, having just entered on his 54th year.

On the Friday following, the corpse was interred in the family-vault in the Baptist burying-ground at Abingdon; and the succeeding Sabbath a funeral discourse was delivered at Oxford, to a most crouded and attentive audience, from 1 Thes. iv. 13, 14.

Few, it is apprehended, will peruse this account without rejoicing that the tomb of Mr. Pasco may justly bear the inscription, which every one should earnestly wish for his own: "Blessed are the dead which die in the Lord."

Oxford. ADELPHOS.

BIBLICAL CRITICISM.

And bathe his flesh in running water. Lev. xv. 13.

THE difference between bathing in ordinary and in running water, is here strongly marked by a positive command in favour of the latter. This circumstance was not peculiar to the Jewish ritual; but it is to be met with in the Mahometan law, and in the Indian religion. In the Indies it is a most meritorious act to pray to God in the running stream. *Bernier's Travels, Vol. 2.*

And when Gideon was come. Judges vii. 13.

GIDEON, raised up by God himself, and made general of the army of Israel, yet goes as a spy into the camp of Midian. To this conduct there was not formerly any reproach attached,

as it was esteemed honourable to go on such expeditions by night, or to perform those offices which are now the task of the common soldiers only. Homer (Il. 10) represents Tydides as thus answering a command to penetrate the Trojan camp:

——————— The man you seek is here;
Through yon black camps to bend my dang'rous way,
Some God within commands, and I obey.

St. Alban's. S. B.

THE PEACEFUL DEATH OF A PEASANT.

(Translated from the German.)

In a certain village lived a peasant, quiet, unaffected, and unnoticed. Poor himself, he had married a poor girl; they brought nothing together but affectionate hearts and industrious hands. However, by unwearied labour, they acquired a comfortable livelihood, and brought up their children in good habits, like their own. At length his strength failed, though he was little more than fifty; and often he said he should not live long. One morning, when he was as well as usual, he thus addressed his family:—"I shall soon finish my course; in nine days I shall be in Heaven. How was I obliged last night to force my way through hosts! but at last I got safe. I heard the angels sing, and joined them. O it sounded gloriously! They said to me, "In nine days you will be with us*."

On the evening of that very day, he was seized with his last illness. On the ninth day he saw the sun arise, thanked God for having brought him so far through life; and spent the day in prayer, and in conversation with his wife and children. In the evening, when the sun went down, he was sitting at the window, and said to his wife, "When the sun is quite down, I will lay myself down also." He did so; praying for himself and his family. They stood around his bed: he asked for a glass of water;—drank it;—gave to each his hand, and his blessing. He then exclaimed, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, the Lord hath taken away, blessed be the name of the Lord." With these words he resigned his spirit.

His excellent wife survived him many years (I knew her personally, says our correspondent); and his children prosper.

* Though we are far from wishing to countenance unaccountable impulses on the mind, or impressions that seem predictive of future events; and are of opinion that the greater part of them are deceptive,—yet, as it is possible that God may, for wise purposes, afford to some persons a presentiment of their death, by a dream or otherwise, and as the above case was communicated by a very credible and respectable minister of the gospel, we think ourselves justified in its insertion.

ON THE ABUSE OF ALLEGORY IN PREACHING.

After what several able pens have produced of late years upon this practice, particularly the late Dr. Stennett, on the Parable of the Sower, it might have been expected that, if it had not subsided, it would at least have been considerably diminished. But the misfortune is, those who are most addicted to this way of preaching, seem in general to have very little inclination to read. Whether they deem it unlawful, as involving them in the sin charged upon the prophets, of stealing every one from his neighbour; or, whether they be so enamoured of their own thoughts as to set all others at defiance, I cannot decide; but certain it is, that many preach as if they had never read or thought upon the subject.

A very little observation will convince us that the preachers with whom this practice mostly prevails, are of the lower sort with respect to seriousness and good sense, however high they may affect to soar in their notions. Of such characters I have but little hope. But as some godly men are, I believe, too much infected with this disease, if the Editor will indulge me with two or three pages in the Magazine, I will expostulate with one of them on the *causes* and *consequences* of his conduct.

Let me intreat you then, my friend, to consider, in the first place, Whether, when you turn plain historical facts into allegory, you treat the word of God with becoming reverence? Can you seriously think the Scriptures to be a book of riddles and conundrums? and that a Christian minister is properly employed in giving scope to his fancy, in order to discover their solution? I have been asked the meaning of certain passages of Scripture; and when I have answered, according to what appeared to be the scope of the sacred writer, it has been said, "Yes, that may be the *literal* meaning: but what is the *spiritual* meaning of it?" — as though every part of Scripture had a spiritual, that is, a hidden or allegorical meaning, besides its obvious one. That some parts of Scripture are allegorical, — that some prophecies have a double reference, — and that the principle suggested by many a passage may be applied to other things besides what is immediately intended, there is no doubt: but this is very different from the practice to which I allude. All Scripture is profitable in some way: some for doctrine, some for reproof, some for correction, and some for instruction in righteousness; but all is not to be turned into allegory. If we must play, let it be with things of less consequence than the word of the eternal God!

Consider, secondly, Whether the motive that stimulates you to such a manner of treating the sacred oracles, be any other than *vanity*? If you preached to a people possessed of any thing like good sense, they would consider it as perverting the

word of God, and whipping it into froth. Instead of applauding you, they would be unable to endure it. But if your people be ignorant, such things would please them; and they may gaze, and admire, and smile, and say one to another, it may be in your hearing too, "Well, what a man! Who would have thought that he would have found so much gospel in that text!" Ah, very true: who indeed? But what would the apostle Paul say? "Are ye not carnal?" Is it for a man of God to "court a grin when he should woo a soul?" For shame! desist from such folly, or lay aside the Christian ministry! You are commanded to "Feed the church of God, which he hath purchased with his own blood:" but it is not every thing that pleases a people that feeds them in the sense of the Apostle. He did not mean to direct the Ephesian elders to feed mens' fancies, and still less their prejudices; but their spiritual desires, and which is accomplished only by administering to them the words of truth and soberness. If your preaching be such as God approves, and if you study to shew yourself approved of him, it will lead the people to admire your Saviour rather than you, and render him the topic of their conversation.

Consider, thirdly, Whether both you and your people be not in danger of mistaking this spiritualizing passion for spirituality of mind, and a being led into "the deep things of God?" There are few objects at a greater distance than the effervescence of a vain imagination, and that holy and humble spirit by which spiritual things are discerned; yet the one is often mistaken for the other. The preacher dreams of deep discoveries; and the people wonder to hear them: but what saith the Scriptures? "The prophet that hath only a dream must tell his dream; but he that hath God's word, let him speak it faithfully; for what is the chaff to the wheat?"

Finally, Consider the consequences which must follow from this practice. If an unbeliever come into your assembly, and find you arraying Christianity in this fancy-dress, is it likely he should be convinced of all, — and the secrets of his heart being made manifest, fall down and worship God, and report that God is amongst you, and that of a truth? If he hear you treat of the historical parts of Scripture, as meaning something very different from what they appear to mean, will he not say you are mad, — and be furnished with a handle for representing religion itself as void of truth and good sense? Or if he hear you interpret the miracles which Christ wrought in proof of his Messiahship, of that change which is now wrought in the minds of sinners by the Spirit of God, will he not say, that you yourselves appear to consider the whole as a string of fables, and are employed in finding out the morals of them?

But perhaps you are seldom attended by men of this description. Be it so; what think you must be the effect of such preaching on professing Christians, nominal or real? The

former will either fall asleep under it, as something which does not concern them; or, if they attend to you, and understand your interpretations, they will think they are quite in the secret, and set themselves down for deep Christians; when, in truth, they know nothing yet as they ought to know. And as to real Christians, their souls will either pine under your ministry, or, by contracting a false taste, will thirst after the froth of human fancy, to the neglect of the sincere milk of the word; and instead of growing in grace, and in the knowledge of our Lord Jesus Christ, will make no progress in either.

It is an easy thing for a man of a luxuriant imagination, unincumbered by judgment, to make any thing he pleases of the Scriptures, as well as any other book; but in so doing he must destroy their simplicity, and, of course, their efficacy; which, in fact, is reducing them to nothing. If they be not applied to their appropriate uses, they are perverted; and a perverted good proves the greatest of evils. Thus it is that characters abound who are full of Scripture language, while yet they are awfully destitute of Scripture knowledge, or scriptural religion. GAIUS.

OBSERVATIONS ON PSALM CXIX. 67.

IN REPLY TO A QUERY IN OUR NUMBER FOR JUNE.

Before I was afflicted I went astray;
but now have I kept thy word.

THE mind of man is apt to wander in pursuit of improper objects. When the mind is enticed and misled, the character is likely to be affected and injured by the proposed objects of sensible good. A child of God knows this by personal and painful experience. His heart turns aside after vanity; and his feet go astray into forbidden paths. Inattention to the word of God is the cause of this. If his heart were sound in the divine statutes, his conduct would be free from reproach and censure. But the great Shepherd of Souls views the distant wanderer with compassion, and sends his messenger Affliction to bring him back to his fold. Chastisements are highly salutary to restore health to his soul, and to lead our feet into the paths of righteousness.

It may be worth while, briefly, to notice those pursuits which often lead the Christian astray; and of which it is the design of affliction, in some good degree, to cure. There are, I apprehend, four causes of departure from God, of which a Christian is susceptible, *mental error*, *self-indulgence*, *creature-attachments*, and *worldly influence*.

Mental error, or speculative opinions in religion, have deceived many, — have robbed the church of much peace, — have defamed

the religion of Christ, — and have injured, perhaps irreparably injured, the deluded subjects of such notions. Who can understand his errors? The man who can do it, must be a wise, a watchful, a holy saint indeed! There are an unhappy number "who are ever learning, and never come to the knowledge of the truth:" and the reason is plain, they will maintain the sufficiency of their own reason to guide them; and they will not submit to be taught by the Holy Spirit, who guides his people into all truth. And there is a portion of the same spirit in many of the professors of the gospel. They exalt their own reason; and they compliment that of others. They have an apostle of their party, a modern Paul, an Apollos, or a Cephas, whose writings they read and admire, to the sad neglect of God's word. Hence their mind and conscience become defiled; corruptions arise; and Satan is at hand to lead them captive at his will. How far are they now from godly simplicity and sincerity! Some pretend to rise high into the sublimities of eternal counsels and purposes, as though they were favoured with an abundance of revelation. But alas! they have been soaring on the wings of Satan, transformed into an angel of light! Fixed, at length, upon some eminence, they look down upon others with disdain. So have I seen a youth at the top of the Monument, gazing at the people below, and remarking what *little creatures* the people in the streets appeared. But in a few minutes he came down to mix with the company, and became as little or less than they. Others, through vain speculations, sink down into self-righteousness, or party-spirit; here they lie grovelling in the dirt, and defiling their garments. Are any of my readers turned aside into any of these bye-path meadows? Hasten back again into "the good old way, that ye may find rest to your souls."

Self-indulgence leads some persons astray. There is a proneness in human nature to gratify itself. The flesh loves ease and freedom from every mortification. How many are the carnal appetites of man! How ensnaring, how debasing to the mind! The food we eat, the liquids we drink, the raiment we wear, the houses we inhabit, with the various superfluities of life, all contribute to pamper self, if self be not continually watched and brought into subjection.

Creature-attachments, also, draw the heart astray from God, whom we ought to love supremely, and at all times. Friendship is pleasant, but it may lead the mind astray from our best friend. The disposition to please and be pleased, in persons of either sex, is very agreeable; but how apt to fascinate and enslave the soul! Husbands may love their wives, and wives their husbands, and parents their children; but the heart must be kept with all diligence, or the creature will supplant the Creator in our affections.

Lastly, The influence of the world is apt to alienate our hearts

from our eternal concerns. This influence is either alluring or oppressive. If pleasure tempts, — if money allures, — if ambition courts, how hard is it to resist these evils with firmness of mind, and with God-like disdain! And if the world frowns, — if business fails, — if labour is painful, — if families become troublesome or afflictive, how hard is it to depend on the providence of God! How prone is the Christian to be led astray by an impatient murmuring spirit!

The Christian led astray by one or more of these evils, becomes a proper subject of divine chastisement and compassion. As God abhors that which is evil, how plausible or flattering soever it may be to us, he must discover that abhorrence; and this he usually does by afflictive dispensations. It is often seen that worldly trouble and disappointment, nay, even relative affliction and bereaving providences, do not convince many of their error, do not banish self, the creature, and the world from their hearts. Hence appears the necessity of personal affliction. This is often the last and most effectual means which the Lord employs for the good of his people. This makes the saint see the evils of which he is chargeable; and then he can most feelingly say, "Before I was afflicted I went astray;" but now, while under affliction, and after its removal, "have I kept thy word." Having found comfort in his affliction, from the quickening influence of the word of God, he can now say, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Affliction, when sanctified, discovers the ignorance, the vileness, and ingratitude of the heart. It leads the soul back again to God, the source and centre of its happiness. When this blessed end is accomplished, the saint shall be removed to a better world, or his affliction shall be removed from him. In this latter case, we shall find him more attentive to God's word than ever, "But now have I kept thy word." He will keep his eye upon the word of God, that it may direct, restrain, and comfort him; and while he reads, he prays, "Open thou mine eyes, that I may behold wonderous things out of thy law." He will also keep his heart in frequent meditation and love of the divine treasure, "Thy word have I hid in my heart, that I might not sin against thee; I have rejoiced in the way of thy testimonies as much as in all riches. Therefore, I esteem all thy precepts, concerning all things, to be right; and I hate every false way." Such are his present sentiments, and such the benefit of his affliction.

Happy is the man who is chastened of the Lord "for his profit, that he may be a partaker of his holiness!" His affliction will "afterwards yield the peaceable fruit of righteousness." His errors will vanish like mist before the sun; — beloved self will be denied;—the creature will be kept in its proper place;— the world will appear in all its vanity and emptiness. Thus,

when affliction has answered its end, God will be glorified, and the saint made more humble, more happy, more useful in the world.

May every reader, whether afflicted or not, bear in mind the conduct of the Psalmist, "I have refrained my feet from every evil way, that I might keep thy word." OBADIAH.

ON APOSTACY.

THERE is reason to believe that the gospel is making considerable progress in England, and that the number of professors and of church members has been increasing for several years, and still continues to increase. We rejoice at it; yet we rejoice with trembling, for we are apprehensive that many build their religion on a very slight and sandy foundation. We are the more confirmed in this suspicion by the frequent backslidings and apostacies of persons who promised fair, and ran well for a time. It is true, the Church can produce distinguished Christians, who may vie with the saints of the first ages; yet we cannot help suspecting the piety of numbers, notwithstanding all their talk about Christ and his gospel, because we cannot discover that spirituality of mind and beautiful consistency of conduct which, we think the gospel requires, and the grace of the Holy Spirit invariably produces.

The final perseverance of the saints is unequivocally declared in Scripture; we therefore conclude, that an apostate was never truly converted to God. Amidst all his, perhaps splendid attainments and acquisitions, "the one thing needful" was wanting.

I suspect that the radical defect and error of the apostate lies here; he never perceived the intrinsic excellency of holiness, nor the native deformity of sin. He may believe in the divinity, Messiahship, and atonement of Christ, and in the *necessity* of the work of the Spirit, and yet be blind to that, wherein the work of the Spirit eminently consists; viz. The conforming a sinner to the moral image of the Lord Jesus; which is, in fact, the grand design of the gospel.

The *practice* of sin may be, in a great measure, suspended for some time; yet the *power* of it remains unbroken, and gradually recovers its activity: by degrees he returns to his old courses, and lives in known and habitual sin. Sin, sooner or later, brings guilt on the conscience; guilt on the conscience strips him of his confidence, deprives him of the enjoyment of his supposed privileges, and excites fearful apprehensions of divine vengeance. The power of sin becomes more absolute and unlimited than ever, and the unhappy backslider is filled with his own ways.

Satan furiously assaults him with horrid suggestions and temptations; and nothing of Christianity remains but the name and form of doctrine, which can hardly be preserved long under these disadvantages.

In this situation he will wish that the gospel was different from what it is. Some parts of it would afford him hope, if other parts were altered. A moderate acquaintance with human nature will convince us of the prodigious influence which interest has over opinion. He first wishes, then hopes, and at last persuades himself that it is so; and he now fancies himself a wiser and happier man than ever.

He selects the doctrines of election and final perseverance, and abuses them to purposes for which they were never designed. They are calculated to comfort the penitent, strengthen the weak, and encourage the fearful believer; not to embolden the presumptuous, and harden him in his daring crimes. He shelters himself behind such unscriptural hopes as these, "I know the gospel; I am one of God's elect; he has decreed to save me; and sin, though I live in it, shall not destroy me."

He rejects the law as a rule of life, and boasts that he is brought into the glorious liberty of the children of God; that is, he enjoys the glorious liberty of sinning without restraint or fear. Unawed by fear, unaffected by the love of Christ, the reins are thrown loose on the neck of every vile appetite and lust, and he shamelessly commits sins at which honest heathens might blush. The devil that was cast out of him returns, accompanied by seven spirits more wicked than himself; and the last state of that man is worse than the first.

He perhaps pleads that his faith will keep him from sinning, though he rejects all the precepts and commandments of God's most holy word. This is too flimsy a covering to hide the wickedness of his heart from others, or long to conceal it from himself. How is faith to ascertain the will of God, unless by the commandments? Faith must be grounded on the revealed will of God, otherwise it is not faith, but presumption. In fact, he follows the unholy dictates of his unholy heart, impiously sanctioning them with the venerable name of Jehovah, and prostituting faith to be the patron and minister of sin.

A bolder method soon becomes necessary; a stronger opiate is required: the following passage of Scripture is selected, and infamously perverted, "It is no more I that do it, but sin that dwelleth in me." When a Christian goes to the house of God, desiring and striving to hear, pray, praise, &c. yet, in spite of himself, his thoughts wander and his heart is hard, it may be properly ascribed to sin dwelling in him. But when a man gets drunk, breaks the Sabbath, &c.; when he commits sin knowingly and intentionally, it requires the impudence and effrontery of Satan himself to say, "It is not I, but sin that dwelleth in me."

They become quite critical and captious hearers of the gospel. They sit in judgment upon sermons, to try the talents and orthodoxy of the preacher, not to be arraigned and reproved as criminals themselves. They dislike searching preaching, for it disturbs their consciences; and they only want to be soothed. We may represent man as detestable as we please, provided we do not endeavour to shake their confidence of their own security; and a sneering and censorious sermon never fails to please them.

They revile and ridicule a holy humble Christian, whose life continually reproves, and, I suspect, frequently renders them uneasy. Whoever regards the commandments is despised, as being in bondage to the law. They are strangers to the benevolent disposition of the gospel; and charity and humility are not articles of their creed.

As the transition from one extreme to the other is natural and easy, they frequently turn infidels, and take shelter in the gloomy shades of Atheism: the very profession of Religion is cast off, and the existence of that God denied, whose holiness had been so long insulted.

Sometimes despair seizes on their souls before they are separated from their bodies. They are given up to a reprobate mind, and feel the forebodings of Hell in their conscience. Their hearts are hard and impenitent; they cannot pray, they cannot repent, they cannot believe; they do not love God, nor do they wish to love him; they hate him, and could curse him, and gladly would they tear him from his throne. Sleep forsakes their eyes, and they wander about, like Cain, fugitives and vagabonds on the earth, envying the dog that barks at them, and the stones on which they tread.

Reader! do not think that the character and misery of the apostate is overdrawn. An unhappy man is now alive (or was very lately) whose apostacy and wretchedness, as related to me by his own lips, tallies exactly with what I have written. Look well to yourself. Remember that "the hope of the hypocrite shall perish." "Let him that thinketh he standeth, take heed lest he fall."

I asked him, What minister did you generally sit under? He told me. Why did you prefer his preaching to that of Mr. ——, who preaches in the same town? said I. Is it not because you could not hear Mr. ——, and live quietly in sin; whereas the other preaches in such a high doctrinal strain, perpetually harping on privileges and final perseverance, and touching so seldom and so slightly upon holiness, that his sermons never disturbed your conscience, but rather composed and lulled it? That was exactly the case, replied he. Let this serve as a hint to ministers how they preach, and to the people whom and what they hear.

Wotton under Edge. W. W.

THE CHRISTIAN DOCTRINE OF JUSTIFICATION RECOMMENDED.

(Concluded from our last, page 452.)

1. We may perceive from hence, how far those ministers who have an experimental sense of this doctrine upon their own hearts, will be from pleading for, or depending on, their own righteousness, reason, or strength:—let them have seen Christ as the end of the law for righteousness in a divine light; let the word of the divine testimony concerning Jesus, have been brought to their consciences by the Holy Ghost; and let them who have once known what it is to be purged from guilt by the blood of the Lamb, and have had access to God with boldness and confidence by the faith of him; let them have once known how this faith works by love, and alters their whole character by an invincible operation in the production of joy, peace, long-suffering, gentleness, meekness, temperance,—and then how powerfully will they declare this truth to mankind! how unavailing will be all the snares that lie in their way, while they are assured, by the witness which they have in themselves, that "God doth indeed give eternal life, and this life is in his Son*!" What they speak will not be a mere theory, or ingenious deduction from rational principles, it will be divinely reasonable, indeed, but it will be matter of sensation and experience; the light in which the Scriptures represent the doctrine will be luminous beyond the possibility of deception. The love of God and of human souls, gratitude to the Redeemer, a generous indignation against sin and the devices of Satan, and an instinctive discernment, which will need no anxious course of disputation, will fill their souls; and, as experience ever demonstrates, what thus proceeds from the heart of the speaker, will reach the hearts of hearers, supported, as in this case it will be, with the even tenor of an exemplary life. In short, such ministers may say, "We speak that we do know, and testify that we have seen," and the Lord will direct and prosper their handy-work. In all that relates to their ministry they will be strengthened by a wisdom and authority, which all their adversaries shall not be able to gainsay nor resist. And, blessed be God, it is no fanciful picture which is here exhibited; there want not living exemplars of it.

On the other hand, it is easy to see how weak and abject, enervated and unsuccessful are the efforts of those, in preaching this doctrine, who have themselves learnt it only as matter of speculation or tradition; and it is, perhaps, generally doubtful whether they do not more injure the cause of truth by their unholy lives, than they profit it by their ministerial labours.

* 1 John v.

Who can say then, how necessary it is that ministers feel themselves the doctrine of the law for humiliation, and of the gospel for comfort! Every discourse should be preached to their own heart, and there its power should be first exhibited. Nor is this only needful at first; in the whole course of their ministry the experience of this subject should be constant. Its simple fervour should be preserved, and all speculations in study, and all employments in life, which tend to weaken it, should be carefully avoided. I hope my brethren will not be offended with me, if I press this point with much vehemence. The spirit of a mere scholar and of a man of the world, are equally detrimental to us. We must be all our days as little children in the subject, and be content to be looked on as fools for Christ's sake, if we expect to be honoured with making men wise to salvation, through faith in Christ Jesus. None, I would hope, will understand me as if I expected from their own resources the things I venture to recommend; all, all is of God: "not that we are sufficient of ourselves to do any thing as of ourselves; but our sufficiency is of God, who hath made us able ministers of the New Testament†." I would point out, however, the means, in the use of which we may expect the divine blessing.

2. An experimental sense of the doctrine will obviously lead them to such a view of its all-importance, and such a zeal for its propagation, as will swallow up the whole vehemence of their character, and leave them in a proper frame of mind for the cultivation of charity, forbearance, and moderation, on all lesser subjects.

I scarce need to say, that that minister who feels aright this subject, and spends his zeal and strength in enforcing it among his parishioners, will not make himself remarkable by acrimonious contentions with them for tithes and dues; and that he who is earnest in advancing the interests of a spiritual kingdom, will not involve himself in the political heats which relate to a temporal one. He will even in religious considerations, bear and forbear much, lest the cross of Christ be made of none effect. He must indeed, in the present course of things, be classed under one denomination or another of Christians, and a degree of consistency of character ought to be supported, and to regulate his conduct with respect to that denomination. But what are all the ideas of church-government and discipline, what all rites and ceremonies, what the whole controversy concerning baptism, or what a thousand such subjects, compared with the article of Justification?

How a sinner shall be accepted of his Maker, is a question of such vast importance, and carries its influence so deeply into the eternal world, that it requires a considerable degree of charity to believe that man to feel it at all who suffers his zeal to riot

† 2 Cor. iii. 5, 6.

uncontrouled on the interests of religious parties. He who is duly impressed with it in all respects, will ever find it infinitely more important than all the peculiarities of his denomination, be they what they may. He will rejoice that this doctrine spreads, though it be not in his own line. He will patiently bear much misrepresentation and abuse, rather than rend and wound the church of Christ by divisions. He will think it of far greater consequence to gain one soul to Christ, than to add many to his church by robbing other religious denominations.

He will make it a serious case of conscience not to attempt to persuade any godly Protestant person to change his denomination, lest the effect should prove injurious to his soul; because, if the great doctrine before us, which is indeed the true Protestantism, be believed and felt with all its connections and dependencies, it does not seem possible that any advantages, with respect to lesser matters, can countervail the damage which the danger of self-righteousness to his own soul, and the danger of promoting divisions in the church of Christ may bring on from a change. Thus the Apostles, though they well understood Christian liberty themselves, meekly suffered the converted Jews to follow the rites of Moses, though now abolished, and even preached them themselves, becoming as Jews to the Jews, that they might gain the Jews. True Charity will ever remit her zeal for lesser truths, that those of infinite importance may be supported, not measuring the rule of duty by bigotted niceties, but by a generous and equitable construction of the divine law, which requires mercy rather than sacrifice, and by a prudent and compassionate regard to the imperfections of the present state.

It is not my design to provoke any controversy here with any, either in the Church of England or out of it. Grace be with all them that love our Lord Jesus Christ in sincerity. This I must say, that all ministers will find one day they have suffered loss, if they have exerted themselves zealously in any thing which enters not into the life and power of the article before us. It were extremely worth our while to retire inward and ask ourselves, Whether we ever felt its true energy on our own souls? The outward ease in which the church of Christ lives at present, renders it difficult for us to conceive any situation in which we may be involved, that may favour just conceptions of this doctrine. For it thrives not in the pride of learning, in the pomp of courts, in the refinements of luxury, or in the fulness of prosperity. A state of indigence, affliction, or distress, either inward or outward, or both, is its most suitable attendant. No man knows much of it, but he whom Misery has marked for her own. If external calamity be not the lot of him who is to experience it, inward darkness and temptation must beat down the natural pride of the heart, and cause it to bow to the sceptre of Jesus. That word, "I have chosen thee in the

furnace of affliction*," is fulfilled sooner or later to all the children of God. It is for mere professors to speculate at their ease on Christian subjects, to pride themselves in gifts, attainments, parties, and comparative excellencies, to be careless whether souls be brought to Christ or not, and to be all on fire, if they and their denomination be not held in the highest esteem. But he who washes his robes in the blood of the Lamb, is a low, abject, distressed creature, he cares not how low he sinks in his own eyes, he is less than the least of God's mercies, yet thankful for Christ, glad that all should know him, and embraces all his people with sincere benevolence. There is one situation, however, which will soon be realized to us all, — the hour of death!

How will every true Christian feel at that awful period? Let us conceive, as well as we can, how the doctrine of Justification will then affect us; and, to assist our meditations, let us place ourselves in the situation of the penitent thief on the cross. Oh how precious is the character of Christ as a Saviour to his heart! how entirely stripped is he of all self-dependence! what an abject, unworthy creature is he in his own eyes! If you would drop the Pharisee and take up the Publican, place yourself on a level with him. Does pride revolt against the idea? Nay, then, pretend not to believe the Christian article of Justification. You cannot read your guilt in such legible characters as he could, because of the decency of your conduct. But if you know yourselves, it is really there, and you may be even more offensive to God than he. That free forgiveness and an eternal kingdom is given you through him who laid down his life for you! What manner of love is this! but you are in great pain of body at present. See how He is tormented! who himself made you, and condescends to bear your sins in his own body. You will, in an hour or two, be admitted into his paradise! How vain and empty appear all sublunary contentions and gratifications! Can you indulge any ill-will at any poor souls whom Christ shall regard as well as yourself, because of any lesser differences of sentiment? How would the Thief have reprobated such a thought! In a word, let us, like him, know ourselves unworthy, miserable, dying creatures, and view Jesus with his spiritual eyes; and the very best spirit of a Christian minister will be the result, — the love of Jesus, unfeigned zeal for the doctrine of Justification, self-abasement, universal benevolence, deadness to the world, and a special affection for all the people of God.

3. The importance of the subject will appear in a still more striking light to ministers, if they deeply consider what is the nature of their office. Are they not stewards of the mysteries of God? — and what are the mysteries of God, but his grace in

* Isa. xlii. 10.

Jesus Christ? If they know their business, they are to dispense this grace to mankind. "They are ambassadors for Christ, as though God did beseech men by them." They are to pray men in Christ's stead to be reconciled to God. What an awful importance does this fix on their character! How are mankind warned to receive their message, since he who despises them, despises of course their Master! And how are they themselves warned to discharge their office in faithfulness and simplicity! And is it not the doctrine of Justification which gives real weight to their office? It is certain they have many other ministerial duties to discharge. The law must be preached to convince men of their sin and danger; and those who believe through grace, must be built up in their most holy faith, and taught how to walk worthy of it. The sacraments also must be administered; and I can see no objection why there may not be several functions, somewhat connected with religion, which may be discharged, indeed by others, but with still greater propriety by them. Still their most direct business must be, to invite men to be reconciled to God through Jesus Christ by faith, according to the article of Justification. If this be neglected, they are not ministers of Christ at all. The preaching of mere morality argues an entire ignorance of their office, and not at all the commission which they profess to receive. They are professional friends of the bridegroom *; they are instrumentally to bring Christ and his spouse together. What will they be found but deserters of his cause, if they be found to have neglected this? and how much more so, if they have preached morality as the way of salvation! Is this saying, "All things are ready, come to the marriage?" This, instead of bringing men to God by Christ, is opposing the gospel; and, as much as in them lies, making Christ to have died in vain. And indeed it is obvious to observe, that those ministers by whom the doctrine of Justification is despised or neglected, are the most frivolous of all characters, and perfect blanks in the creation. Mankind see the use of physicians for their bodies, and of lawyers for their estates; but clergymen they are ready enough to undervalue, from their natural propensity to neglect their souls; and those who act not as ambassadors for Christ, seem, in the confession of all men, to be the most unimportant of all beings. If Ethics be their main subject, the world fancy they know as much as they can inform them of. In an age of superstition, indeed, they may gain repute by the sale of indulgences, and by the bondage in which they hold the consciences of men. But in days like the present, when profaneness has superseded superstition, they are treated with contempt: insomuch that it would be difficult to produce an instance in the kingdom of a minister held in any high estimation for his ministerial

* John iii. 29.

character, except he act faithfully in the article of justification. I am aware that there are not a few in the land who have made themselves respectable; but it is by their knowledge and activity in science or politics, and perhaps other more valuable qualifications, not by any thing they do in religion. The doctrine before us alone can give them weight and authority; and I wish it could be said of all who know it, that they gave themselves up simply to the Lord's work, and were none of them as fruitlessly employed in trifling controversies as others are in propagating Socinianism, or mere morality.

4. It is surprizing to any one that so few in all ages have understood the doctrine of Justification! This only confirms the Scripture, "Straight is the gate and narrow is the way that leadeth to life." A true interpreter of God's word is one of a thousand *. Nor will this be so much wondered at, if men considered the heavenly and mysterious nature of the doctrine of Justification itself, and how entirely opposite it is to the very nature of man since the fall. We love independence. The remains of our pristine grandeur, the power of conscience, gives no insight into the doctrine of imputed righteousness, but rather seems to establish the necessity of an inherent one. But the more opposite this doctrine is to the pride of man, the clearer impressions does it convey of its divinity, and that man did not invent it;—and if it bear hard on man's dignity, provided it establish that of his Maker, it will not be the less relished by those who love him. The rarity of it in the world, and the constant proneness of men to corrupt it, are so many proofs "that the hand of the Lord hath done this, and the Holy One of Israel hath created it †." Whoever is a friend to this doctrine indeed, will confess, that it was a divine arm and light that made him so. The divine predestination and election are very offensive to human pride; but still the ancient Jews could digest something like it, while they applied it to their nation. With respect to the fall and regeneration, there want not several ideas in Pagan writers which carry some faint resemblance: but Justification is a perfectly new idea; there is not a glimpse of any thing like it in any religion except that of the Bible; and yet the general custom of sacrifices demonstrates, that salvation by the Redeemer must have been traditionally conveyed into all parts of the world. Yet self-righteousness, the very opposite of the article of Justification, is all that the heathen world learnt from it; and even in Christian lands, the very emblem of Christian Justification, the Lord's Supper is made by numbers the most powerful engine of Pharisaism. The doctrine has indeed nothing in human nature to befriend it; and the thankfulness of those who know it should hence be excited, as well as their care to preserve it. Lastly, To forsake our first

* Job xxxiii. 23. † Isa. xli. 20.

love, is but too common with Christians. Let ministers then beware of refinement, self-conceit, and an affected desire of novelty. The good old simplicity of doctrine which first comforted their souls by faith in Jesus Christ, will do so still, and supply them with all needful strength for all that they are called to do and suffer, if they be humbled enough to receive it. Let us revert again and again to our first principles. Let us call to mind those who were honoured as the first instruments of a revival of gospel-truth. Let us study their taste, spirit, views, and above all, their simplicity. Let us dread lest a philosophic spirit render us too proud to learn from them, whom the Lord delighted so much to honour. In a word, let us daily seek communion with the Son of God on the strength of this doctrine, and we shall not materially err, either as ministers or as Christians.

CLERICUS.

THOUGHTS ON 1 COR. VIII. 11.

Sir, *To the Editor.*

IN your Number for September, 1805 (p. 413) an enquiry was made respecting 1 Cor. viii. 11; or, more properly, the thoughts of friends were solicited on this passage; and in the Supplement (p. 591) an explanation of the text was given by a correspondent, in answer to the request. In that answer there are several good remarks; and the circumstances of the case are made sufficiently plain. But there are some additional considerations, which, I beg leave to suggest, and which appear to me of some importance.

This text and its parallel (Rom. xiv. 15, "Destroy not him with thy meat for whom Christ died") have been urged by the opposers of the doctrine called Calvinistic, as an evidence both in favour of universal redemption, and against the perseverance of the saints unto eternal salvation; for they argue, If the person in question was not a *real* Christian, then Christ must have died for *all*, else such an one could not have been included in the number of those for whom Christ died, without great presumption; but if he was a *real* Christian, or even was, in the judgment of charity, *supposed* to be such, then the apostle's language concedes, he might notwithstanding perish or be destroyed; which overturns the doctrine of perseverance.

This is the Anti-Calvinistic objection in its full force; nor do I suppose that C. C. D. has been materially deficient in meeting it. But there is another ground on which the indiscriminate universality of redemption, and the uncertainty of everlasting salvation to a real saint, may be successfully opposed in defending this text, though but little noticed. The consideration to

which I now allude, and which I am going to lay before you, should not be passed over as of trivial moment, since, if I mistake not, its influence extends not only to many controverted parts of holy writ in particular, but also to the divine dispensations in general.

Let us now advert to the words first proposed: "Through thy knowledge shall the weak brother perish, for whom Christ died?" If the Corinthian professor be considered merely as an external believer, without any satisfactory evidence of a saving change, yet of such it may be said that Christ died for him with a *rectoral* design of saving him, though not with a *decretive*. This is no arbitrary distinction, but one founded in the very nature and character of the parties concerned; viz. God and Man. An essential character of God is, That he is the Sovereign and absolute Disposer of all his creatures, as they are passive; and an equitable Governor of those who are accountable. An essential character of man is, That he is at the disposal of his Maker, in the most absolute sense, as to every thing which does not imply injustice; and that, considered as a moral agent and accountable, nothing is required of him but what he has the requisite moral means of accomplishing. I said moral *means*, — not moral *ability*. How, though a sinner may be required, under the pain of everlasting condemnation, to believe in Christ without any communication of moral *ability*; yet for God, in a manner consistent with justice, to require the same without moral *means*, or an external sufficient consideration for so doing, is not conceivable. But what, short of a rectoral design or purpose to save sinners as such, can justify an address to them in the way of invitation to believe in Christ for salvation, and to repent for the remission of sin through the death and mediation of Christ?

On this ground then, in perfect consistency with sovereign election, and the decretive peculiarity of Christ's atoning death, may an Anti-Calvinist be answered in vindication not only of this passage, but of all other passages that speak of Christ having died for sinners, or died for all. To make any such text answer his purpose, an advocate for the indiscriminate universality of Christ's atonement, should prove that such a text is to be so understood as if Christ died for *all*, or for every man, or for sinners as such, *decretively*; which, if not devoid of common sense, he will not attempt. The existence of the above-mentioned twofold design of God in the death of Christ, has not been very commonly attended to; but there are few propositions in theology more capable of demonstrative proof than this; and I will venture to add, few of more beneficial and universal influence towards discriminating truth from error.

Let us now advert to the other objection founded on this text. It may be pleaded that he for whom Christ died, relates to a *real* Christian, or at least, one *supposed* to be such; and yet

the apostle supposes that he may perish or be destroyed. Your correspondent C. C. D. very justly observes, that guilt contracted, "tends to final perdition;" and that the parallel place*, "Destroy not him," &c. means "Destroy not his peace and comfort." Instead of finding fault with this exposition, I fully admit its propriety and force as far as it goes. Yet I am inclined to think, we may advance a step further towards removing still more completely the objection against perseverance, founded on the word *perish*. The original term (απολλυω or απολλυμι) commonly rendered to *perish*, or to be *destroyed*, when taken *actively*, implies "to counteract the well-being" of a person or thing which often admits of progressive steps, or successive degrees; and when used intransitively, it retains the same generic idea, "a failure as to well-being;" this also is frequently compatible with a gradation of change. That this is the import of the original term in many places, might be easily shewn; among which let the following serve as instances: — "He will destroy those husbandmen†;" meaning the Jewish nation. "Destroyed them that believed not‡;" that is, the Israelites as a body in the wilderness. "I will destroy the wisdom of the wise‖." "I perish with hunger§." "We are cast down, but not destroyed¶:" our well-being is secure.

It has, therefore, been gratuitously assumed by objectors, that there is no perishing or destruction but what is everlasting, or final: whereas, more properly, whatever counteracts the welfare or good quality of any person or thing, destroys it; and whatever is in such a state perishes. The degree of destruction or perdition must be gathered either from annexed expressions, or the nature of the case. A house that goes to decay perishes; so does a plant when it withers; or an animal body that wastes. When a real Christian's conscience is defiled or wounded; when his faith and holy vigour droop; when his affections are grown worldly and unprofitably entangled, his well-being or welfare fails. Like the prodigal, he perishes with hunger; he is destroyed of serpents, — he dies by inches, — and nothing but the true divinely appointed antidote can prevent his final and everlasting perdition. The finally impenitent, indeed, evil men and seducers who, to the last, grow worse and worse; all those who know not God, and obey not the gospel, shall be punished with everlasting destruction. But to connect the grieving and wounding of a weak brother, by means of the superior knowledge of another brother, used without tender charity, and everlasting perdition, is totally remote from the apostle's design. On the whole, the perdition intended in the text, in my view, is the very opposite to edification; and were

* Rom. xiv. 15. † Mark xii. 9. ‡ Jude ver. 5. ‖ 1 Cor. § Luke xv. 17. ¶ 2 Cor. iv. 9.

it allowable to express my sense of its full import in a coined term, it would be *disedification*. "And through thy knowledge shall the weak brother be *disedified*, for whom Christ died?"

But, in a practical point of view, how forcible the apostle's expostulation, and how highly deserving of the feeling regard of professors! How criminal the man who despises another that has not attained his standard of knowledge! How aggravated the offence! If we are bound, according to the benevolent genius of the gospel, to love an enemy, how base must the act be, with haughtiness and unconcern, to wound a brother. If we are to shew kindness to the strong, how shocking to trample on the feelings of the weak brother! To have wounded any through ignorance or mistake, calls for humiliation; but how doubly criminal when superior knowledge inflicts the wound! If we ought to lay down our lives for the brethren, what can be said of him who, when the gratifying of his vanity is concerned, can give up nothing. The condescending Saviour gave up his life for his enemies; but the towering unaccommodating professor cannot give up a punctilio for the edification of a friend! Christ died no less for the weak Christian than for the strong; but this unfeeling giant in knowledge, imitates no such model, values no such character. E. W.

INTRODUCTION OF THE GOSPEL INTO BRITAIN.

Those who prize the gospel of our salvation, cannot but feel a desire to know by what means that invaluable blessing was first communicated to this island. On this head little more than conjecture has generally been offered to serious enquirers. But if the following account be genuine, and well supported, it will throw an agreeable light on this interesting part of Church History. We copy it from a note subjoined to the Missionary Sermons, delivered in May last, at Surry Chapel, by the Rev. Mr. Charles; but which, to save time, was omitted in the delivery. It is introduced in the following manner:

"The most calamitous events are often, through the wise direction of a superintending Providence, productive of the most important and happy consequences. There is one instance corroborating this remark, which, because not very generally known, I wish to mention here: it relates to so important an event as the First Introduction of Christianity into this island. The captivity of the magnanimous Caractacus, through the treachery of Aregweed, or Cartismandua, as she is called by

the Latin historians, queen of the Brigantes, and the consequent gradual subjugation of the brave Britons to the Roman yoke, was an event of the most calamitous nature to the noble personage, his family, and to his subjects. He and his whole family, consisting of his father, Bran (or Branus) his wife, his children, and brothers, were carried to Rome as hostages, and remained there seven years. Whilst prisoners at Rome, they had an opportunity of attending the instruction of the Christian teachers in that great city. Bran, and others of the family, were added to the list of Christian converts. On their return, they introduced the Christian religion with them into their country. On account of this signal event, Bran, the son of Llyr-Lledïaith, is called one of the three blessed sovereigns of the island of Britain, with Lleirwg and Cadwaladr; and his family was also ranked with those of Brychan and Cunedda, under the appellation of the three holy lineages of Britain. Cyllin, son of Caractacus, is called St. Cyllin, because, I suppose, he, with others of the family, embraced Christianity at that time. Eigen, the daughter of Caractacus, and sister of St. Cyllin, is recorded in the Bonedd y Saint (*The Genealogy of the British Saints*) as the first female saint among the Britons. She was married to Sarllog, who was Lord of Caer-Sarllog, or the present Old Sarum. This noble family, on their return from Rome, A. D. 70, brought over Ilid, a Jew Christian, and Cyndav, another Christian, to assist in propagating the knowledge of Christianity among the ancient Britons.

Towards the close of the second century, Lleirwg, the son of Coel ab Cyllin Sant, called Lleuver Mawr, and Lles, or Lucius, prince of the Silures, formed the laudable design of diffusing the knowledge of the Christian faith generally over his dominions. In order to further the grand design, he sent over to Rome for the assistance of some able teachers; whereupon Eleutherius sent Dyvan, Fagan, Medwy, and Elvan for that purpose. The first Christian church was built by Lleirwg, at Llanday, "under national protection, right, and privilege." On this account, Lleirwg was ranked with Bran and Cadwaladr, under the appellation of the three blessed princes of the isle of Britain.

The place where Elvan taught was Ynys y Vallon, or the present Glastonbury. Fagan has a church dedicated to him in Glamorganshire. The following wise saying of Fagan, is still preserved, "Lle taw Duw nid doeth yngan;" "Where God is silent, it is not wise to speak." Dyvan was great-grandson of Manawydan, son of Bran. Of Medwy we have no further particulars, but that he came over with the other three from Rome. This account is found in authentic documents still extant in the ancient British language, called, "Trioedd Ynys Prydain," the Welsh Triads; and "Bonedd y Saint," the Genealogy of the British Saints. It adds to the authenticity

of these ancient records, that they were composed before the introduction of Popery among the Welsh, and were preserved incorrupted by being introduced into the popish legends in succeeding ages. See the above names in the Cambrian Biography, by Mr. W. Owen, F. A. S.

ON THE DISTRIBUTION OF RELIGIOUS BOOKS AMONG SEAMEN.

Mr. Editor,

No class of our countrymen deserves more of our attention than our seamen. Their lives are often exposed to danger in our defence. All descriptions of persons among us perceive their importance, and are grateful for their valuable services. Monuments are to be erected to the memory of a great naval hero; and a liberal supply has been contributed for the widows and orphans of sailors fallen in the defence of their country. While a grateful nation thus pays respect to the memory of their deceased heroes, those who still remain to fight our battles and carry on our commerce, ought to be the objects of our peculiar attention. Let us think of their situation. While their lives are in jeopardy in the deep places of the sea, the souls of many of them are ready to perish. The few among them who are disposed to attend the public ordinances of religion, are, for the greater part of the season, deprived of an opportunity. But the religious among us may use some means to promote their spiritual welfare. To disperse among them Bibles and Religious Tracts, would, under the blessing of God, be subservient to this purpose.

Besides the Holy Scriptures, the writer of this article begs leave to name and recommend two books which seem well adapted to promote the spiritual benefit of seamen. The first is a tract entitled, "An Address to Seamen." It was published a long time ago by James Janeway; and has been republished in Scotland, with several improvements, by the Whitburn Tract Society. It has the peculiar advantage of being written in the language of mariners. The other is entitled, "The Traveller," by Mr. James Meikle, Surgeon, Carnwath; printed at Edinburgh, 1805. This work was written by the worthy author in the cock-pit of a man of war. Many of its meditations are dated from ports well known to our seamen. Many of the subjects of which it treats were suggested by events which often happen at sea; while, throughout the whole work, many allusions are made to the conduct of seamen. The well-written life of the author by the Rev. J. Peddie, prefixed to the work,

cannot fail to entertain and instruct those who have been placed in similar circumstances with Mr. Meikle*.

Next to the word of God, which has the exclusive excellence of being adapted to all descriptions of persons, it is humbly presumed that there are no books in the English language more directly adapted to the spiritual welfare of British Seamen than these above mentioned. It is, therefore, suggested and earnestly recommended to the reglious and affluent, to circulate *gratis* these works among sea-faring people as they have opportunity. By using this mean of conveying religious instruction, they will, in the best manner, express their gratitude to those who are engaged in our defence, and the blessing of many ready to perish will come upon them.

W——. C——. W. F.

* In addition to these works, we beg leave to recommend for the same purpose, Flavel's Navigation Spiritualized, and Ryther's Seaman's Preacher, origiually recommended by Mr. Janeway, above mentioned, and since by the Rev. J. Newton, and several other ministers. Mr. Newton's Life also is a most suitable piece to be presented to a sailor. Among tracts we recollect No. 46, of the Publications of the Tract Society, and the Greenwich Pensioner, by Dr. Hawker.

A HINT.

THE various plans that have been laid before the public, through your very valuable publication, for the spread of religious knowledge, having generally succeeded, I beg leave to add one more, which has lately occurred to my mind. It is well known that the number of deaths greatly exceed those of the births in all our great cities and towns, but especially in London; and that the number of inhabitants is kept up by supplies from the villages and hamlets. The use I would make of this is, to recommend to these additional inhabitants, not to forget their country kindred and acquaintance, but to send to them some means of religious instruction. I have known the Evangelical Magazine thus to have been very gratefully received, and to have been productive of much good: and religious books would doubtless be better received by our villagers, and more attentively read, were they the gift of a relative or friend, than if put into their hands by a mere stranger. W. I.

QUERY.

SEEKTRUTH will be extremely happy if some of your valuable and learned Correspondents will favour him with their thoughts on the 25th and following verses of the 18th Chapter of Ezekiel; also on the 4th, 5th, and 6th verses of the 6th Chapter of St. Paul's Epistle to the Hebrews.

Obituary.

MR. WILLIAM SMITH,

A well-known respectable printer, of King Street, Seven Dials, died without one hour's previous apprehension of his great change being at hand, on Thursday, August 21st, about eight o'clock in the evening. Mr. S. had been long known in the religious world as a serious, peaceable, and ornamental Christian. He told the writer of this, a few days before his death, that it had pleased the Lord to impress his heart with the importance of eternal realities under the preaching of the gospel at Tottenham Court chapel, about forty-two years ago, when he was thirteen years of age. Thus brought, by the gracious influence of the Holy Spirit, to seek the Lord in early life, he found the religion of Jesus to be his daily support and consolation. He was remarkable for diligent attention to business; but was also fervent in spirit serving the Lord. His first religious connections were formed with the people of Tottenham Court chapel. From the commencement of that useful institution, called "The Sick Man's Friend," held at that place, he had not only been a member of the society, but, for many years, a steady, sympathizing visitor of the afflicted poor, for whose relief the society was formed. For several of the latter years of his life he was one of the managers of the Adelphi chapel, well known to all the ministers who have occasionally supplied that place, and greatly beloved by many of them, as a generous friend, and a steady affectionate Christian. His whole conduct as a manager, was very satisfactory to his brethren who acted with him; and the congregation at large will readily bear witness to his integrity, disinterestedness, and assiduous attention to the continuance of the pure gospel among them. He exerted himself with laudable zeal and perseverance to obtain respectable evangelical preachers; and he enjoyed the exalted satisfaction of knowing that the Lord blessed their labours to the conversion of many sinners, and to the edification of them who believed through grace. For a long time Mr. S. had been subject at intervals, to violent spasms and palpitations of the heart. Those sensations naturally led him to think that he should not live long; and that probably his death would be sudden. But little did he suppose, a few hours before his dissolution, that the solemn moment of his departure was so near at hand. "In the midst of life we are in death." On the evening of the day of his death, he left his own house in Seven Dials, a little after seven o'clock, as well as usual. He walked to Camden Town to his lodgings, where he generally slept on account of his health. There he was taken ill; and being alone, left the house, and saw a person who was going to London in a single horse-chaise, whom he requested to take him to the Seven Dials, as he was very unwell. Having got into the chaise, he, a few minutes after, complained of being very hot and extremely ill. He then unbuttoned his waistcoat, leaned his head on the man's shoulder who was in the chaise, and instantly expired.—How solemnly does this awful providence speak to all readers of the account, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." But his absence from the body was doubtless succeeded by immediate admission into the presence of the Lord. His mortal remains were committed to the dust in the presence of a numerous multitude of weeping spectators, at the burying-ground of the chapel, in which his mind was first impressed with the necessity of attending to eternal realities. Mr. Slatterie, of Chatham, addressed the people who were present on the melancholy occasion, and on Lord's Day, August 31st, improved the solemn providence in a funeral sermon from 1 Thess. iv. 13, 14, to a crowded and attentive audience at the Adelphi chapel. As the funeral procession moved along the streets, numbers of persons who witnessed the impressive scene, said, as he passed them, 'There goes a poor man's friend.'

MISS CATHERINE ANDERSON,

KINGSLAND ROAD.

Before this dear child was five years of age, she would frequently make enquiries of her parents about God, and assured them that she loved prayer; but said, as she was not able to pray aright, she wished her mother would teach her. A short prayer was taught her, which she used with great earnestness; and soon began to add words to it of her own. About this time her grandmother was often visited in her last illness by a pious minister, whom the child would follow unperceived into the room, and, kneeling down behind the curtain, there continue till prayer was ended; and then observe to her parents that she understood the prayers. When her grandmother died, she addressed an elder sister, who sorrowed much, in words of comfort, telling her it was wrong to grieve, for her grandmama was gone to Heaven to be with God, where she would sing praises and be happy for ever. She was particularly fond of hymns; and when five years old, could repeat a great number. From that time till she was seven, her friends were astonished at the rapid advancement she made in different kinds of knowledge; especially in the knowledge of divine things. She seized every opportunity for asking questions; and never seemed so happy as when engaged in religious duties. Some of the family laughing at her one day for being so attentive to religion, she said firmly, that she would pray seven times a day, because she read it was David's practice. When about six years old, her sister, talking about some who were in affliction, said, she wondered why God afflicted good people. She answered, God afflicts wicked people because he is angry with them; and good people he afflicts, to make them better. About the same time she was learning one of Dr. Watts's hymns about worshipping idols of wood and stone, and asking what that meant; on its being explained, she observed, with astonishment, "What! pray to them! how stupid!" A relation at this moment opening the door, asked her what was stupid? The child informed her. Indeed, said the relation, that was stupid. "But," said the child, "you are worse than they, because you never pray at all." And when it was replied, 'How do you know that, my dear?' she said, "I think so: I pray for you;" and then fell on her neck and wept.

She took great delight in reading the Sermons for Children, published by a lady of Clapham; and committed to memory the hymns annexed. Mr. R. Hill's little hymn-book she made her constant companion; often took it out of her pocket and read, and stored in her memory many of its hymns. Often in her chamber, when retiring to rest, she was found in a flood of tears; and though she would tell the reason to none but her mother, to her she would say, it was because she felt herself so great a sinner; and then desired she would talk to her of spiritual things, tell her more of Jesus, and pray with her.

In the spring of the year 1802, when she was just turned seven years of age, it pleased the Lord to visit her with a violent nervous fever, so that her life, for some time, was despaired of. So severe was this disorder, that, for the space of a fortnight, she took no nourishment but cold water.

In this illness, when her friends thought they should lose her, her father said to her, one day as she was folding her arms round his neck, 'Do you love your father?' "O, dear papa," she replied, "I love you, and I love all my friends, but I love my God better." This fever so injured her memory, that, when she recovered, she had lost the power of recollecting every text and every hymn that she before had committed to memory; but she had not lost her desire for the best things.

When she was about eight years old, her father bought a Bible, small enough for the pocket; and she never forgot to carry it about with her as long as her strength would permit. Her memory, after some time, was restored; and though she could never recal the hymns she had committed before her illness, yet she learned many others of Watts, Doddridge, and Newton. She

was particularly fond of attending the house of God; and though, because of restlesness through the night, she used often to sleep on the mornings of other days, yet she was sure to be up early on Sunday mornings; and would always, the night before, prepare every thing with the greatest exactness, that nothing might interfere with the Sabbath. During part of the time of her illness, she was visited by the Rev. Mr. Campbell, of Kingsland, who had great satisfaction in her answers. He said to her, one day when she was in extreme pain, "My dear, Jesus Christ loves little children; and loves to hear them pray. If he were to come into the room now and say, 'Catherine, I will grant you any thing you ask of me,' what would you ask?' She replied, "I would ask him to give me submission to his will." Though she had not long learned to write, as she recollected a promise made to an elderly lady in the country, she began a little upon her slate; which she was not permitted to finish. The following is extracted from it, and shews the prevailing disposition of her mind:

"My dear Cousin,

I have had many affiictions; but it is needful I should be weaned from this world, and my affections set on things above, where there is no sorrow, but where there are pleasures for evermore. I find sin enter so much into my thoughts, that I cannot pray as I ought. I am at present very poorly. Pray remember me at a throne of grace; and may I have resignation to the Divine Will.

Soon after this it pleased God to put an end to her sorrows by death, when about 11 years of age. The following is an account of the closing scene of her life, as sent to the minister by her parents:

"On Tuesday night," says her father, "I was called into her chamber about 12 o'clock. She was in great pain, and labouring for breath, and to all appearance dying. In broken accents she said to me, "I should like to speak to my sisters, for I have but a few more words to speak in this world; but my breath will not let me." In about a quarter of an hour her breath was a little better, and, in a very placid tone, she called her sisters, and said, "Kiss me: good bye; prepare to meet your God: remember the words of a dying sister; — I am a good deal younger than you, but I am going first. — "Seek God while he may be found, call upon him while he is near," and you will be happy. Look to Jesus; you will never repent seeking him too young. Give my love to my dear absent sister and tell her to seek God, and she will be happy." She then affectionately said to the servant, "Thank you for what you have done for me. Seek Jesus, and you will never repent it in a dying hour." She then kissed her mother and me, saying, "Good bye; do not grieve; we shall soon meet again, to part no more!" About one o'clock her mother said she is going to sleep. She replied, "It is to sleep in Jesus then, I believe." Soon after this, recovering a little, she said, "It is not the will of my heavenly Father that I should go just yet." She continued all the next day in extreme pain; but with such a placid countenance, that it was delightful to look upon her. As she sat opposite the window, her eyes were continually lifted up. Her mother said, 'My dear, I suppose you are thinking of Heaven.' She replied, "Yes, the Lord hath spared me a little longer, that I may contemplate on the glory I am going to eujoy." During the day, she was several times deprived of speech. When she recovered it she said, "I can say by sweet experience,

"Jesus can make a dying bed," &c.

A little after, seeing her mother in tears, she said, "Why do you grieve, my dear mother, you know I am going to be happy. I shall have no more pain nor sickness. You will soon follow me, and we shall love each other better there than we do here; for in Heaven it is all love." Towards the close of the day she said, "I have a very little while to be here, let me hear your sweet voice once more in prayer." A little before she departed, her mother desired her, if her happiness continued, to lift up her hand. This she did, and expired in her arms. A.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs *of the Life and Writings of* Is. Watts, D. D.; *with Extracts from his Correspondence*, 2*s* 6*d*; *royal*, 3*s* 6*d*.

THE degree of esteem which belongs to the character of Dr. Watts as a Christian and an author, does not now remain to be determined. "All trying time" has already declared that his popularity was not of that mushroom kind which is often "raised without merit, and lost without a crime;" but that which is bestowed by the impartiality of succeeding ages on great and good actions. His writings and his character have secured for him the grateful admiration of posterity. An admiration which is yet fresh and vernal. Several pens have been already employed in delineating his character, and in arranging the memoirs of his life. The friendship of Gibbons, and the severe criticism of Johnson, have both yielded him the first praise due to mortals; nor do we regret that the task is resumed by the present writer. Deeply sensible of the utility of such a life, we wish every succeeding age may furnish a memorialist to animate posterity to imitate him in the multiplicity and diversity of his attainments, — in doing good by instruction and example, — in his benevolence to man, and his reverence to God; and in leaving behind "such purity of character, and such monuments of laborious piety."

In these memoirs the author has not been wanting in attention to the *facts* related by other biographers. His narrative follows the author from the first opening of his powers to their maturity through all the works which he published; presenting at once to the reader the order of their publication, the circumstances which gave rise to them, and a modest and just critique upon each production of his pen. As the remarks on such of the Doctor's Works as related to the Trinitarian Controversy are, in our judgment, more just and scriptural than any we have seen, we shall select an extract from this part of the memoirs:

"Dr. Watts studied the doctrine of the Trinity, as some Indian devotees are said to have contemplated the sun, till their own sight was darkened. The Doctor had read upon all sides of the question; was grieved at the angry spirit in which the controversy was conducted, and imagined, good man! that it was possible to reconcile contending parties by some modest and candid statements. "It is my opinion," said he, "that a fair, easy, and intelligible scheme of the Trinitarian doctrine, agreeable to the Holy Scripture, would be the noblest and securest guard agianst the Arian and Socinian errors, for then there would be no pretence to deny it." This may be true; but the question is, who shall draw up this "easy and intelligible scheme" of a doctrine, on all hands confessed to be a most sublime and incomprehensible mystery? What was the Doctor's success, with certainly the best qualifications for such an attempt, we shall now proceed to enquire."

After a concise analysis of the Doctor's dissertations, the writer adds the following brief remarks on his favourite hypothesis:

"As to the pre-existence of Christ's human soul, however convenient it may be to account for some circumstances, as his appearance under a human form, &c. it is very difficult to conceive how he could be the *second* Adam, the son of our first progenitor, if in his human nature he was formed before him. If the soul be the chief part of the man, as we usually consider it, then very imperfectly, and by a strong figure only, can he be the *Son* of Man!

"As to the pre-existence of Christ's human soul, to form a party in the covenant of grace, if we admit any distinctions in the Divine Being, sufficient to warrant the use of the personal pronouns *we* and *us*; *I*, *thou*, and *he*; which are common and frequent throughout both testaments of Scripture, — that is surely sufficient to admit the idea of a covenant between those parties; and if there be a difficulty in conceiving the human nature to be pledged to such engagements, especially to sufferings and death, before it was called into existence, there is no less difficulty in the contrary supposition; for a creature could not be at liberty to refuse the suggestions of the Divine Will: the moment that it is made known to a perfect creature, he must acquiesce in it.

"Another strong objection to this hypothesis, at least to the use made of it by Dr. Watts is, that it inverts

the Scripture economy. There we find the human nature of our Lord, first obeying, suffering, dying; and then, in consequence raised to the throne of glory. But this scheme represents his human soul, immediately on its existence, endued with divine powers to create and govern the world; and becoming of course, in its union with the Deity, the object of religious adoration. Afterwards, indeed, this exalted spirit is supposed to stoop so low as to assume a body, an essential part surely of human nature, and necessary to its perfection! And it is not easy to conceive how it could be an act of great humility for one who was properly a servant (because a creature) of however high rank, to assume a servant's form; but it is a much greater difficulty to explain how Jesus could be exalted to new and superior honours, if indeed his human soul had been employed, as this hypothesis supposes, as the Creator and Governor of the universe.

"As to the distinction between a real, modal, or scriptural Trinity, it is too metaphysical for Christianity, which was intended for the simplest of the common people; and I believe it would puzzle the most acute philosophers to define a medium between real and modal. That hypothesis, however, which represents the human nature as united to the Divine, without personal distinction, supposes the Father himself incarnate, subject to sufferings and death; and confounds the distinction between the sacred Three.

"The doctrine of the Trinity is not founded on a few detached passages of Scripture. It is woven into the constitution of the sacred language of the Old Testament; and in the New, though not systematically defined, it is constantly implied, and in many places sufficiently expressed, as the Doctor has largely shewn, though he has weakened the force of his own argument by reducing the doctrine to little more than a Trinity of names."

To these Memoirs is added a selection of the Doctor's correspondence, which is curious and entertaining; and illustrates several passages of his life.

We have observed a few mistakes, which we think it our duty to point out for future correction, tho' they do not affect the general character of the work.

Page 15, It is said, "The Doctor spent the remainder of his days in Sir T. Abney's family at *Newington Green*." It should have been *Stoke Newington*. The house is that which was built by Sir T. Gunston; on whose death, just before the finishing of it, the Doctor wrote the Elegy in his Lyric Poems. It is now inhabited by J. Eade, Esq.

Page 36, Is the following quotation from the Doctor's preface to his Ruin and Recovery: "I have endeavoured throughout the whole to relieve and soften all the harsher and more obnoxious parts of this doctrine of original sin," &c. Upon which the author thus remarks: "How far it may be necessary or allowable to relieve or soften the apparent harshness of *Scripture doctrine*, I confess, I have my doubts," &c. We think that it admits of no doubt that it is *unnecessary* and *unallowable*. But the Doctor's meaning seems mistaken: He did not refer to *Scripture doctrines*, but to human interpretations of them.

In several places we observe a respectful reference to "Mr. Palmer's Life of Dr. Watts:" this is not quite accurate. The pamphlet referred to is an edition of Johnson's Life of Watts, with Notes and an Appendix, intended to correct some errors in that celebrated writer, and supply some defects; but Mr. Palmer was not author of the Life, but of the Notes and Appendix. In this Mr. Palmer (whom our present biographer has followed) gives a statement of the Doctor's last sentiments; and incontestibly proves that the common report of a change in them before his death was utterly groundless. An account is also given of all the MSS. which he left, and some extracts.

In a note 57, it is said, that in this work is given a specimen of the Doctor's animadversions on Mr. Tomkins; "but they were never wholly published." This is a mistake: the entire correspondence between these two able writers, was published two or three years ago, in a pamphlet entitled, "Correspondence between the Rev. Dr. Isaac Watts and the Rev. Martin Tomkins, concerning the Worship of the Holy Spirit," &c.

Notwithstanding these oversights we have read this tract with pleasure, and doubt not but it will be generally acceptable to the religious world.

Thornton Abbey; *a series of Letters on Religious Subjects*. 3 *vols*. 12mo, 12*s*.

Were this work written on any other subject than religion, we should

not hesitate to call it a *Novel*, in the form of Letters: but that name has been too much degraded to be admitted into religious literature. Mr. Fuller, who has honoured the book with a short preface, gives the following account of the author:

"The Author of the following work was the late Mr. John Satchell, of Kettering. It is with pleasure I express, not only my approbation of its leading sentiments, but the regard I feel for the memory of my friend. I was not intimately acquainted with him till within a few years of his death; but during that period I saw in him much to esteem. To serious cheerfulness, frankness, kindness, and generosity, were added a lively imagination, a fertile invention, and a certain spring of soul which would not suffer him to live inactive. Whatever his hands found him to do, he did it with his might.

"Having observed that much evil was conveyed to the rising generation, by the enchanting works of fiction, it was his wish to convey truth and godliness through that medium. His turn of mind was adapted to this manner of writing. His characters, though fictitious, were to him real. He would sorrow in their sorrows, rejoice in their joys, and frequently bedew his papers with tears. Being a close observer of human nature, he has exibited a faithful representation of human life."

The introduction to the work gives the following account of the principal characters introduced.

Mr. Neville is the bigotted, though benevolent descendant of an ancient Catholic family: he has two daughters, one of whom, the amiable Eusebia, is a principal person in the subsequent narrative.

Mr. Barnwell, was the son of a Jamaica planter, who came rich to England, and purchased an estate bearing the name of his family. Upon his father's death he married, and had four children, one only of whom (Miranda) lived to maturity, and became the intimate friend of Eusebia Neville. Mr. Barnwell's wife's sister, Mrs. Worthington, the widow of a West India merchant, appears to be a very pious intelligent woman, a Dissenter from principle, and a warm friend to vital godliness. Mr. Barnwell, on the contrary, professed the strongest attachment to the Church of England; but was a great admirer of the stage.

Mr. Clifford, the head of a third family was an avowed sceptic, and his son Charles, a man of fashion and gallantry.

In the course of the narrative, their families become intimately acquainted, and therefrom arise most of the subsequent incidents: — several matrimonial connections, — persecution, — and, in the end, the conversion of the whole, chiefly through the pious letters of Mrs. Warburton.

In perusing these volumes, we found them well written, and were often fascinated with the story; yet we cannot in justice conceal that some circumstances appear to us unnatural, and romantic.

Nothing is more pleasing to a pious mind than to read the conversion of those who oppose the Gospel; — yet, that all the characters in the story should be converted, even the Catholic priest, and a family of Jews, — that all these should be successively converted, appeared so extraordinary as to give the history an air of incredibility, which is greatly heightened by this circumstance, that they no sooner become Christians than they become Dissenters, not accepting Signor Albino himself: — and most of them in the end submit together to adult baptism, and join a church of that denomination in a neighbouring village. This circumstance, with the uniform aversion discovered throughout to all religious establishments, will, we fear, in great measure, confine these excellent letters to Dissenters, when we could wish them a much wider circulation. As a specimen of the Author's style, we give the following extract:

"Miss Barnwell spent her time at her needle, in reading the Holy Scriptures, in attending upon divine worship, and conversing with her aunt, who was a lady of an excellent understanding.

"Of all her acquaintance in the country, there were none whom she esteemed equally to the Miss Nevilles: indeed their regard for each other was sincere; and, as they lived but four miles asunder, they were frequently together. From these young ladies she received several letters upon common-place subjects, and about the news of the day, to which she returned answers of a similar kind. But when she had been with her aunt about nine months, she ventured to touch on religious subjects. The following is an extract from her letter:

"You tell me the country is mopish and melancholy without me. But indeed, ladies, if you expect that kind of pleasure in my company which you formerly experienced, you will be mistaken. I am no longer the Miranda Barnwell I was. Eternity,

my dear friends, is coming on with hasty steps, to take place of Time; our fleeting moments, therefore, ought to be better employed than in vain amusements. I pray that my dear young friends may escape the wrath to come; and that they may be convinced, that nothing can recommend them to the divine favour but the obedience and sufferings of the Redeemer; since they only are the righteousness in which a guilty sinner can appear at the awful tribunal of God with comfort. I too well know that you will think it impertinent in me to undertake to teach you in things of this nature; but I should think any longer silence inexcusable in the sight of God; and henceforth it is he whom I intend first and chiefly to please.

"The singular respect I have for you, ladies, induces me to pray the Father of mercies, that you may be led to examine upon what your hope of eternal life is founded. Believe me, my dear friends, or rather believe the word of God, that it is not a penance prescribed, nor an absolution pronounced, either by a Catholic or Protestant priest, which can take away sins; that only can be effected by the blood of Jesus Christ."

Jewish Prophecy the sole Criterion between Genuine and Spurious Christian Scripture; *or an humble Attempt to remove the grand Obstacles to the Conversion of Jews and Deists, &c. Preached before the Rev. Dr. Gretton, Archdeacon of Essex, at his Visitation, holden at Danbury, &c. By* F. Stone, M. A. F. S. A. *Rector of Cold Norton, &c.* 8vo, 1s. 6d.

We perfectly agree with a certain Socinian Reviewer, that "a *bolder* Unitarian Sermon we have never seen than this which was delivered at a Visitation:" and we use the term *bold* in the worst sense. It is indeed a daring attempt to rob the Saviour of all his divine honours, and to stab the Church of which the preacher is an unworthy member, in her vitals, even in the moment he is nourished in her bosom, and in the presence of an assembly of her sons. Truly may she take up the lamentation of her Lord, "He that eateth bread with me, hath lifted up his heel against me."

To justify the severity of this censure, it is enough to remark, that under pretence of conforming the New Testament with the Old, he reprobates almost all its peculiar doctrines, and rejects such parts of the Scripture as most evidently reveal them, particularly the two first chapters of Saint Matthew's Gospel. This is done under the pretence of proselyting Jews and Deists to Christianity; but appears to us far more likely to create infidels than to convert them. If indeed Christianity be reduced to natural religion, superadding only the mission of Jesus as a prophet raised up from among his brethren, and in no other respect above them;—if we thus reduce Christianity, it is of little consequence by what name we are distinguished, Jews or Christians, Pagan or Mahometans; the latter, in the opinion of our Author, entertaining "more rational and consistent ideas of the Supreme Being than many Christians," — those he means who believe the doctrines of the Trinity, the atonement, and other peculiarities of divine Revelation.

A Narrative *of the Death of Colonel Villey, of Bath, who was killed at Reading, June* 13, 1806, *by leaping out of a Stage-Coach, in consequence of the Horses having run away. By* J. Bain, 18*mo*, *2nd Edit.* 6*d.*; *fine*, 9*d.*

This is a well-meant attempt to improve the death of Col. Villey. The Author relates a conversation on religious subjects, which took place between himself and that gentleman immediately before the awful event; and from which, together with his excellent character, he charitably infers the safe state in which death found him. Though this little pamphlet will not stand the test of critical examination, we trust it may be useful.

LITERARY NOTICES.

Dr. Hawker is about to publish a Life of Mr. Tucker, of Exeter, from his own papers.

Mr. Cracknell is printing his Sermon in favour of the Academical Institutions.

In the press also, the second edition of the Age of Frivolity, — and of Mr. Buck's Treatise on Experience.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A New Selection of 700 Evangelical Hymns (many original) intended as a Supplement to Dr. Watts's Psalms and Hymns. By J. Dobell. 18mo, 4s. 6d. bd,

No. 16, Missionary Transactions, 1s.

Baptism: an Address, by P. Edwards, second edition, 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Directors of the Missionary Society, to Christians of every Denomination, on the Subject of the Jews.

Christian Brethren,

It is well known in what a solemn manner the Members of this Society stand pledged to use their utmost endeavours to bring their brethren, of the Hebrew race, to the knowledge and belief of the everlasting gospel.

The impression made by the public avowal of this important design, at the last annual meeting, was too deep and too animating to be as yet effaced from the heart of any one who witnessed it. To impart similar sentiments and feelings to those who were absent, will be best performed by referring them to that discourse, which excited them in those who were present. That this able and excellent statement of the obligations under which Christians lie to their Jewish brethren, may be as extensively useful as possible, the Directors have caused a considerable number of copies to be printed separately from the other Sermons, preached at the late Anniversary; and they most earnestly recommend it to the attention of every one who feels any degree of interest, either from motives of humanity or religion, in the case of the Jews.

But, it would fall far short of the wishes of the Directors, merely to excite emotions of commiseration in the breasts of British Christians. It is their desire that more permanent and beneficial effects may be produced; effects, which shall, in their turn, become the causes of such judicious and well-directed measures, as may, through the Divine blessing, be followed with the happiest consequences.

The Directors have the greatest reason to be assured, that their designs in behalf of the Jews, have the cordial approbation of Christians throughout the United Kingdom. A sense of the great obligations under which they are to that people, and a consciousness of an inexcusable neglect of duty towards them, ought, indeed, to awaken in *all* the most lively concern for their salvation. How many might, ere this, have been reclaimed from their infidelity, had Christians been faithful to those solemn responsibilities under which they are in this respect! But no feelings of grief can recal the opportunities for ever past, or obliterate the consequences of this cruel indifference: they may, however, stimulate us to employ with tenfold diligence, the opportunities which remain. This will be the best evidence of sincerity, and the genuine effect which contrition, if real, will produce.

This generous sympathy will, no doubt, be discouraged in the minds of some, by ideas of the difficulty, if not impracticability, of accomplishing the desired end. That great obstacles exist, it would be more than folly to deny; but when will not this be the case? They are such, however, as have been surmounted in past and present times, and by the same means as those intended to be employed. Besides, the object is not chimerical—the very design is derived from an authority which will fully justify the attempt, however unsuccessful present endeavours may prove. The decree of the Most High is gone forth; it is the basis of hope and confidence; but it is his *command*, not his secret counsel, which is relied upon as a defence against the charge of temerity. The times and seasons of accomplishing his purposes, the Father hath reserved in his own hand; but it can never be *unseasonable* to attempt to perform duties which his word enjoins, nor presumptuous to hope for results which are the subjects of promise as well as of prophecy. The operations of Providence are rapidly unfolding the volume of prediction; and what Christian, who is in the least degree observant of the "signs of the times" in which he lives, has not his mind raised to expectations which it would be thought visionary to express! The barriers opposed to the progress of the Gospel, by Jewish, Pagan, Mahometan, and Popish enmity, are visibly shaken, and, tottering to the ground; and there is just reason to believe, that the Angel commissioned to carry it to "every nation and kindred, and tongue and people, that dwell on the earth," is hastening his flight. While, therefore, the authority and operations of the "King of Saints," excite us to zealous activity, let every diffident suggestion which would sicken their endeavours, be discarded from their breasts; let

them labour in a humble dependence on his assistance, remembering that "blessed is he that believeth, for there shall be a performance of those things which are spoken from the Lord." In the "great day," it will be found to be an honour, far excelling all earthly distinctions, to have contributed the smallest mite of willing service in such a cause.

It affords to the Directors the sincerest pleasure to think, that they are recommending to the general body of British Christians, a measure which wears no partial aspect. As the duty is of general obligation, it is their earnest desire that it should be as extensively acknowledged and fulfilled. It can never become a subject of jealousy to a true Christian, that a converted Jew joins a communion different from that to which he adheres;—that his conversion may prove genuine, and influential upon others, will be the object of his solicitude and prayers. The harvest is great, and the labourers, as yet, very few; may the Lord of the Harvest send forth an abundance of genuine labourers, from whatever class or denomination of his people it may please him to select! In this cause, each will rejoice in the success of his fellows. There is, even in Great Britain, ample scope for the zeal and talents of all the disciples of the Redeemer; for in almost every part of it may some of the unhappy descendants of Abraham be found. Such a union would, at the same time, be an argument in favour of Christianity in the esteem of the Jews, and a ground of hope, that the measures relating to them were undertaken under the especial direction of God, and would be accompanied with his blessing.

With the utmost earnestness and sincerity, do the Directors, therefore, entreat the assistance, and, as far as possible, the co-operation of the united body of Christians in Great Britain, in the promotion of the important work in which they are engaged.—To ask it, will, they hope, be to obtain it; for their expectations would be faint, indeed, if they thought that arguments were necessary to add to the weight of the simple request. The considerations which enforce upon the disciples of Jesus the duty of seeking for the conversion of their fellow-men, must immediately present themselves to every mind: to these will succeed, with importunate urgency, those which give the Jews a claim to Christian sympathy, above any race of men which inhabit the globe. God forbid that Christians should longer trifle with such obligations! It is difficult to conceive how the indifference with which the moral and religious condition of the Jews is regarded, can, for so many ages, have maintained itself in hearts in which the true love of God hath dwelt. Anxious to secure to themselves the blessings of faith, how can they have so supinely witnessed the infidelity of the descendants of faithful Abraham? Were they not aware of its existence? That is not the case; for it was daily before their eyes. Were they ignorant of its consequences? That cannot be; for while they anxiously read the words of the Saviour, "He that believeth, and is baptized, *shall be saved*," — they found coupled with it, "He that believeth not, *shall be damned*." May this astonishing paradox be from henceforth banished from the renewed hearts of men! Culpable, however, as past generations doubtless were, we cannot now tread in their steps with so small a degree of guilt. Since their days, the obligations to universal benevolence, in communicating the knowledge of the gospel to those who are ignorant of it, have been more generally felt and acknowledged. Emotions of pity are not now considered as a sufficient tribute to the royal law of Christian charity; nor prayers, without correspondent exertions, a satisfactory proof of zeal for the extension of the Redeemer's kingdom. Negroes have participated in the anxiety of the friends of humanity, to extend to the oppressed the benefits of civil liberty; and untutored Heathens have received the invaluable blessing of the Gospel from the exertions of evangelical benevolence. In such times, the cause of the neglected Jews cannot be pleaded in vain.

Under this conviction, the Directors will proceed to point out to their Christian brethren, some of the ways in which they will be happy to receive their cordial assistance and co-operation.

1st. In such an enumeration, the anxious and importunate desire of the Directors, that Christians will make the conversion of the Jews, and the blessing of God upon the measures of the Society to that end, the object of their constant prayer, cannot but take the first place.

So much importance do the Directors attach to this request, that the degree in which it is obtained will form a criterion, by which they will estimate the probability of their success. It appears to them an axiom in

the affairs of the church, that no great event is accomplished, tending to the advancement of the kingdom of the Redeemer among men, before it has become, generally, the subject of the fervent prayers of his people. God thus honours his people, by making their prayers the harbingers of the accomplishment of his promises. Can any Christian refuse his acquiescence in this request? Surely not. It can only be through forgetfulness, should it even be withheld; for it must speak to the conscience, the judgement, and the affections of every disciple of Jesus Christ.

Ye Ministers of the Redeemer, whose office it is to lead the devotions of our solemn assemblies, and to direct them to proper objects, suffer not the sacred hour to pass, without supplicating the fulfilment of those promises and predictions, relative to the conversion of the Jews, which abound in the word of God. Whence is it, that a duty so interesting and important should have been so much neglected? What a reproach to a Christian congregation, that a single season of public worship, still more, that a whole Sabbath should please, without one solitary petition being presented at the throne of grace for the salvation of the Jews! Would that this were never the case, even in the metropolis, where not a minister or Christian can go to his place of worship without meeting with one of that nation, whose presence should remind him of his duty, and awaken in him the sympathies of holy affection! May this sin be purged away from our churches, for it is to be feared that we are verily guilty, in this respect, of uncharitableness to our brethren.

2dly, The Directors, convinced that further arguments or importunity cannot be necessary on a subject of such plain obligation, will point out another important measure for promoting the object, which they earnestly recommend to the zeal of those whose local circumstances may enable them to adopt it.

While there are some Christians who can say that, in praying for the blessing of God upon the mission to the Jews, they have done all that they can do, there are others, whom their situation and opportunities of aiding the cause, call forth to more active exertions.

The views of the Directors are, in this instance, turned to those Ministers and Christians who reside in places in which Jews are to be found, either in greater or smaller numbers. To such, a field of usefulness is presented, which they cannot fail to cultivate, without neglecting to improve a talent, for which they will be found to be accountable. What a happy opportunity of evidencing their attachment to the blessed Redeemer is thus brought to their very doors! How ought it to excite the compassion of a true Christian, daily to see a number of his neighbours, not merely ranking among formal professors of the Gospel, but the avowed rejectors of the only way to eternal life, and despisers of its divine Author! It should fill their hearts with holy zeal, and lead them to resolve, in a dependence on his aid, that no means within their power shall be left unemployed, which can tend to bring back these unhappy wanderers to the fold of their true Shepherd.

In such situations, the Directors would earnestly recommend the adoption of measures, similar to those which they are aiming to accomplish, in behalf of the Jews residing in the metropolis. For this purpose, let ministers endeavour to excite in their respective congregations a lively attention to their case, by laying before them, in their public ministrations, just views of the proposed object, the promises and predictions of the sacred scriptures, and their own duties and obligations relative to it. Let the signs of the times, and the aspect of the divine dispensations, which seem to portend the approaching accomplishment of God's promises relative to the universal spread of the Gospel, be pointed out for their encouragement. A consistent knowledge of the subject will best counteract that unhappy indifference which hath so long prevailed amongst Christians; and prepare their minds for adopting and supporting a series of well digested measures for the attainment of the desired end. To knowledge and zeal, let union be added.—Ministers should become examples to their flocks, by waving those distinctions from each other, which might prevent a common prosecution of the important design; and when a plan has been concerted, let them invite their congregations to active co-operation. Where meetings for prayer have not hitherto been established, let them be appointed at the several places of worship of those churches which are willing to unite for the purpose; and let the success of the Gospel among Heathen nations, and especially among the Jews, be the object of constant and fervent suppli-

cation. Let discourses adapted to the state of the Jews—the subjects at issue between them and Christians, be preached by the associated Ministers in rotation; and all consistent means be used to induce the Jews to attend. Christians should endeavour to enlarge their own knowledge of the history, the ancient economy civil and religious, the modern rites and opinions of the Jews; and take every fit opportunity of entering into conversation with them, of exciting their curiosity, and awaking their attention to the concerns of religion in general, and especially to the superior excellence and blessings of Christianity. Tracts should be distributed among them, containing plain and clear statements of the doctrines of the Gospel, as well as of the arguments by which its authenticity is supported, and narratives of Jews who have been converted to Christianity, that they may have materials for reflection and consideration in private. Bibles should be given to such as will attend the public ministration of the Gospel. Let private meetings for prayer and conference with those who will assemble for that purpose, be held at stated times, and means adopted for the instruction of youth, and for affording relief and information to such sick persons as may apply for them. Particular attention should be paid to families which have children; and one of the best marks of sincerity in parents professing a conviction of the truth of Christianity, will be their giving up their children to Christian instruction. It hardly needs to be observed, that the circumstances of the Jews, in general, will make them often dependent on Christian liberality, especially as an attendance upon the Gospel may affect their connexions and habits of life; and in such cases, while imposture is to be guarded against, they should be treated with kindness and affection. To find suitable employment for such as may withdraw from loose and unsettled occupations, or may be deprived of their livelihood by persecution, is an object of high importance, and should be early provided for. The local circumstances of some places, will give them advantages over others in this respect; and it may sometimes be advisable that Jews should remove to such situations on that account.

The Directors are persuaded that it cannot be necessary to employ much time in stating the beneficial effects likely to follow such a general attention, on the part of Christian believers, to the religious state of their Jewish brethren. Experience fully justifies the expectation, that while they are endeavouring thus to promote the glory of their blessed Redeemer, they will themselves receive the cheering tokens of his approbation, in the increasing prosperity of the Gospel among their own churches and societies. Nor is it to be concluded that there is no prospect of success, even among the Jews themselves. The attention of some will be forcibly excited, by that desire which they will naturally feel, to maintain their traditional creed; while others will be glad to embrace opportunities of indulging those convictions that are found to exist in the minds of many of their brethren. Truth only can stand the test of strict examination; and enquiry, from whatever motive it may be instituted, cannot but be unfriendly to error. The diffusion of light and knowledge is the legitimate means, sanctioned by the word, and employed by the providence of God, for the extension of the Gospel among men. This will be the necessary consequence of the measures now recommended; and it is not presumptuous to suppose, that instances of the power of truth will not be rare among a people, whose errors can so little bear the irradiation of its beams.

The union of Christians, in the prosecution of the design, would likewise give additional weight to the natural efficacy of their measures. The Jews are not strangers to the discordances which subsist among Christians; and they have made use of them as a shelter for their prejudices against the Gospel. That Christians should, therefore, by a common consent, join in recommending to their regard the blessings of the Gospel, must appear to them a proof of the sincerity, as it is hoped that, the prudence and affection with which it is done, will convince them of the benevolence of their intentions. How much depends upon the manner in which the design is carried into execution must be apparent to every one. That the genuine spirit of Christianity should shine with a bright lustre, in the conduct of those who are ostensibly its advocates and propagators, will with justice be required; and no zeal or activity whatever can compensate for the absence of its mild and benignant graces.

With what pleasure will the Directors hear of the adoption of such

measures, by their Christian brethren, in every part of the country in which the dispersed sons of Jacob are to be found! With how much satisfaction will they correspond with those who are engaged in them;—communicate, as far as is in their power, whatever may tend to their usefulness and success;—and be themselves instructed, stimulated, and encouraged by their example!

3dly, Ministers, and well-informed Christians, who live in places remote from the usual resorts of Jews, may assist those engaged in the work by advice, information, and the efforts of their pens. The Directors will be happy to be advised by those, whose extensive knowledge may enable them to state what have been the most successful means, at any time employed for promoting the conversion of the Jews. They will be thankful for interesting narratives of Jews converted to Christianity; — concise and forcible addresses, fitted to arouse the attention of the Jews, and excite them to enquiry; — brief views of the evidences of the divine origin of Christianity; — argumentative tracts on the most prominent points at variance between Jews and Christians; — plain and appropriate manuals of instruction, calculated for the younger Jews, and such as are enquiring into the doctrines of the Gospel, &c.* The Directors, while they do not pledge themselves to send to the press every communication which they may receive, will thankfully acknowledge all, and are persuaded, that there will be but few from which they will not derive advantage.

4th, Christians engaged in commercial, manufacturing, and mechanical occupations, especially such as reside in or near to places where active measures are pursued for the conversion of the Jews, may most essentially assist the cause, by furnishing employment for such as may stand in need of it, when they have separated themselves from their brethren, by making a profession of Christianity.

It is well known, that many Jews are brought up in modes of life not very compatible with the spirit of the Gospel. For such, suitable occupations must be found, that the effects of instruction may not be counteracted by their habits and pursuits. It is besides, not very usual for Jews to be engaged in the employment of Christians: and it follows of course, that as soon as a Jew, who is in any way dependent upon his brethren, manifests an inclination to associate with Christians for religious purposes, he will be deprived of his means of support, and be obliged to look to those, by whose endeavours this has been occasioned, for recommendation and protection.

These are *general cases*, which Christians must resolve to make provision for, if they are desirous that measures for evangelizing the Jews should be zealously and successfully prosecuted.

In a few instances, situations have been found for some Jews under the patronage of the Society, through the kindness of friends. There are others, at present, who are in want of occupations, and whose cases require immediate attention. The Directors would therefore press this important point upon the regard of their Christian brethren, especially such as reside in or near the metropolis, with great earnestness. They are convinced that much depends upon it, and they indulge a hope that the zeal and benevolence of the friends of the cause, will enable them to provide for every exigency as it arises. Situations are wanted for adult persons, both male and female, and for youths. Those who have it in their power to afford immediate employment to one or more individuals, or, would instruct one in an occupation easily to be acquired, or would take a youth as an apprentice; such families as are willing to take a Jewish female into their service, or furnish her with other suitable employment, are requested to send their names to the Treasurer or Secretary of the Society, stating in what way they can assist the Directors in this respect.

5th, In enumerating the several ways in which Christians may contribute to the introduction of the Gospel among the Jews, the Directors cannot omit to recommend to their attention the support of the funds of the Society. The necessity for this recommendation is as obvious as it is urgent. It is not to be thought that, because the objects of this Mission are at our doors, the expences of it will be inconsiderable. Excepting the conveyance of missionaries to distant

* A learned friend has undertaken to produce a connected series of argumentative addresses to the Jews; but they will not render unnecessary others of a more familiar kind, for less discriminate distribution.

places of labour, it incurs all the expenses of a foreign mission in an encreased degree; for to the charges incurred by providing for their religious instruction, will, in many instances, be added those arising from the necessities of their civil conditions.

The Directors have already taken measures for establishing a free-school for Jewish children, the support of which must be entirely derived from the funds of the Society. The printing of Tracts will also occasion considerable expenses; and after the best enumeration of the causes of expenditure which the Directors could make, there would remain some which they had overlooked. It is an object which the Directors are very anxious to attain, that the exertions in behalf of the Jews should not be the means of diminishing the funds intended for the support and extension of the Missions to the Heathen. They beg to assure those friends of the Jewish Mission who may wish to contribute to it, exclusively, that their donations or subscriptions shall be reserved for its sole use. The same shall be done in cases, where congregations may feel inclined to make collections for that object, and also with regard to any testamentary bequests that individuals may make in its behalf.

It must be evident, that the extent to which the Directors carry their endeavours, will be determined by the degree of support afforded by their Christian brethren. Their own views and desires embrace a field of wide extent; but their actual exertions must be restricted by their means of supporting them. At present, they can occupy only a small space: it is the object of this address to widen the sphere of activity, and to extend it throughout the United Kingdom. But this still falls short of their desires.—It is the commencement of a work, which may ultimately embrace the race of Abraham, wherever dispersed, at which they aim, and to which they wish to stimulate their Christian brethren, in the British islands. Whenever, therefore, the providence of God may furnish the Directors with genuine converts from among the Jews, endowed with suitable grace and talents, it is their intention to give them such an education as may fit them to become, not merely preachers to their brethren in Great Britain, but Missionaries to their nation in foreign countries.

What a scope for the most energetic exertions of Christian charity and zeal thus opens to our view! Shall it expand itself before our eyes in vain? The Directors are confident that it cannot be. They have reason to believe, that there are not a few Christians, whose partiality for the Jewish Mission, and desire to see it undertaken, are very strong; and from these they are sure of receiving support, as soon as their endeavours have assumed publicity. The attachment which many feel to the object, on its own account, will be not a little increased by the consideration of the influence, which it will most probably have in extending the knowledge of the Gospel, among Heathen nations.

That a close connexion subsists between the calling of the fulness of the Gentiles and the conversion of the Jews, the Scriptures warrant us to believe. Even the opinion that the latter event will precede the former, and that believing Jews will become the chief instruments of introducing the Heathen nations to the faith of the Gospel, is not destitute of probability. Whatever truth may be in the supposition, this can hardly be doubted, that they will be well calculated for such an employment, by intimate intercourse with almost all the nations on the earth; by knowledge of their languages, and of the advantages or disadvantages afforded by their manners and opinions; and by the zeal and assiduity with which they prosecute any favourite object.

Whether, therefore, the mission of the Jews be considered in reference to their conversion as men,—to their ancient relation to God, as his people,—to their present unhappy circumstances, as under the awful tokens of his displeasure,—or, to their predicted restoration to their lost privileges, nothing can surpass, nay, equal it in importance, desireableness, and obligation. It eminently possesses every requisite to call forth and employ the best energies of holy zeal. They who now sow may not, it is true, reap the wished-for fruit; but, in the harvest, are the labours of him who perpared the soil and cast in the seed considered void of honour? But the gracious Lord of the harvest will not leave his faithful labourers without some encouraging marks of his present approbation. The Society have been already recompensed, beyond their expectation, for their unworthy endeavours. Three persons from the Jewish nation have been added to the Christian church, and others are apparently advancing in fitness for the same privi-

lege. Some, of Christian extraction, have attributed their conversion to the endeavours made in behalf of the Jews. These things are not mentioned from ostentatious motives, but that the discouraging suggestions of diffidence may be repressed. The Directors do not themselves rely, nor do they invite their brethren to depend for success, on the natural efficacy of the means they employ. That faith and hope which encourage them to expect, in any degree, the accomplishment of their desires, rest upon the promises of Him, with whom is the residue of the spirit, by whose power they are to be fulfilled. Will not he, then, give his holy Spirit, for this purpose, to those that ask him? For this blessing, Christian Brethren, let our ardent supplications unceasingly ascend to the throne of grace. Let it become, universally, our hearts' desire and prayer to God, for Israel, that they may be saved. Uniting thus our prayers with our labours, we may confidently leave the result in the hands of the glorified King of Saints. He reigns, far above all principalities and powers, in the kingdom of glory; he reigns, directing, with unerring wisdom, the affairs of men to the advancement of his kingdom of grace; and he shall reign until every knee shall bow to him, and every tongue confess, among Jews and Gentiles, his dominion and authority, to the glory of God the Father. Soon may it be so. Amen and Amen!

MISSIONARY STUDENT.

The Missionary Society has sustained a loss in the death of Mr. Christian Gotlob Zwaar, a promising young man, one of the Students at the Gosport Seminary. He was born at Zolant, in Saxony, in the year 1782. He was brought up in a religious manner, and was the subject of early impressions, about his ninth year. When he grew up, he had the misfortune to be under the tuition of a schoolmaster who was an infidel, and who laboured to infuse into him his own principles. He was hereby led into a serious consideration of the truth of Christianity; and becoming acquainted with a serious youth, one of his school-fellows, he was induced to attend a series of lectures on Religion, by the Rev. Mr. Jaenicke, of Berlin, which were rendered exceedingly useful to his confirmation in the faith of the gospel. He was examined at Berlin, and admitted as a candidate for Missionary work; from whence he was recommended to the Directors of the Society in London, who cordially received him, together with three other persons from the same neighbourhood, who were put under the care of Mr. Bogue.

Mr. Zwaar had not spent many weeks in England before he discovered some symptoms of consumption. His physician recommended a warmer climate as the only means likely to restore him. The Directors, desirous of preserving so valuable a life, sent him to Madeira, where he was very comfortably accommodated. But the change of air proved useless: his disease baffled all the means tried for his recovery; and he departed to a better state, May 29, 1806.

Mr. Nielander, a Missionary, on his way to Africa, writes thus concerning him: "We live in the same house where our dear and beloved brother Zwaar resided. He was highly esteemed by the friends to whom he was recommended. The person that attended upon him during his illness, speaks of him with the greatest respect; and says he cannot sufficiently admire his patience and resignation under his long and painful affliction. Very frequently, especially in his last days, Mr. Zwaar would say, with the greatest cheerfulness and resignation, "I know that Jesus Christ hath been gracious to me, and hath remembered me in mercy. If I should die, I know that it is the will of my heavenly Father; and his will is always the best." For some time past he was very weak, and was obliged to be carried in a chair: for the last week he kept the house; and during the last three days, he was confined to his bed. On the morning of May 29, about ten o'clock, he fell asleep in Jesus, and entered into his rest," — aged twenty-four.

GERMANY.

Extract of a Letter from a Roman Catholic Clergyman in Swabia, addressed to the Rev. C. F. Steinkopff, Foreign Secretary to the British and Foreign Bible Society. Dated July 29, 1805.

"Accept my most cordial thanks for your affectionate letter of the 5th of June. Blessed be the God and Father, who sent his only begotten Son into the world, and has led by him so many thousands of mankind to the saving light of the truth, and still continues, even to this day, to enlighten, to save by a sincere confession of him who is the way, the

truth, and the life; and blessed be his name for the love which you shew to me! Wheresoever I discover this love, which so cordially blesses in the name of the Lord, and implores blessings upon others; I say, wheresoever I discover this love, together with an open confession of the faith in Jesus Christ as the all-sufficient Saviour, I regard it as a letter written and sealed by the hand of God; which affords me the most happy hours, and causes my heart to overflow with gratitude, praise, and thanksgiving. Oh that the faithful and beloved Redeemer may excite both you and me mutually to implore for each other the blessing of him who is rich unto all that call upon him! Oh that he might bring me, who am the least, more and more into a close communion with all that worship him in spirit and in truth! My poor sinful heart is more and more desirous to enter into an intimate union with all those who are led by the spirit of Christ, and I am greatly encouraged when I have the happiness to meet with such.

"I feel the highest regard for the wise and prudent zeal of the English Bible Committee, because it is my own desire to see the pure and genuine word of God spread, and am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power. As the degeneracy of all outward churches is so great and general, and still threatens to become greater and more general, I comfort myself with this, that the Lord is retiring into the inner temple, and more gloriously building up the invisible church. At least he does not sit idle at the right hand of his Father, nor can he lose his suit; whatever may now be the appearance, he must finally be the gainer. Our duty, however, is this,—to pray more earnestly than ever, Let thy kingdom come! and, Lord abide with us, for it is towards evening! Dr. Sailer (who by his truly evangelical instructions and writings has proved a great blessing to the Roman Catholics in Germany) thus expresses himself in his last book: "Christianity is so firmly founded on its own basis, that, after it has outlived the times of persecution, after it has remained unshaken in the age of superstition, it will also outlive this age of infidelity and contempt." Therefore, we cannot sufficiently rejoice, that we are privileged to serve such a Master, who is infinitely superior to all his enemies, — who has the victory in his hands ever since the world has stood, — who finally shall put all enemies under his feet, — at whose name every knee shall bow, and every tongue confess that Jesus Christ is Lord. Nor shall we be able sufficiently to know and to appreciate all the excellencies of the kingdom of Christ, and the exalted dignity of his person. Never shall we be able fully to comprehend the favour and happiness vouchsafed to them who shall be partakers of the kingdom of God thro' faith in Christ. Would not even our blessed Lord and Saviour himself rejoice to see the fraternal union which subsists between us, the interest which we mutually take in each other, and the sincerity of our wish to see all our brethren become partakers of the same blessing? Yes, Lord! let thy kingdom come, and be extended further and further. May our blessed Lord and Saviour daily more become that which he is made of God unto us, Wisdom, Righteousness, Sanctification, and Redemption! yea, may he become our all in all; and we fruitful branches in him the living Vine! May light, and life, and love be multiplied in us; and may the peace of God which passeth all understanding, keep our hearts and minds in the love of God, and his dear Son Jesus Christ!"

MISSIONARY COLLECTIONS.	L.	s.	d.
Paisley Branch of the London Missionary Society, by W. Carlisle, Esq.	83	10	0
Rev. W. Smelie and Friends, Great Grimsby —	5	5	0
Friends of the Missionary Society at Greenock, by Mr. Laird	21	6	6
Rev. Mr. Humphrys and Congregation, Hammersmith	32	0	0
Hopkins and Congregation, Tunbridge —	11	6	0
Vincent and Congregation, Deal —	8	12	0
Young and Congregation, Canterbury —	9	5	0
Mathers and Congregation, Feversham —	3	10	0
Associate Congregation of Dunfermline, by Rev. J. Husband	43	0	10
Associate Congregation of Kelso and Friends, by Rev. R. Hall	18	10	8
Associate Cong. of Berwick on Tweed, by Rev J. Blackhall	16	12	0
Associate Congregation of Landar, by Rev. G. Henderson	10	0	0
Perth Society for Propagating the Gospel, by Rev. J. Willison	30	0	0
Rev. G. Greig and Congregation, Crown Court	51	9	6
Rev. T. English and Congregation, Wooburn, Bucks	48	2	6
Rev. J. Clark, of Brigg, and Friends —	19	10	0

HOME INTELLIGENCE.

July 9. The Kentish Association of Independent Ministers held their Annual Meeting at Mr. Ralph's, Maidstone. Mr. Bickerdike preached in the morning from Hebrews iii. 1.; Mr. Young, in the evening, from Psalm ii. 6.; and Mr. J. Mather, on the preceding evening, from Acts iii. 22. Their subjects were the Prophetic, Priestly, and Kingly offices of Christ. — The next Meeting is to be held at Mr. Gurteen's, Canterbury; when Messrs. Percy, Kent, and Drew are appointed to preach on Growth in Grace, Communion of Christian Churches, and Religious Joy.

July 23. The Rev. Joseph Pickles, was set apart to the pastoral office over the church of Christ at Walpole, Suffolk. Mr. Wall, of Southwold, began the service with prayer, &c.; Mr. Sloper, of Beccles, delivered the introductory discourse and received Mr. P.'s. confession of faith; Mr. Price, of Woodbridge, prayed the ordination prayer; and Mr. Ray, of Sudbury, gave the charge; Mr. Wearing, of Rendham, engaged in the general prayer; Mr. Dewhirst, of Bury St. Edmunds, preached to the people; Mr. Bromily, of Needham Market, closed with prayer.

August 3d. A small chapel was opened at Bethersden, near Ashford, in Kent. Mr. Drew, of Stroud, began the services of the day; Mr. Elvey, of Canterbury, preached from Prov. viii. 21. In the afternoon, Mr. Drew preached from 1 Cor. i. 18. In the evening, Mr. Atwood, of Folkstone, from Exodus xx. 24, last clause.

Aug. 20th. Mr. Galland, late student at the Rotherham Academy, was ordained pastor of the Independent Church, at Green-Acres, Lancashire. Mr. Coles, of Stand, introduced the service by reading the Scriptures, and by prayer; Mr. Meldrum, of Hatherlow, discoursed on the nature of a gospel church; Mr. Blackburn, of Delph, engaged in the ordination prayer; Mr. Cockin, of Halifax, gave the charge from Acts xxvii. 23, 24.; Mr. Roby, of Manchester, exhorted the church and congregation to be zealous; and Mr Evans, of Stockfort, concluded with prayer.

Aug. 26th. A neat place of worship (36 feet by 26) was opened at Modbury, Devon. The service was opened by Mr. Nicholson, of Kingsbridge; Mr. Winterbottom, of Horsley, preached from Ezekiel xlvii. 1—12, and concluded in prayer. In the afternoon, Mr. Hutchings, of London, engaged in suitable prayer; Mr. Roberts, of Brixham, preached from Acts ii. 1—4.; and Mr. Gray, of Dock, concluded in the evening; Mr. Smith, of Saltash, began in prayer; Mr. Giles, of Dartmouth, preached from Exod. xx. 24.; and Mr. Sprague, of Bovey, concluded. The house was very much crowded; many of the respectable inhabitants, belonging to the establishment, attended. The sermons were very suitable to the occasion; the Spirit of prayer and supplication was poured out upon the ministers; and the day was peculiarly pleasing, solemn, and, we hope, profitable to many. The Lord seems to be making good his promise here. The interest of Christ, until of late, was very low in this place. A few persons were formed into a church, and have worshipped in a hired room, until Mr. S. Norman, late of Bampton, their first pastor, was settled over them, and it was thought adviseable to erect a place of worship of their own; and the congregation, although small, and for the most part poor, subscribed 94l. besides the contributions of other Christian friends.

Sep. 3d. A new chapel (45 feet by 20) was opened at Wanbro, Wilts. Mr. Garrett, of Lavington, preached in the morning from Luke xv. 2.; Mr. Holmes, of Wantage, in the afternoon, from Matthew xiii. 43.; and Mr. Elliott, of Devizes, in the evening, from Acts viii. 8th. The congregation, consisting of about 400 persons, had been gathered by the labours of Mr. Mantell, of Swindon, in the two preceding summers, by preaching in the open air. The ground for erecting this place was given by Mr. J. Strange, of Bishopsgate Street: and who, in conjunction with his brothers and the friends of the gospel in Swindon and its vicinity, furnished the means for its erection.

Sep. 5. Mr. Thomas Cloutt, formerly of Hoxton Academy, was ordained pastor of the Independent church assembling in Pell Street, Ratcliff Highway, lately removed from Nightingale Lane. Mr. G. Clayton began with prayer, &c.; Mr. R. Winter deliver-

ed an introductory discourse, and asked the usual questions; Mr. Simpson offered up the ordination prayer; Mr. Slatterie, of Chatham, delivered a charge from Acts vi. 4.; Mr. Buck prayed the general prayer; Mr. Ford preached from James i. 21.; Mr. N. Hill concluded with prayer.

Sep. 23. The Rev. James Spurgeon, from Hoxton Academy, was ordained at Clare, Suffolk. Mr. Fielding, of Coggeshall, began with prayer and reading, &c.; Mr. Bass, of Halsted, the ordination prayer: Mr. Stevenson, of Hedingham, the charge from 2 Cor. ii. 16.; Mr. Hickman, of Lavenham, the general prayer; Mr. Ray, of Sudbury, addressed the people from 1 Cor. xvi. 12.; Mr. Beddow, of Stambourn, concluded. The interest at Clare was reduced to the lowest state till Midsummer, 1804, when application was made for supplies from the above seminary.

Sep. 24. Mr. Js. Mather, late student at Manchester, was ordained to the pastoral charge of the Independent church at New Windsor, Manchester. Mr. Sowden, of Bolton, read the scriptures and prayed; Mr. Ely, of Bury, delivered the introductory discourse; Mr. Ralph, of Liverpool, commended the pastor to God by prayer; Mr. Roby, of Manchester, charged him to "give attendance to reading, to exhortation, to doctrine;" and Mr. Bradley, of Manchester, urged the people to see that he "might be with them without fear;" Mr. Coles, of Stand, concluded the service with prayer.

The 16th Meeting of the Lincolnshire Association was held, by special request, at Billinghay, Wednesday, Sept. 24, 1806. In the preceding evening, Mr. Bean opened the service with prayer; and Mr. Smelle preached from Rom. v. 8. Wednesday 24, Mr. Newman introduced the service with prayer, &c.; Mr. Bean preached from Isa. lx. 13; and Mr. Woodward concluded. In the afternoon, Mr. Smelle prayed; and Mr. White preached from Deut. xxxiii. 29. The Associate Ministers then retired for conference. Mr. Newman preached in the evening, from Eph. iii. 17, 18, 19; and Mr. Woodward from Isa. xxxv. 10. Mr. Thompson, the resident minister, concluded with prayer. — The congregations were numerous and attentive, a great part of which were young people. — The next Meeting is fixed for Alford, on the last Wednesday in April, 1807.

Oct. 1. The Buckingham Half-yearly Association met at Mr. Reynolds's Meeting, Nash, near Buckingham. In the morning, Mr. Scraggs, of Buckingham, opened the service by reading the Scripture; Mr. Hobson (a student from Newport) prayed; Mr. Fletcher, of Bicester, preached the first sermon, from Isa. xiii. 12; Mr. Aston, of Buckingham, the second sermon, from 2 Cor. iii. 18; and Mr. Isaac Gardiner, of Potter's Pury, concluded with prayer. In the afternoon, Mr. Ward (a student from Newport) began in prayer; Mr. Scraggs preached from 2 Cor. iv. 6; and Mr. Tomlins (another student from Newport) concluded in prayer. — The next Half-yearly Meeting is intended to be held at the New Meeting, Buckingham, on the first Tuesday in April, 1807.

Oct. 7. A small chapel was opened at Spratton, in Northamptonshire. In the afternoon, Mr. Griffiths, of Long Buckby, read the Scriptures and prayed; Mr. Reads, of Wellingborough, preached; Mr. Edmonds, of Guilsborough, concluded. In the evening, Mr. Wood, of Rowell, prayed; Mr. Gronow, of Weedon, preached; and Mr. Bicknell, of Welford, concluded. The vicar of the parish, as soon as he heard that a meeting was about to be erected, called on the Dissenting Minister to enquire if it were so; and being answered in the affirmative, desired to have the honour of contributing towards it; which he immediately did, and offered to lend his team at any time. — How pleasing would it be if ministers of all denominations discovered the same Christian spirit in their conduct towards each other!

Mr. Cope, of Launceston, has lately established a Weekly Lecture, for the purpose of reading a sermon in French, for the benefit of the prisoners of war in that town. Such a plan, if generally pursued, might be productive of much good.

TRACTS.

The following incident, communicated to the Committee of the Religious Tract Society, cannot fail to be gratifying to those who have at heart the interests of the rising generation, and affords encouragement to put into their hands such small religious books as are adapted to their capacities:

"Would it not give the Tract Society pleasure to be told, that a poor woman thanked me to-day for their farthing tract to a child (No. 52) which

was given to her little girl, about two years ago; and for which she said, she believed the child would thank God for ever and ever; and that the dear creature had often been found on her knees, weeping over it."

TRAINING ACT.

The following clauses from the Training Act are of importance to Ministers, and other religious persons:

"No licensed teacher of any separate congregation, in holy orders, or pretended holy orders, and not carrying on any other trade, or exercising any other occupation for his livelihood, except that of a schoolmaster; nor any medical man, actually practising as such, shall be liable." — See Sect. 6.

"The deputy lieutenants shall not appoint *Sunday* as a day of exercise, unless his Majesty shall deem it necessary, and, by an order signified by his Secretaries of State, direct them to do so." — See Sect. 25.

PATRIOTIC FUND.

The Committee for managing this Fund have just published their Third Report; from which it appears, That the sums contributed after divine service on the Day of Thanksgiving, for the victory off Trafalgar, and other donations, to be exclusively appropriated to the wounded, and relatives of those who were killed, amount to 104,831*l.* 8*s.* 1*d.*

List of Lectures, &c. in and near London, for November.

2. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Gray; Peter Str. Mr. Clark; Hare Crt. Mr. W. Smith; Crown Crt. Mr. Knight.
3. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Brown's, Cumberland Street.
4. *Tu. M.* Broad Str. Mr. Clayton.
5. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Gaffee's.
6. *Th. M.* Monthly Meeting (Indep.) at Mr. Wall's, Mr. Brookshank to preach. — The Abuses of the Gospel exposed.
   Ev. Fetter Lane, Mr. Stollery. — The Mercy of God.

9. LORD'S DAY Ev. Broad Str. Mr. ——; Chapel Str. Mr. Stollery; Devonshire Sq. Mr. Gould; Palace Str. Mr. Greig; Crown Crt. Mr. Webb; Peter Str. Mr. Dunn; Orange Str. Mr. Townsend; Hare Court, Mr. J. Thomas.
10. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
11. *Tu. M.* Broad St. Mr. Goode.
12. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Dore's.
13. *Th. Ev.* Fetter Lane, Mr. Nicol. — Enthusiasm.

16. LORD'S DAY Ev. Broad Str. Mr. Townsend; Chapel St. Mr. Greig; Devonshire Sq. Dr. Jenkins; Palace Str. Mr. Ivimey; Orange Str. Mr. Burder; Peter St. Mr. Smith; Hare Ct. Mr. Stollery.
18. *Tu. M.* Broad St. Mr. Ford.
19. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Burder's.
20. *Th. M.* Monthly Meeting (Bapt.) at Mr. Tim. Thomas's, Mr. Hutchings to preach. — Directions for Reproof.
   Ev. Fetter Lane, Mr. Austin. — Evangelical Sanctification.

23. LORD'S DAY Ev. Broad Str. Dr. Rippon; Hare Ct. Mr. Berry; Chapel Str. Mr. Brookshank; Peter Str. Mr. Humphries; Palace Str. Mr. Austin; Devonshire Sq. Mr. J. Thomas.
25. *Tu. M.* Broad Street, Mr. Goode.
26. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. T. Thomas's.
27. *Th. Ev.* Fetter Lane, Mr. Collison. — The Gospel rejected.
28. *Frid. Ev.* Lecture to Young Persons. Mr. G. Clayton to preach at Fetter Lane.

30. LORD'S DAY Ev. Orange Street, Mr. Lyndall; Hare Ct. Mr. Shenstone; Peter St. Dr. Rippon.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Castledine.
Surry Chapel, Mr. Griffin.
Spa Fields, Mr. Wilkins.
Sion Chapel, Mr. Finley.
Hoxton, Mr. Mark, of Weatherfield.

POETRY.

LINES WRITTEN ON A VISIT,
IN THE GARDEN OF A LADY, FORTY MILES FROM LONDON,
on the Morning of the 16th of October.

Too late for flow'rs and fruits; but not too late,
Dear H——, in thy garden to enjoy
Sweet meditation. O indulge a thought
Truly sublime, that will not flatter thee!
What if I name it "Paradise Restored?"
Such henceforth shall it prove, dear friend, to thee,
If He who deck'd it in its various hues,
And strew'd so thick upon its humid leaves
The beamy gems, dear to the musing mind, —
Far dearer than the costly ones that sparkle
Upon the brows of princes; — if He deign
Himself, in love, herein with thee to walk,
As once he did with two of his disciples,
To Emmaus journeying with burning hearts: —
Or as he doth this blessed morn with me,
The meanest of the fallen sons of Adam,
Richly displaying the sufficiency
Of his atoning blood and righteousness
To save e'en to the utmost all that come,
Desirous of an interest therein!
Where'er He manifests himself, there must
Be joy, peace, love, tranquillity unknown,
And unconceiv'd without Him; — such as is not,
Or given by aught that's earthly, or destroy'd:
This wish, beloved H——, here I leave,
'Tis all I can, towards the vast demand
Thy friendship has upon my gratitude, —
Here may you walk by faith, — here much enjoy
(Morn, noon, and eve) the presence of thy Lord, —
Here hang upon Him; wrestle like the patriarch,
And let Him not depart until he bless thee!
So shall thy bosom glow with hallow'd fire,
And raptur'd own that I have not misnamed
This precious boon of his, — A Little Eden! J. A.

IT IS FINISHED.

REDEMPTION's wise mysterious plan,
Salvation for apostate man,
Which God devis'd ere time began,
Is finish'd!

"'Tis finish'd," cry'd our dying Lord:
Hell was apall'd to hear that word;
To man, what hopes does it afford!
'Tis finish'd!

Enough was done that wond'rous day,
God's love and hatred to display;
With joy and grief combin'd we say,
'Tis finish'd!

Sin how abhorr'd! but man how dear!
Both in thy suff'rings, Lord, appear!
We sing with rapture, shame, and fear,
'Tis finish'd!

The holy law has had its due,
Now God his sov'reign love can shew,
Apollyon his defeat shall rue.
'Tis finish'd!

Now all the arduous work is done,
Vict'ry complete our Lord has won:
He has to take the spoil begun.
'Tis finish'd!

Did he who dy'd, the conquest gain?
What shall he do who lives again?
He mounts above all heav'ns to reign.
'Tis finish'd!

Abaddon, yield thy trembling prey!
Away, ye hosts of Hell, away!
Rise, rise, ye dead, to endless day!
'Tis finish'd!

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THE

EVANGELICAL MAGAZINE.

DECEMBER, 1806.

MEMOIR
OF
THE LATE REV. JOHN FORD, M. D.

THERE is a kind of natural curiosity in the human mind, which prompts us to covet an intimate acquaintance with the character and habits of our fellow-men, especially of those who have distinguished themselves in their day and generation. On account of the general prevalence of this principle, biography is a species of writing which cannot fail to be popular; and when the subject is wisely selected and properly exhibited, it is likely to be useful in a very extraordinary degree. Many thousands, we doubt not, have been greatly edified in reading the biographical sketches published in the Evangelical Magazine; and we are persuaded that the brief account which we are about to give of the Rev. Dr. Ford, will prove very acceptable.

The subject of this Memoir was born at Castle-Heddingham, in Essex, in the year 1740. In the line of his ancestors, so far as we can trace them, we find an uninterrupted succession of faithful gospel ministers, several of whom were sufferers for the truth as it is in Jesus. His great-great-grandfather was a Mr. John Vincent, a minister in the west of England, "who," as Dr. Calamy remarks, "was so harrassed for his nonconformity, that, though he had many children, not two of them were born in the same county." Two of this good man's sons were eminent servants of Christ: the elder of them, Thomas Vincent, was one of the very few ministers who had zeal and courage enough to continue in the city of London, amidst all the fury of the plague. At the commencement of this dreadful visitation he resided in Islington; but compassion for the souls of his perishing fellow-men, determined him, in opposition to the most earnest solicitations of his friends, to go into the heart of the city; where he preached every Sabbath-day, and visited all who desired to see him *. The dangers to which he was exposed,

* See Palmer's Abridgement of Calamy's Nonconformist's Memorial.

and the toil which he endured in this very extraordinay service, we may conceive, in some measure, from a very affecting treatise written by himself, and entitled, "God's Terrible Voice in the City, by Plague and Fire †."

The younger brother was Nathaniel Vincent, whose memorial, as recorded by Calamy, exhibits astonishing instances of zeal and courage, amidst the most cruel persecutions for righteousness sake. His daughter married a Mr. Ford, a very respectable merchant in London, by whom she had two sons, John and William Ford. The former of these preached to a very crowded congregation at Sudbury, in Suffolk, with great acceptance and usefulness. The other son, William, the father of the late Dr. Ford, was a respectable dissenting minister at Castle-Hedding-ham, in Essex; where he continued in the pastoral office

† As this book is exceedingly scarce, we shall gratify our readers by extracting the account which the author gives of the progress of the plague, omitting the interspersed reflections, which are very affecting, but too long for insertion: —

"It was in the year of our Lord 1665, that the plague began in our city of London, after we had been warned by the great plague in Holland in the year 1664, and by the beginning of it in some remote parts of our own land in the same year.

"In the beginning of May, the bill of mortality tells us of nine who fell by the plague, just in the heart of the city, and of other eight in the suburbs; the next week's bill signifies a decrease from nine to three; but in the next, the number of dead by the plague, amounted from three to fourteen; in the next, to seventeen; and, in the next, to forty-three. In June, the number increases from forty-three to 112; the next week, to 168; the next, to 267; the next, to 470.

"In July, the plague increaseth and prevaileth exceedingly. The number of 470, who died in one week, by the disease, riseth to 725; the next week, to 1089; the next, to 1843; and the next, to 2010. In August, how dreadful the increase! From 2010, the number amounts to 2817, in one week; and thence to 3880, the next; thence to 4237, the next; thence to 6102, the next; and all of these of the plague, besides other diseases.

"In September, when we hoped for a decrease, because of the season, because of the number gone, and the number already dead, yet it was not come to its height; but from 6102, who died by the plague in the last week of August, the number is augmented to 6988, the first week in September; and, when we conceived some little hopes in the next week's abatement to 6544, our hopes were quite dashed again when, in the next week, the number of the dead rose to 7165, which was the highest bill: and a dreadful bill it was!

"From 7165, who died of the plague in one week, there is a decrease to 5538 in the next, which was the latter end of September; the next week, a further decrease to 4929; the next, to 4327; the next, to 2665; the next, to 1421; the next, to 1031: then there was an increase, in the first week of November, to 1414; but it fell, the week after, to 1050; and the week after, to 652; and the week after that, to 333; and so lessened more and more to the end of the year, when we had a bill of 97306, who died of all diseases; which was an increase of more than 29000 than what it was the year before; and the number of them who died of the plague, was reckoned to be 68596 in this year; but the bill speaks only of six who died of this malady the year before."

for upwards of forty years; during the whole of which time, we are informed, he never preached twice from the same text.

This venerable man had three sons, William, John, and Webb. The first was a well-known respectable minister of the congregation assembling in Miles's Lane, London. The second son, John, the subject of this memoir, we learn nothing respecting his childhood, except that he was distinguished by the sprightliness of his disposition.

Very early in life, he became an apprentice to a surgeon at Ipswich, where he experienced his first serious impressions: these were occasioned by a letter which he received from his father. He was at this time about sixteen years of age. The family with whom he resided had embraced the Arian sentiments. Roused to an earnest concern for his soul, he soon found that these doctrines could afford him no solid ground of hope; he, therefore, expressed his disapprobation, and deserted the meeting. In this state of spiritual distress, he was much edified by a good old book, "Gurnall's Christian Armour," which, very providentially for him, lay in the shop to be used as waste paper. A particular friend, who had shewn him much respect, found him one day poring over this ragged volume; and, observing what it was, he exclaimed, 'I hope, John, you do not read such books as these.' "Yes, indeed, I do," replied the youth; "and I find them very profitable." From this period, during his continuance at Ipswich, his leisure hours were generally spent in a turret at the top of the house. In this retirement he pursued his medical studies, and also enjoyed much intimate communion with God in reading the Scriptures, and in prayer; always rising for this purpose very early in the morning.

When his apprenticeship had expired, he went to London for the advantage of attending the hospitals. Though young, he had formed his plan of conduct, resolving to be diligent in business, and, at the same time, fervent in spirit, serving the Lord: and to this plan, through grace, he invariably adhered. Such was his known fidelity and attention to the duties of his situation, that often the whole practice of the hospital devolved upon him; yet, even on these occasions, he reserved a suitable portion of time for religious exercises.

On his arrival in London, he at first attended his brother's ministry. Soon after, he became an occasional hearer at the Tabernacle; and, in a little while, settled at Jewin Street Meeting, with the late Mr. Hart; under whose ministry he was confirmed in the great and distinguishing doctrines of the gospel; and became, ever after, remarkably clear in his views of divine truth.

To the glory of divine grace in him, it ought to be remarked, that when he had entered into business, he never sought, nor attempted to retain his practice, by the usual mode of receiving

and paying ceremonious visits: a mode which is generally supposed to be essentially necessary, in his line of business, to ensure success. He objected to this from conscientious motives; and he steadily resisted the most earnest solicitations to adopt the prevailing custom. His general answer to invitations of this kind, was, "I never go out to dinner, for my soul's sake; nor to supper, for my body's sake." His advice to a very respectable gentleman, who was then just entering on the business of life, expresses the maxim on which he himself acted, and deserves the attention of heads of families in general. "Make it a point," said he, "never to ask company to supper; it will interrupt the course of family worship, and unfit you for communion with God."

His close attention to the house and ordinances of God, even in the very zenith of his practice, was truly admirable. At his stated place of worship, he attended regularly three times on the Sabbath; and was scarcely ever absent from the Tabernacle on the Wednesday evenings; or from the sermons of the late Rev. W. Romaine, at Blackfriars, on the Tuesday mornings; and at St. Dunstan's on the Thursday evenings. This has been remarked with astonishment by those who were acquainted with his numerous engagements; and it shews what persons might do, if they had but a proper degree of spiritual-mindedness, and were determined to act by a well arranged plan.

It has been often and justly lamented that the religion of too many professors, and especially in the metropolis, and other large and populous towns, consists principally in removing from one public ordinance to another. This complaint did not apply to Dr. Ford. Whilst he was thus diligently attentive to the public means of grace, they who had the privilege of being intimately acquainted with him, bear witness that he enjoyed, and that he manifested the life and power of godliness in a very eminent degree. He always reserved a regular portion of time for private devotion; his conversation was remarkably spiritual; he could not, or rather would not, speak with his friends on any but religious subjects, except particular circumstances required attention; and, even then, he dismissed every other topic as soon as possible.

Though he attended so closely to the exercises of religion, and withdrew so completely from the fashionable world, he attained to the highest pitch of eminence in his profession; and his practice yielded an income of at least 3000*l.* per annum. Too often, when riches increase, the hearts of the owners become inordinately set upon them: their covetous desires are evidently insatiable. But, from the prospect of amassing a greater store of worldly wealth, our friend retired earlier in life than usual, in order that he might enjoy the greater leisure for attending to things of eternal moment.

Freed from the cares of business, he devoted his attention

more than ever to the sacred Scriptures. Longing to read them in the original, he began, under the direction of his friend Mr. Romaine, to study the Hebrew language, in which he made a considerable proficiency. By him also, we are informed, that he was encouraged to exercise his talents in expounding the Scriptures, where he had an opportunity of doing it to edification; which issued, at length, in his becoming a preacher of the gospel. This admirably suited the seriousness of his mind, and gratified the ardent desires, which he had long felt, of being more generally useful to the souls of his fellow-men. — In his sermons, he aimed not at popularity or greatness: the character of his discourses was unaffected simplicity. Though unsuited to the taste of fastidious hearers, they were truly grateful to the humble Christian.

By providential circumstances, he was led to offer his ministerial services in the late Countess of Huntingdon's connection. They were gladly accepted: and, in several of the places which he occasionally visited, his labours were very acceptable and useful. At the death of one of her Ladyship's devisees, Dr. Ford was appointed to succeed him in office; and, when Lady Ann Agnes Erskine was called to her heavenly rest, he was chosen to the active management of the connection: a trust which he discharged, though but for a short time, with eminent fidelity and prudence.

Were we to particularize the graces peculiarly prominent in the character of Dr. Ford, we should mention his meekness, humility, and Christian affection. These endeared him to all who knew him: they cast a lustre on all his other excellencies. Instead of employing the pen of the biographer to describe his holy walk with God, we shall better accomplish this design by presenting our readers with a few extracts from letters, addressed to his most intimate friend. These exhibit his real character; — they are a kind of living portrait; — they express both his religious sentiments, and also the influence which those sentiments had on his mind.

In a letter, dated August 1774, he thus writes: "I love to see you reconciled to the cross. There certainly is less danger from it, than from the caresses of friends, or the smiles of Providence. Your kind and loving Saviour will take care that the former shall be a balance to the latter. I do not wonder that the affairs you are settling go on well, for it is said, "In all thy ways acknowledge him, and he will direct thy paths." This is the good old way: may we always walk therein!

"Yesterday my dear wife and I revived the custom of spending a little time together at noon, in reading and prayer; at which time we did not forget our dear children. When I have opportunity, and grace to improve it, I find this season a great help to my soul. I hope for a gracious revival. How much do I live beneath my privileges! I want to make religion the

main business of my life, and to regard every thing else in subservience to it."

In another letter, dated December 1785, he remarks, "Your observation respecting the industrious poor, who would be glad to work, but are destitute of employment, ought to excite thankfulness and gratitude in our hearts; and the abundance which the Lord has given us, ought to open our hearts to their necessities, and make us moderate in the pursuit and enjoyment of temporal blessings. In my estimation, the principal advantage of a competency, or what is called Easy Circumstances, is, to have the mind freed from anxious care, and the body less subject to constant employment and fatigue, that we may have more time for communion with God, and for promoting the Redeemer's kingdom; yet, I am persuaded, that, unless a larger measure of grace be given to improve these opportunities, they will prove a curse, instead of a blessing. This point was so fastened on my mind, after I had quitted business, that it was my constant prayer for more grace, — for a double portion of the Spirit, — for peculiar direction from God; — and the Lord has given me such power to wrestle with him in secret, that I firmly believe he will not fail to do that which he has spoken to me of. I think I see the way opening, the cloud moving; and am satisfied that Providence is confirming the promises, which, I believe, the Lord himself hath made, and often renewed for the establishing of my faith. It is my heart's desire and prayer to God, that you may be under the increasing influence of the Holy Spirit; — that business may be only a secondary object; — that it may always give way to religion; — that it may never prevent sufficient time for public ordinances, secret retirement, family worship, and the very important charge of bringing up your children in the nurture and admonition of the Lord."

Just recovering from a dangerous stroke, he writes, in a letter from Tunbridge-Wells, dated August 1795, as follows: "I have, for the present, laid aside both study and preaching; and I have avoided writing letters as much as possible, because whenever I wrote, I found it hurtful to me. I am, through the Lord's goodness, gaining bodily strength; but I cannot yet read my delightful book, the Bible, for any length of time, without my head being affected; nor can I exert myself in conversation without being the worse for it. These are no small trials to an active mind; but my God, who hath heretofore called me out to active service, now says, "Be still:" and he makes me like a weaned child! He doth not call me to much suffering; but if he did, his grace is sufficient for me. The world would have a very different idea of the religion of Jesus, if they only knew what it hath done, and what it now doth for my soul.

"It gives me much pleasure to hear of the promising appear-

ance of your children in a religious view. If they have Christ, they have all."

The last extract which we shall give, is from a letter dated August 1797. Referring to a mournful circumstance, of which his friend had informed him, he remarks, "The account which you give of Mrs. B—n's sudden departure, is very affecting and encouraging. To be in a holy, heavenly, happy frame of mind, is one of the most desirable things, next to Christ and his salvation. If I asked any thing for myself and my dearest friends beyond a personal interest in Jesus, it would be this: but, without asking, my gracious Redeemer has given me something still better; that is, such a settled, fixed trust in him as my Almighty and all-sufficient Saviour, as doth not suffer me to be greatly moved by any changes of my frame, or any condition in which I am placed. The eye of my faith is generally directed to him, who is the same yesterday, to-day, and forever."

O! that the principle and the practice expressed in the preceding extracts, may be exemplified in our readers in general, as they were in him!

The Doctor's natural constitution was exceedingly delicate. His uncommon abstemiousness was probably the mean, under God, of preserving his life to a moderate old age. Several years before his death; he was smitten by apoplexy and received four strokes in one day. During the intervals, supposing that he should die, he was exceedingly happy; and, in general, as he remarked to a friend, he was most comfortable when, in his own apprehension, he was nearest the period of dissolution. Few persons have enjoyed so steady a persuasion of interest in Christ as he did. He lived almost habitually in the prospect of eternity, and in the full assurance of hope.

His bodily infirmities had been manifestly increasing for some time before his death; but, during two or three weeks immediately preceding, he appeared to be gathering strength. It seems, however, that, amidst these promising appearances, he had a pre-sentiment of both the near approach, and also the suddenness of his departure. To his most intimate friend, who was congratulating him on his better health, he remarked, "I am indeed much better than I have been; but, between you and me, I should not at all wonder if I be taken away from my friends soon and suddenly, when they are not aware of it. When I die, I believe the Lord will make short work of it." The same intimations he gave, about the same time, to another particular friend.

On the day preceding his death, which was the Sabbath, he appeared to be more cheerful than usual; and spoke with much animation on religious subjects, to some ladies who dined with him. They were mentioning some perplexities of mind which they had experienced respecting the doctrines of Election and Perseverance. "Do you find," said he to one of them, "the

doctrine of election in the Bible?" 'Yes,' she replied, 'I think I do.' "That," he added, "is enough for me. I am obliged to believe and to receive what I find there, without pretending to account for difficulties." On the doctrine of perseverance he expatiated largely, for their encouragement and comfort. Speaking of the believer's perseverance, as founded on the promise of God, he said, "It is impossible for me to convey to any person an idea of the strong persuasion which I have of the veracity of God's word: — he will, most certainly, according to his gracious declaration, carry on and complete the good work which he has begun."

On this, his last Sabbath on earth, the means of grace were peculiarly refreshing to his soul. He spoke with great pleasure of the discourses which he had heard. The latter was from the memorable circumstance relating to the penitent malefactor who suffered together with our blessed Redeemer on the cross: — "He said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise." At the close of the sermon, the preacher remarked, "How blessed the condition of the real Christian in the immediate prospect of death! To him the glorified Saviour says, as he did to this trembling suppliant, "To-day shalt thou be with me in paradise." Little did any person think that this was our Lord's address at that time to Dr. Ford; but, reckoning the course of the day as the Jews did, from evening to evening, it was literally the case.

He retired to rest, and he arose in the morning as well as usual. Having dressed himself, he went into his study, and, as appears from circumstances, took up his Greek Testament; but he had not read more than about seven minutes, before he fell from his chair. Hearing the noise of the fall, the servant and a female relation ran immediately up into the room, and found him on the floor. They endeavoured to raise him; but no relief could be administered. He breathed twice, and expired on June 2, 1806, aged 66. Thus did this eminent man of God make an almost instantaneous exchange of sin, of sorrow, and of mortality, for perfect purity, consummate bliss, and endless life! His remains were interred in the burial-ground, Bunhill Fields, London, amidst a vast concourse of mourning spectators.

Whilst death is gain to him, his removal is a source of sorrow to many who are left behind; especially to his bereaved widow, who was his second wife, and to the religious connection to which he had devoted, not only his gratuitous services, but also, in a great degree, his worldly property.

From the circumstances of his death, let our readers, in general, learn to hear every sermon with serious attention, considering that it may, possibly, be the last; and let them carefully examine the state of their souls, recollecting that they may be called into the eternal world at a moment's notice.

MINISTERIAL ADVICE TO SOULS IN DISTRESS.

Sir, *To the Editor.*

To know how to give advice and administer spiritual consolation to afflicted souls, so as to check a spirit of presumption, and yet avoid binding heavy burdens upon the followers of Jesus, whose "yoke is easy, and burden light," is certainly a matter of very great importance, and requires considerable proficiency in Christian experience. Having derived much satisfaction and wholesome instruction relative to this important part of the ministerial function, from the perusal of Dr. Owen on the 130th Psalm, and sincerely hoping the same might prove acceptable and beneficial to your readers in general, and young Ministers in particular, I have been induced to send you the following Extract from that invaluable production of the Docter's pen. Should it meet your approbation, its insertion in your periodical vehicle, will much oblige

Dursley. Yours, YOD.

Addressing himself to the subjects of distress, the Doctor says, "Take heed of spending time in complaints, when vigorous actings of grace are your duty. Fruitless and heartless complaints, bemoaning of themselves and their condition, is the substance of the profession that some make. If they can object against themselves, and form complaints out of their conditions, they suppose they have done their duty. I have known some who have spent a good part of their time in going up and down, from one to another, with their objections and complaints.—These things are contrary to the life of faith. It is good indeed, in some spiritual distresses, to apply ourselves unto them who are furnished with the tongue of the learned, to know how to speak a word in season unto him that is weary;—but for persons to fill their minds and imaginations with their own objections and complaints, not endeavouring to mix the words that are spoken for their relief and direction, with faith, but going on still in their own way, this is of no use or advantage; and yet some, I fear, may please themselves in such courses, as if it had somewhat of eminency of religion in it.

Others, it may be, drive the same trade in their thoughts, altho' they make not outwardly such complaints. They are conversant, for the most part, with heartless despondings; and in some they are multiplied by their natural constitutions or distempers. Examples of this kind occur unto us every day. Now, what is the advantage of these things? What did Zion get when she said, "The Lord hath forsaken me, and my God hath forgotten me?" or Jacob, when he said, "My way is hid from the Lord,

and my judgment is passed over from my God?" Doubtless, they did but prejudge themselves. How doth David rouze up himself, when he found his mind inclinable unto such a frame! For having said, "Why dost thou cast me off, O God? why go I mourning because of the oppression of the enemy?"—he quickly rebukes and recollects himself, saying, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope in God." Psa. xliii. 25.

We must say, then, unto such heartless complainers, as God did to Joshua, "Get you up, why lie you thus upon your face?" Do you think to mend your condition by wishing it better, or complaining it is so bad? Are your complaints of want of an interest in forgiveness, a sanctified means to obtain it? Not at all. You will not deal so with yourselves in things natural or civil. In such things you will take an industrious course for a remedy, or for relief. In things of the smallest importance in this world, and unto this life, you will not content yourselves with wishing and complaining, as though industry in the use of natural means for the attaining of natural ends, were the ordinance of God, and diligence in the use of spiritual means, for the attaining of spiritual ends, were not.

Do not consult your own hearts only. What is it that the scripture calls for in your condition? Is it not industry and activity of spirit? And what doth the nature of the thing require? Distress that is yet hoped to be conquered, evidently calls for industry and diligence, in the use of means for deliverance. If you are past hope, it avails not to complain; if you are not, why do you give up yourselves to despondencies? Our Saviour tells us, that "the kingdom of heaven suffereth violence, and the violent take it by force," Matt. xi. 12. It is not of the outward violence of its enemies seeking to destroy it that our Saviour speaks, but of that spiritual fervency and ardency of mind that is in those who intend to be partakers of it; for *biazetai*, "is taken by force," Luke xvi. 16, is no more; but *evangelizetai*, "is preached;" the kingdom of God is preached, and every man presseth unto it; pressing unto it, and taking it by force, are the same thing. There is then a violence, a restless activity, and vigour of spirit to be used and exercised for an interest in this kingdom. Apply this to your condition. Are you in depths and doubts, staggering and uncertain, not knowing what is your condition, nor whether you have any interest in the forgiveness that is with God? Are you tossed up and down between hopes and fears, want peace, consolation and establishment? Why lie you upon your faces? Get up, watch, pray, fast, meditate, offer violence to your lusts and corruptions; fear not, startle not at their crying and importunities to be spared; press unto the throne of grace by prayer, supplications, importunities, restless requests: this is the way to take the kingdom of heaven. These things are not peace, they are not assurance, but they are part

of the means that God hath appointed for the attainment of them.

What, then, is the peculiar instruction that is proper for souls in this condition? That, plainly, of the Apostle, 2 Pet. i. 10. "Give all diligence to make your calling and election sure."— Alas! saith the soul, I am at no certainty, but rather am afflicted and tossed, and not comforted; my heart will come at no stability; I have no assurance, know not whether I am chosen or called; yea, fear that my latter end will be darkness and sorrow: there is, I confess, forgiveness with God, but justly I fear I never shall be made partaker of it. What is the usual course that is taken in such complaints by them to whom they are made? Mostly they have a good opinion of them that come with these complaints: they judge them to be godly and holy, though much in the dark; if they knew them not before, yet upon these complaints they begin to be well persuaded of them. Hereupon they are moved with pity and compassion, and troubled to see them in their perplexities, and set themselves to tender relief unto them: they remind them of the gracious promises of the gospel; it may be, fix upon some one or other of them in particular, which they explain unto them: thence they remind them of the abundant grace and tender love of the Father, of the merciful care of our High Priest, his readiness and ability to save, his communications of such favours unto them as they perceive not. By such ways and means, by such applications, do they seek to relieve them in the state and condition wherein they are. But what is the issue? Doth not this relief prove, for the most part, like the morning cloud, and as the early dew? A little refreshment it may be, it yields for a season, but it is quickly again dried up, and the soul left in its heartless withering condition.

You will say then, Do you condemn this manner of proceeding with the souls of men in their doubts, fears, and distresses? or would you have them pine away under the sense of their condition, or abide in this uncertainty all their days? I answer, No; I condemn not the way; I would not have any left comfortless in their depths: but yet I would give these two cautions:—

1. That spiritual wisdom and prudence is greatly required in this matter, in the administration of consolation to distressed souls, if in any thing, the tongue of the spiritually learned is required herein, namely, of speaking a word in season to them that are weary. A promiscuous drawing out of gospel-consolations, without a previous right judgment concerning the true state and condition of the souls applied unto, is seldom useful, — oftentimes pernicious. And let men take care how they commit their souls and consciences unto such who have good words in readiness for all comers.

2. If counsel and consolation of this kind be given, special and distinct from the advice we are upon, of watchfulness, diligence, spiritual violence in a way of duty, it is exceeding dangerous,

and will assuredly prove useless. For let us see what counsel the Holy Ghost gives in this condition unto them who would make their calling and election sure, who would be freed from their present fears and uncertainties, who complain of their darkness and dangers; why, saith he, "Giving all diligence, add to your faith virtue," and so on, ver. 5. For, saith he, "If you do these things, an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," ver. 11. You who are now in the skirts of it, who know not whether you belong to it or not, you shall have an entrance into the kingdom of Christ; and all the joy, comforts, consolations, and glory of it, shall be richly administered unto you. This is the advice that the Holy Ghost gives in this case. This is the blessed promise annexed unto the following of this advice: and this is not to be separated from the former compassionate course of administering consolation.

But you will, it may be, here say, "We are so dead and dull, so chained under the power of corruptions and temptations, that we are not able thus to put forth the fruit of a spiritual life, in adding one grace unto another." But do you use diligence, study, endeavour all diligence, diligence at all times, in all ways by God appointed, all manner of diligence within and without, in private and public, to this end and purpose? Do you study, meditate, pray, watch, fast, neglect no opportunity, keep your hearts, search, try, examine yourselves, flee temptations, and occasions of cooling, deadening, and stifling grace? Do these things abound in you? Alas! you cannot do thus, you are so weak, so indisposed. But, alas! you will not,—you will not part with your ease, you will not crucify your lusts, you do not use all diligence; but you must come to it, or be contented to spend all your days in darkness, and lie down in sorrow.

Thus do men frequently miscarry. Is it any news for persons to bewail the folly of their nature and ways in the morning and evening, and yet scarce stand upon their watch any part of the day, or on any occasion of the day? Is this giving all diligence? Is this working out our salvation with fear and trembling? And may we not see professors even indulging themselves in ways of vanity, folly, wrath, envy, sloth, and the like, and yet complain what loss they are at, how unquiet, how uncertain? God forbid it should be otherwise with you; or that we should endeavour to speak peace unto you in any such a frame. To hear of a person, that he walks slothfully, carelessly, or indulgeth his corruptions, and to find him complaining that he is at a loss whether he have any interest in pardon or not; to give or tender comfort to such mourners, without a due admonition of their duty to use diligence in the use of means; for to help on their delivery out of the condition wherein they are, is to tender poison unto them.

To this, then, the soul must come that is in depths, if it intend to be delivered. Heartless complaints, with excuses to keep it from vigorous spiritual diligence, must be laid aside; if not, ordinarily, peace, rest, and stability, will not be obtained. A great example hereof we have in the Spouse, Cant. v. 2, 8. She is drowsy, and indisposed unto communion with Christ, whereunto she is invited, ver. 2. This puts her upon making excuses from the unfitness of the time; and her present indisposition and unpreparedness as to the duty whereunto she was called, ver. 3. Hereupon Christ withdraws his presence from her, and leaves her at a loss as to her former comforts, ver. 6. What course doth she now take? Doth she now lie down again in her former slumber? Doth she make use of her former excuses and pretences why she could not engage into the duties she was called unto? No such thing! But now, with earnestness, diligence, sedulity, and importunity, she engageth in all manner of duties, whereby she may recover her former comforts, as you may see in the text. And this must be the course of others who would obtain the same success. Spiritual peace and sloth will never dwell together in the same soul and conscience.

LETTER FROM A CHRISTIAN PASSENGER,

ON BOARD THE GOOD HOPE,

TO A NEAR RELATIVE ON LAND.

My dear Friend, ——

The friendship which has long subsisted between us, and the kind concern you have manifested for my welfare, lead me to conclude, that you will be glad to be informed of the reasons which induced me (naturally averse as I was to the course I have adopted) to leave my native country, and undertake a perilous voyage on the deep waters, to a foreign land.

You well know my base conduct after I left my father's house. Released from parental restraints, I determined to take my fill of the pleasures of life, and accordingly gave myself up to whatever my inclination led me. But the expence which attended this course, soon reduced me to beggary and extreme want. In the midst of my distress, still the pride of my heart continued; which prevented my making known my sad situation to my father. Thus sinking under the pressure of misery, I wandered from place to place, till I reached the town of Desperation, where I was taken dangerously ill. Not knowing any who would relieve me, I sunk into despair; and I actually formed the desperate resolution of easing the world of a wretch unfit to live. It is not in my power to describe, nor in yours to conceive, the horror of mind I endured. I dreaded either to reflect on the past, or to anticipate the future: every thing

was dark, gloomy, and terribly alarming. Just at this period I met with a person, whose name is Evangelicus, who hearing my complaint, and feeling for me in my distressed situation, kindly asked the cause of my trouble. I frankly told him how foolishly I had acted, and confessed that my misery was just, as it was the necessary consequence of my own wickedness. He asked me what I thought of doing, and how I expected to find relief: — I replied, "I have no hope of obtaining help from any quarter; my condition is hopeless, and I am resolved to bring my misery to an end, by destroying my life." He then appeared greatly concerned for me, and began to reason with me on the desperate wickedness of such an act, and said, with great earnestness, "Do thyself no harm." He also declared, in the most solemn manner, "that no murderer had eternal life." Moreover, said he, by this rash act you will only increase your misery, and place yourself in a circumstance from whence it will be impossible you should be extricated. I told him, I conceived my present state was of that description, as I had not the least hope of ever being relieved. He then began to encourage me, and observed, that, sad as my condition was, yet there was no room for despair: it is possible, said he, that you may obtain complete deliverance from your misery. The intimation of a possibility of happiness caught my ear, and I eagerly enquired, "Sir, — how? — where? — by what means? — pray inform me what I must do; I am willing to undertake any thing within my ability, in order to be restored." 'As to your doing,' replied he, 'it is impossible, from the situation in which you are, to obtain relief from any thing which you can do. There is but one way in which you can safely hope for deliverance from your misery; and, by attending to my advice, you will assuredly succeed.' He then observed, 'There is now lying at this port (for the town of Desperation is a sea-port, from whence thousands in a year embark, and sail down the channel, which empties itself into the Gulph of Hades, or Hell) a ship called "The Good Hope;" she is commanded by "Captain Salvation," and is destined to the Celestial Lands. Go then immediately to the Captain, make known all your case to him, and implore his assistance: ask him to take you on board his ship, "for NOW is the accepting time," and he hath given me full authority to declare, That whosever makes application, he will in nowise, on no account whatever, reject.'

This unexpected intelligence much surprised me; nor could I easily persuade myself that all I had heard from Evangelicus was true. I felt many objections, which I stated to him; — as that I had no money to pay my passage. 'That,' replied he, 'is no ground of objection, for his terms are "without money and without price." Again I objected: that my clothes were so mean, so ragged, and filthy, that my appearance would disgust the Captain, and disgrace the ship's company. To which he replied, 'Let not that discourage you; for he does not take

the decent and respectable, but mean and despised persons; whom, as soon as he receives, he always clothes in garments of his own providing.' In short, Evangelicus answered every objection I could bring, in such a satisfactory manner, that I at length came to the resolution, and said, "I will arise and go" to this Captain; "who can tell" but I may be accepted, and taken under his protection to the desired haven. Not that I expected to be received as a passenger; but I was determined, if he would only admit me as a menial servant, not to lose the opportunity. Accordingly I went; but how difficult did I find it to reach the ship! At length, between hope and fear, I arrived, and enquired for the Captain, and was directed to "knock" at his cabin-door, and it would "be opened." I did so, but with a trembling hand; and, to my great surprize, the Captain himself came to speak with me. It is impossible to describe what I felt the moment I beheld him; — the majesty and beauty of his person overpowered me. Never before had I such a view of my own meanness! I appeared so deformed, so filthy, and contemptible, that I said within myself, "Behold, I am vile." Notwithstanding the vast disparity between us, he condescended to speak to me! and O what gracious words flowed from his lips! Looking at me with so much tenderness as would have broken the hardest heart, he said, "What wilt thou that I should do for thee?" With my cheeks covered with tears, and my heart palpitating with fear, I tremblingly replied, "Be not angry with me, good Sir, for my boldness in coming hither: I am a poor miserable creature, who have reduced myself to the greatest necessity and wretchedness by my wicked conduct, and had even premeditated my destruction; when one whom you had commissioned met with me; and by his advice, I am come to intreat your pity, and beg a passage on board the ship which you command, as I am told she is bound to that haven of rest which I earnestly wish to reach. I have no money, nor any thing to recommend me. I throw myself on your mercy, dear Captain; "save me, or I perish!"

Can you believe what I am about to relate? He made not the least objection to my request, nor did he at all reflect on me for my past folly, but immediately said, "Come, for all things are now ready." I was now clothed with the richest robe you ever beheld; I sat down at a delightful repast with the rest of my fellow-passengers, whose joy appeared much increased by my coming on board. After being refreshed, and honoured with our Captain's company, we could not suppress our feelings, but began to sing, "Jesu, at thy command, we launch into the deep," &c. Ah, my dear friends, now it was I began to be happy; and O, how earnestly I wished for you on board. O that the day may soon come, when you will petition our gracious Captain to take you, being willing to "leave the world and sin behind!" Since I have been at sea, I have experienced much dis-

tress: indeed, sometimes, I have been greatly afraid that, after all, I should perish; yet, praised be my gracious Captain, his skill and kindness have hitherto been equal to all my dangers and necessities. I intended to have given you some account of the trials I have experienced on my voyage, arising from sickness, tempests, and the attacks of enemies: but this must remain for my next, which I shall embrace the first opportunity of sending. At present I conclude, wishing you all desirable blessings; and am, my dear friend,

Yours affectionately,

At Sea, on board the Good Hope, HOPEFUL.
Sept. 16, 1805.

A SKETCH ON AUTUMN.

THE Spring, with all its growing and blooming beauties, is gone;—the plenteous and charming summer is ended;—the sweet singers of the feathered tribes have forgotten their amorous and melodious notes;—the summer birds have taken their flight to warmer regions;—the peasant has laid aside his scythe and sickle, pitch-fork and rake. "The harvest is past, the summer is ended."

What shall I render unto the Lord for all his benefits towards me? O I want a grateful heart, a praising tongue, an useful life, to honour my kind Benefactor and gracious God, for past seasons of mercy and loving-kindness! "Lord help me."

But *Autumn* appears in full view. This is another season of benefits. Be it mine to improve it, for my own edification and solace, and for the profit and comfort of others. In this multiform and variegated season, let us notice,

1. *The fading of the Leaf.* The sweet living-green is exchanged for the less beautiful dusty-yellow. And why? Because vegetable life recedes to the root, where alone it can be safe amidst the dangers of approaching winter. Thus trees, plants, and herbs, though without reason or instinct, are wise. They are obedient to the law of nature for their own safety.

"O that men were wise, that they would consider their latter end!" "We do all fade as a leaf." Not only those who have passed the spring and summer of life, "Even the youths shall faint, and the young men shall utterly fail." One after another, we sicken, droop, and die. "The graves are ready for us."—Very soon we shall sink into putrefaction and dust. "All flesh is grass; and all the goodliness thereof is as the flower of the field; the grass withereth and the flower fadeth—but the word of our God shall stand for ever."

Happy those united to "the root of David;" who timely retire to him as their only refuge, before the blasts of divine vengeance consume their comforts and their souls. Such have their "life hid with

Christ in God; and when Christ, who is our life, shall appear, we shall appear with him in glory."

2. See in yonder orchard the *apple-tree!* How uniform the rows! The trees, how beautiful! and how thickly fruited. Their buds have grown into flowers, and their flowers into fruit: they bend almost to the ground in ponderous and lovely clusters. How diversified their colour, form, and size! How rich their flavour! How delicious their juice! affording nutricious food and wholesome beverage! What a blessing to the owner, and to the country!

This pleasing sight, recalls to my remembrance a passage of holy writ: "As the apple-tree amongst the trees of the wood, so is my Beloved amongst the the sons." The ash, the elm, and the oak has each its beauty and uses. Husbandmen, mechanics, politicians, and warriors, are beautiful and useful in the state. In the church of God, the communicant, the deacon, and the pastor, appear in beauty and usefulness. Indeed, there is beauty and utility in all orders of beings, from the highest angel to the smallest animal. But none are comparable to the loving and beloved Saviour: "He is the chief amongst ten thousands, and altogether lovely." "In all things he must have the pre-eminence." "He is the Tree of Life, which bears twelve manner of fruits; and his leaves are for the healing of the nations." His branches are so high, that angels need not stoop to partake of his fruit. They spread so wide, that the inhabitants of the ends of the earth may sit under his shadow with great delight, and find his fruit sweet to their taste; and they bend so low, that even children and babes may pluck, eat, and live.

Again: As spiritual Christians partake of Christ's nature, and in some humble measure resemble him, this sweet orchard may be an emblem of them. The church is a divine inclosure; believers are planted in it by our heavenly Father's hand. There they stand in truth and love; and are made fruitful in every good work and word. Though their fruit is of different shape, size, and flavour, all is for the advantage of the world, the interest of religion, and the glory of God. The more plentiful and ripe their fruit, their leaves of profession seem hid amidst the refulgence of their virtues and graces. As the richly laden tree, they bend with humility and compassion to the conditions of men, for their present and everlasting welfare. Happy church! — how beautiful thy order! — how enlivening thy appearance! The Lord protect thee from disorder and barrenness!

3. Behold another scene. It is *a field of fallow*. Not an herb or plant is there to be discovered. I hear the plowboy's hoarse voice, animating his cattle; and see the plowman guiding his sull, with his helper casting abroad his corn, or sprinkling the new made farrow; — so that Autumn is a season of labour, as well as the Spring and Summer. There is no time for idleness. This is a sowing season for a future harvest.

What spiritual improvement may we gather hence! *That* fallow field resembles the *prepared heart*; or the "good ground," which receives the gospel seed, and eventually "bringeth forth much fruit." It is by divine culture rent, and turned Heavenward: its sins, the weeds of human nature, are torn up or crushed. The precious seed of truth and grace is sown. The soul, made all passive, receives it: there it germinates and springs up. A winter of gloom, temptation, and painful experience may ensue, but "grace ensures the crop." A spring and summer will arrive, and a joyful harvest crown the whole.

Such ideas should stimulate ministers in their work, and all true Christians in their endeavours to promote the kingdom of God, in themselves and others. "In due time we shall reap, if we faint not." "He that goeth forth weeping, bearing precious seed, shall doubtless return again with joy, bringing his sheaves with him."

4. Behold on the right, well secured with strong fences, a noble row of ricks and mows. What are they? The fruit of the field, which the Lord hath blessed. They are the farmer's stores. By these he will pay his rent, — support his family, — defray his expences, — increase his wealth, and be a blessing to mankind. They are proof, beyond conjecture, that our harvest has not only been fine, but abundant. O bless the Lord for plenty! Look upon the wise and industrious husbandman as a great blessing to society. Reflect upon the industrious Christian's spiritual stores: they are not only laid up for him in Heaven, but he has many in present possession; even noble intellectual stores. Truths, promises, comforts, &c. all divinely secured; and, in their proper management and use, he will gratefully pay his tribute of praise to his God, — be supported while his tennant, — maintain the credit of religion, — grow in grace, — and be the useful man in his family, neighbourhood, world, and church. Blessed man! May God increase the number of such!

5. But what is that waste on the left? O! it strikes me with horror. It seems that it was once a fine field. Alas! it is now overgrown with thorns, briars, and noxious weeds. Though there are evident traces of attempts at cultivation, there is not the smallest proof it has produced the least wholesome fruit or corn the past season, though it has been so excellent. It is a mere desolation. I fear it is the haunt of venomous creatures. O! I shudder. Methinks I hear the hiss of the viper, and the croak of the toad. What is it? Where is it? It is the field of the sluggard, mentioned by Solomon. The wretched occupier pays no regard to it. Though he has had a liberal education, and was once a hopeful character, he now spends his time in idleness, tippling, &c. Whilst others are at work, he is tippling or sauntering at an ale-house. Like the prodigal, he wastes his substance in riotous living; a disgrace to himself, and a curse to all around him. His company is shunned by all good men;

and he appears to be awfully given up to a reprobate mind. He is the image of his field; and his field is the counter part of himself. What a mercy that occupiers of lands are not in general sloths! If they were, the British Goshen would soon become an inhospitable desert. But, what a picture is here of man in his fallen unconverted condition! In his paradisiacal state he was a perfect creature. Now, how fallen! — overrun with every hurtful lust! — how guilty, unprofitable, miserable! Ah! see, O my soul, a figure of but too many, in spite of the many attempts to cultivate their minds and reform their lives. Behold in that waste and sloth the very likeness of thy former self! What has effected that change? Grace! free almighty grace! Thy fruit is from the Lord. Pray for the conversion of others: — be thankful that many are converted. "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thy iniquities; — who healeth all thy diseases; — who redeemeth thy life from destruction; — who crowneth thee with loving kindness and tender mercies. Bless the Lord, O my soul!"

S. R. P.

LOVE TO CHRIST
EVINCED BY OBEDIENCE TO HIM.

When our Lord was just about to leave his disciples, he gave them a charge in these words: "If ye love me, keep my commandments:"—and sure, none can reasonably doubt but this dying injunction of the Redeemer equally concerns his professed followers in the present day.

Many important truths are obviously implied in this language; viz. That Christ has a powerful claim on our love: — that it is not every one that pretends to love him, who does so in sincerity: — that he has a just claim to our obedience as well as to our affection: — that he has given his friends various commandments to regulate their conduct: — that, as he disregards the pretended subjection which does not flow from affection, so he disregards the pretended affection which does not lead to obedience: — that holy practice is the best evidence of faith and love unfeigned. But, waving enlargement on these observations (which, one would think, no Christian can presume to deny) let us pay some attention to three enquiries:

1st, Why ought we to love the blessed Jesus? I answer, Both on account of his intrinsic excellencies; and on account of his manifold benefits. The former is most properly love; the latter gratitude. Every thing is united in Christ that can demand either. An honest heart would be by no means insen-

sible to the latter, though an hypocrite would wholly disregard the former.

Christ is worthy of our love, or of our esteem and affection, on account of his possessing all divine perfections. There is nothing excellent in God but what is in him. His moral character is exactly the same with the Father's.

He is worthy of love as possessing in his human nature every created excellence; being the only partaker of humanity who never was tainted with sin. Viewed in his complex character as Immanuel, he is worthy of love, on account of his faithful discharge of his mediatorial office; — because of his wonderful zeal for the divine honour, for the support of God's authority, and the credit of his holy law; — because of his disinterested benevolence to men in undertaking their cause, and dying for enemies; — because of his kind invitations to wretched sinners, and his rich benefactions to all true believers.

Now, whether I accept or reject this salvation, it is admirably suited to glorify God and save souls: it is really worthy of all acceptation, and is none the worse for my rejecting it.

But, undoubtedly, if I am personally interested in its blessings, I am infinitely indebted to the Saviour for them, and especially as my acceptance of his gracious invitations was owing to the influence of his spirit. Yet am I bound to love him, not merely as my friend, but as the friend of other perishing sinners also; not merely as saving from punishment, but as saving from sin; and as saving wisely, righteously, fully, and freely, &c. being pleased with the Mediator for the same reasons which cause the Father to be well pleased with him.

Each individual will find various particulars in his own case that demand special gratitude. But, let us enquire,

2dly, What commandments has he given us? Jesus is anointed to be a Prince as well as a Saviour. He demands proof of our affection, not only by word, but by deed, by submission, and obedience. He has not left us to guess how we should act, nor to live without rule, but has given us directions how to please him, and shew our gratitude towards him. He is lawgiver in his church, the only Lord of conscience; and he here most expressly intimates that he has commandments. What then is meant by his saying, "Keep my commandments?"

While he has superceded the ceremonial law, he has appointed two positive institutions under the New Testament dispensation, and doubtless these are included. We should, therefore, examine his will concerning them, and not treat any command of his with indifference, even though we believe we may be saved without complying with it. Yet different opinions on this head are entertained by undoubted friends of Christ, especially respecting one of these ordinances; and it is easier to suppose that good men may mistake in the case of positive institutions, than with respect to moral duties. Surely then,

these are not his only commandments; though included, yet they seem not to be chiefly intended here.

Can it be that Christ has given no commands concerning our moral conduct, or our temper and actions towards God and man? Can any man suppose that if he be but baptized and be a partaker of the Lord's supper, he will then be at liberty to curse and swear, and get drunk or cheat, to indulge himself in slander and malice, in deceit or extortion? &c.

Christ expressly says *, "This is my commandment, that ye love one another as I have loved you." Now he loved us disinterestedly †, not for what he could get of us; but, though we were enemies to him, yet he loved us so as to lay down his life for us. Nor is our love to be confined to the brethren. Though they have a peculiar claim on our complacency, yet they have no exclusive claim on our benevolence, as appears from Matt. v. 43—48. Now love worketh no ill to our neighbour, therefore love is the fulfilling of the law. Read attentively Rom. xiii. 8—10. Consequently Christ has not revoked but confirmed the second great branch of the moral law. And may we not fairly infer, that he has done the same by the first great commandment? Or, can any one have the face to say, That believers are under no obligations to love God? or suppose that their obligations so to do are lessened by the gift and death of Christ? Who will presume to infer, that because God so loved the world as to give his only begotten Son, &c. therefore we need not love God? or, because Christ so loved God as to keep all his commandments, therefore we need not love God, nor obey him in any thing?

But if we are bound to love God and man, then all the commands of the moral law are Christ's commands, and we ought to regard them as such. We are not without law to God, but under the law to Christ ‡. For his redemption from the curse of the law, does not set aside the commands of the law, nor supercede the necessity and propriety of conformity to them, though it fully proves that we could not be justified by our own obedience. Christ did not come to save us from duty, but from sin. He came, not to excuse us from the trouble of obedience, but from the punishment of disobedience; and, at the same time, to make new obedience a pleasure; for he has confirmed all our antecedent obligations to obey God, and has superadded new ones of the most endearing nature; and now he says, "If ye love me, keep my commandments." Do you ask,

3dly, Why should we keep his commandments? I reply, Not to merit the divine favour to make amends for sins, or earn a title for life; — not to make an addition to our justifying righteous, nor to constitute any part of it. Christ's obedience unto

* John xv. 12. † 13. ‡ 1 Cor. ix. 21.

death is the alone and sufficient cause of our being accepted with God.

But, if we love Christ we shall keep his commandments, because it is just, right, and reasonable so to do. They are all good and lovely; nor can we see a beauty in his obedience, without longing to imitate his amiable example.

Keeping his commandments is naturally productive of many happy consequences. It promotes our own happiness to love God and man; — it is advantageous to our fellow-Christians and our fellow-men*. Good works must be maintained, because they are good and profitable to men. The practice of them tends to adorn the doctrine of God our Saviour†; and to silence the cavils of foolish men. Keeping the commandments of Christ is necessary, to shew the sincerity of our faith and love, and the reality of our union with Christ. "He that saith he abideth in him, ought himself also so to walk, even as he walked ‡."

May we not safely infer, That if any suspect or charge ministers with not preaching the gospel, merely because they teach believers to observe Christ's commandments, they act very unjustly. Ministers must preach the law to sinners, to shew them their need of Christ; for by the law is the knowledge of sin: and they must explain it to believers, that they may know how to shew their love to Christ by keeping his commandments. If ministers should omit enforcing the observance of Christ's commands, they would be justly suspected of disloyalty and disaffection §.

And if any professors cannot bear to hear of Christ's commandments, their love is greatly to be suspected. It is the carnal mind which is enmity against the law, and cannot bear obligation to obedience. And if that which Christ magnified and made honourable is treated by us as odious and contemptible, we are still carnal, let our enmity be cloked or disguised how it may. ב ש

* See Tit. iii. 8. † Tit. ii. 10. ‡ Job ii. 6. § Mat. v. 19.

ON FALSE JUDGMENTS.

Mr. Editor, ——

In reading the public papers I am often struck with the fulsome panegyrics paid, and the confident assertions made respecting characters who, however eminent as warriors, statesmen, lawyers, &c. have little, I apprehend, in a dying hour to engage them to look into an eternal world with any prospect of satisfaction, if the Bible is to decide the eternal state of men. How such men should "die happy," and "go to another and better world;" how even divines can strew their bier with adulations, and celebrate their apotheosis, because falling the victims of

pride and ambition in the service of their country, amazes me; and appears nothing short of a daring attack upon every principle of that religion of Jesus, which these great men either avowedly disbelieved, or, if they affected to believe, their lives gave the lie to their professions.

It is an awful thing to die and fall into the hands of the living God, with whom is no respect of persons. The distinctions among men carry no recommendation in their favour to the bar of judgment; contrarwise, if real goodness has not adorned their greatness, their elevation only tends to precipitate them deeper in the abyss that yawns before them.

Whatever, therefore, may be the rank, the abilities, the courage, the political eminence of any man, if we see him lead a life of impurity, inebriety, impiety, profane, passionate, profligate, a Sabbath breaker, gamester, and the like, we must affirm, in correspondence with the oracles of God, "That they who do such things shall not inherit the kingdom of God." Gloss over as they may the vices of their patrons, and blazon their virtues with all the colours of the rainbow, God, in the day of his wrath, will put these lying lips to perpetual confusion, and cover them and their deified heroes with everlasting shame and contempt. That they may receive and deserve from their country all the outward honours that pomp can pay to the dust, this will not cast a grain in the balance of eternal judgment, or prevent the scale from kicking the beam when they are weighed and found wanting.

I regard this as a matter of serious importance. Dazzled with the splendor of fame, men seem to forget the essential difference between vice and virtue, between Christ and Belial, between him that believeth and an infidel; and where the lying prophets conspire to flatter, not to follow the stream of popular applause, will often be treated as religious singularity, perhaps be branded as disaffection to government. But the Book must speak, and its testimony of eternal truth remain unimpeached: "Not many wise, not many mighty, not many noble are called." There is but one criterion to judge the real state of men,—The conformity of their lives, tempers, and pursuits with the word of God, or their contradiction to it. Whoever, therefore, justifieth the wicked, or condemneth the righteous, they both are an abomination to the Lord. PLAIN SPEECH.

THOUGHTS ON THE OPENING OF A CHAPEL.

IN watching the progress of improvement, either local or intellectual, the Christian has frequently occasion to rejoice in the over-ruling wisdom and power of the great Head of the church; and it is his privilege to trace how, from apparently

adverse causes, God is sowing the good seed of eternal life, and making that, which to our finite view appears like a grain of mustard-seed, spread and flourish like the cedars of Lebanon." I am led to make this reflection by having been present at the opening of a small but neat chapel for divine worship, which has been lately erected at a village by the sea-coast, where the scattered fishermens' huts have, within a few years, been almost obscured by elegant buildings and accommodations for health and pleasure. A large and excellent hotel, billiard rooms, taverns, theatre, library, baths, &c. were at first erected, and, for several years, the gospel was attended by the serious few in a small and rather meanly accommodated room; but at length, like "the leaven which a woman took and hid in three measures of meal," it has pleased the Lord, in the midst of temptations calculated to stifle divine truth, "to strengthen Zion's stakes, and lengthen her cords."

The services of the day, to which I allude, will doubtless be detailed in your useful miscellany; I shall not, therefore, dwell upon their excellence, utility, or sound solemnity; nor is it my design to censure those who, with different perceptions of happiness, have been eager to promote the usual routine of fashionable dissipation in the bosom of retirement and rural simplicity. My wish is rather to congratulate the Christian upon the superiority of his pleasures, and to trace the consolation of those reflections which result from exertions calculated to promote vital religion and correspondent holiness.

Perhaps the believer seldom engages in a pursuit more congenial to his renewed nature than when he enlarges the Redeemer's kingdom: to this end a new place of worship opens a fair prospect of success. Can he enter such an one (reared, it may be, amidst opposition) without adoration? "Will God in very deed dwell with men upon the earth?" is the language of his lips and of his heart. When he sees the assembled multitude, and traces in some the perception of divine truth; in some the early dawn of grace; in others ignorance, contempt, or ridicule, and the most part not knowing why they come together,—love and prayer embraces all: and he silently and fervently hopes the Great Shepherd of the flock will number some amongst the sheep of his fold. When the service is over, and the remembrance of prayer and praise, and exhortation mingles in his mind how sacred fervour is awakened, how calmly he reviews the scene, without the accusations of remorse or the hurry of dissipation; nor will he fear to recall the sweet impression should he hear it said, "This night is thy soul required of thee."

We do not hastily condemn the promoter of worldly pleasure, or the proprietor of the theatre, we would only contrast the probable effects of such pursuits to elevate the tone of the Christian's happiness,—to enfore the superiority of his privileges, and the

solace of his reflections. The promoter of the gospel establishes a school of sacred discipline, where souls are trained for immortal happiness. The reverse may be safely attached to theatrical entertainments. *Is* God in all their thoughts? Yes; sometimes he is. But, alas! it is for the purpose of invocation, or to add pathos to false sentiment!

The Christian's motive is to win souls to virtue, upon the pure principle of gospel obedience; — the votary of pleasure seeks to loosen the restraints of religion, by substituting mirth in the place of seriousness, and levity in the room of devotion.

One aims to prepare the mind against the power of misfortunes, — to impart a solace in suffering, — to unveil the glories of immortality, and remove the sting of death. The other unfits the mind for reflection, — removes the consolations of hope, — despoils the treasures of memory; and ah! adds tenfold horror to the prospect of dissolution.

But enough; let the Christian pursue the contrast through all its extended varieties; and he will add another wreathe to bind around the brows of Piety and Truth! M. G.

RELIGIOUS HAND-BILLS.

Dear Sir, *To the Editor.*

THE salvation of the immortal soul is a blessing of infinite value; and I rejoice that various means are now employed to attract the attention and affect the consciences of perishing immortals: yet, when we look at this vast city, and behold, from the filthy habitations of Wapping to the splendid buildings of Cavendish Square, the same awful indulgence of vice, though under very different garbs, are we not constrained to exclaim, O! how much remains to be effected! The motive of this address will, to your mind, operate as a sufficient apology for the intrusion.

Viewing the walls of every street crowded with the efforts of players, lottery-office keepers, and speculators, to excite attention and to seduce the public mind, I have thought, Why may not the same mode be resorted to for exciting regard to a better cause? Our divine Master employed the meanest instruments to accomplish the great object of his mission, disregarding the charge of being a companion of publicans and sinners, when their salvation was to be effected. Why then should we leave so popular a mode of address as the above unemployed in the cause of Christianity?

Annexed is a sketch of a hand-bill for the purpose; it may be ex-

ceptionable; but may not something of the kind be fixed up over the town every Saturday night, to catch the eye of the passenger on Sabbath morning? May it not prove the mean, under the blessing of God, of leading many to places of worship, and of impressing on their minds divine and saving truth? It is true, its novelty might at first excite in some unfavourable effects, as field-preaching used to do; but the blessed result, which in many cases followed the one, may be an attendant on the other. It will be expensive; but, blessed be God, the religious public of the present day only wait to have gospel plans presented, in order vigorously to support them. Yours faithfully, C.

Should any steps be taken in the business, I shall be happy in forwarding, through your hands, 5l. 5s.

STAY! STAY!

Where is the man of any observation who can doubt that the human mind is awfully sunk in depravity and sin? Are we not surrounded with abundant proofs that the inclination of the will is to the indulgence of dispositions and passions which reason itself condemns? What are the consequences? Go from house to house, — go from one human being to another, ask them, and ask yourself, if happiness is to be found in any of the pleasures which you and they are so eagerly pursuing? The answer must be, No! NO!

WHY IS THIS?

Did the great Creator form his creatures with insatiable desires after a happiness never to be obtained? Did he create them only to be the subjects of wretchedness? Impossible! There is a work which explains the mystery, and which says, "By one man sin entered into the world, and death by sin."

But has the good Supreme, who clotheth the earth with food both for man and beast, made no provision for the recovery and permanent felicity of his fellow-creature? Are we abandoned to our fate? Are we left to eat, drink, sleep, and indulge in excesses, and die in misery, and hopeless despair? O! no!

READER,

Have you not heard of a book called the BIBLE? *There* you will find the true way of obtaining happiness, — lasting happiness: — a happiness which, if you do not forsake, will never forsake you. *There* all your enquiries will be answered; — *there* you will learn how to live well, and to die happily!

You have not a moment to lose. To-morrow's sun may shine,—but your eyes may not behold its light: — your pulse may have ceased to beat. Read, and thou shalt know; practise, and thou shalt be blessed. Farewell. Thy friend,

BENEVOLUS.

AN AFFECTING NARRATIVE.

A FEW weeks ago, Joseph Shepherd, an inhabitant of Bledlow, in the county of Bucks, remarkable for his depravity, drunkenness, profane cursing and swearing, and contempt of the gospel, was offered a pint of ale upon condition of his damning the Methodists. This proposal was so congenial with his own wicked inclinations and habits, that he readily complied with it, and received the promised reward. But a more dreadful retribution was at hand. On Wednesday, October 1, he was repeating, at a public-house, his wishes for the damnation of those religious persons, generally called Methodists, with horrid oaths, too shocking to be expressed in this work; when, in about two hours afterwards, it pleased God suddenly to strike him with a mortal disease; which, at its commencement, deprived him of the use of his hands and feet (which was afterwards restored); and so rapid was the progress of the disorder, as to put a period to his life on the Monday following.

During the course of his illness, he was greatly terrified with the expectation of approaching death and judgment; and expressed himself thus: "I have no hope. I shall meet with no forgiveness. I have been a great sinner all my life; but the last week was worse than all my former days. Oh! if God would spare me a little longer, I would not go on as I have done. I am sorry I spoke against such and such people (mentioning several pious persons who paid great attention to him during his illness, whom he had repeatedly reviled in the time of his health): my conscience all the while upbraided me; telling me that they were right, and I was wrong."

Several of his relations appear to have been equally depraved with himself. A few years ago, his brother being charged with some offence, denied it with the most solemn asseverations. Particularly, he said, "I wish that this pint of beer, which I am now going to drink, may never go through me, if I have done it." Awful to relate, it never did pass: the passages of his body were obstructed; and, notwithstanding the repeated use of proper means, he died in consequence thereof.

Of the truth of this narrative we can entertain no doubt, due inquiry having been made; and it being attested by credible persons on the spot, who knew the facts — Let sinners hardened in iniquity, hear the declaration of a dying brother; let them attend to the voice of conscience, which secretly condemns their allowed crimes; let them remember, that however sweet sin may be in the mouth, it will be bitter in the belly. And who can tell whether, after a life spent in the zealous service of Satan and of sin, God may not, in righteous judgment, "laugh at their calamity, and mock when their fear cometh."

Obituary.

NANNY DANIEL,

AGED NINETY-FIVE.

On Friday evening, Aug. 3, 1804, Nanny Daniel, of St. Agnes, in Cornwall, was taken up into glory, as a shock of corn that is taken into the garner when it is fully ripe. For upwards of fifty years she made an open profession of the truth as it is in Jesus; and being enabled, through grace, to walk stedfastly in the fear of the Lord, she enjoyed much of the comforts of the Holy Ghost; and, by her savory conversation, greatly respected by all those who associated themselves with her in the divine life. Her faculties were scarcely impaired at the close of her long pilgrimage; she could read the most common print without glasses; and though confined to the house for several years, she was only a prisoner to the chamber a few days. A short time before her departure, she said, to a Christian friend and relative, "When I am gone, rejoice and give glory to God!" Her last words were, "I am going up, I am going up;" and almost immediately her disembodied spirit took its flight up to the throne of God. At her request a sermon was preached on the evening of her interment, from Ps. xxiii. 1; which passage was a great support and comfort to her soul, both in life and death. J. W.

MISS ANN SUNDERLAND,

On June 5, 1805, was prevailed upon to accompany two of her relatives to Leeds, designing to spend a few days with her friends. She spent the evening with her usual cheerfulness, without any other apparent indisposition than a little fatigue; but, alas! "we stand in jeopardy every moment." Another morning had scarcely begun to smile upon the world, before she was arrested by a complaint which threatened speedy dissolution. The family was alarmed at a very early hour; and called to behold the hand of the Lord severely afflicting their much-respected visitant. Often, in the time of health, she expressed an earnest desire that she might not be removed by means of a fever in the brain: having been informed of the awful circumstances which frequently attend such a dreadful situation: but her anxiety could not prevent what infinite wisdom had appointed; yet divine mercy was eminently displayed in her support. She received with Christian fortitude the very disorder which had filled her with terror at a distance. Before the physician indicated the nature of her complaint, she was perfectly satisfied respecting it; and not less confident that the time of her departure was at hand. Though every means was employed, yet only partial relief could be obtained. With composure she immediately settled her worldly affairs; and earnestly desired to see her relatives from W——, and the pastor, under whose ministry she had regularly attended. Her request was immediately complied with: — but who can form an adequate idea of our sensations, when, upon entering the room, we saw our sister, who but a few days before had been vigorous and sprightly,— pale and languishing, and upon her eye-lids sat the shadow of death! We were ready to exclaim, "Alas! how art thou afflicted, and brought low as in a moment!" She manifested that calmness, resignation, and confidence, which nothing but faith and hope in the Saviour can inspire. "Sir," said she, "you little expected to have been sent for on such an occasion as the present;—I hope you don't think it troublesome?" Being answered to her satisfaction, she said, "I have been very comfortable in my mind ever since the commencement of my affliction!"—'Perhaps, you may get better in a short time.' With much feeling, she replied, "No; I shall not. I believe this affliction is unto death. I have no desire to recover. If the Lord please, I would prefer death to life! My mind is perfectly

resigned to his dealings, — he is my Helper!" Being reminded that a death-bed was the trial of religion, — she replied, with much animation, "I thank God, he hath made me know, some time since, the things which belong to my peace!"

At another interview, we had again to endure a trying scene: it was peculiarly affecting, and not less instructive. She parted with her dearest friends like a Christian, in full expectation of a glorious immortality. To one, with a very expressive look and tone, she said, "I shall see you no more, — farewell: we shall meet in Heaven! I would say more, but my pain is extreme!"

After a few days, some flattering hopes were entertained of her recovery; but she was never inclined to receive the intelligence. She felt the mortal stroke: she longed for eternal glory! Nor was she disappointed. A sudden change blasted every hope which had been fondly indulged: her pain was extremely great; and life, for several days, quivered on the brink of an eternal world!

On Wednesday, her speech entirely failed. Towards the evening of Thursday, the hand of Death was visible; for several hours she had a most affecting struggle; but so kind was her heavenly Father, that early on Friday morning, July 19, she had a perfect sense of her departure: for a few minutes the greatest composure appeared to possess her mind; and she expired, calmly breathing out her soul into the bosom of her blessed Redeemer!

Her remains were conveyed to W——d, on the following Lord's Day, and interred in the chapel-yard, amidst a vast concourse of attentive and affected spectators. On Lord's Day, Aug. 4, this serious dispensation was improved by a funeral-sermon, from Rev. xxii. 7.

From the time of her conversion, which might be four years before her death, no one was more diligent in the means of grace. She was highly respected in her connections: her concern for the glory of God is worthy of imitation by those who knew her: nor will they soon forget her sympathizing temper, her firmness as a friend, and her exemplary walk in the church of Christ and before the world.

MR. J. FIDEL, SEN.

OF FARRINGDON, BERKSHIRE.

Mr. Fidel was born at an obscure village in Lincolnshire; and served an apprenticeship to a carpenter in the neighbourhood: after which he went to London; and passing by a church in which Mr. Romaine was preaching, he was induced by curiosity to go in. Here the Lord met him; and the convictions he received ended in a sound conversion to God.

Some time after this, he was sent down as a journeyman, to work at a village in Berkshire, when Providence gave him favour in the eyes of Sir R. J. and Lord B.: so that he set up in business for himself, and prospered greatly. He was, however, very uncomfortable on account of his distance from the means of grace; till at length he fitted up part of his workshop at Farringdon for a place of worship: which was opened by the Rev. Rowland Hill, and afterwards supplied by a variety of preachers. The people being willing to attend, and good being done, Mr. Fidel was induced, some years after, to erect a meeting-house; which was opened in 1799.

About two years after this, he found his health decline: and he resigned the fatigues of business to his son, retiring to a small house. The writer of this article has, with many others, witnessed the power of Divine Grace on his soul on a variety of occasions, particularly, when a supply for the place could not be procured, he would meet the praying few, read a chapter or a sermon, and endeavour to enforce the subject on their minds in such an affecting manner as to draw tears from their eyes.

It was his custom, wherever he went, to introduce something of a religious tendency; and in the pursuit of his business, would frequently converse with his workmen on the great concerns of their souls.

Being once sent for on a Sabbath-day, by the late Lord B. to receive

instructions for some building, he told his Lordship that it was an invariable rule with him to refrain from all worldly business on that day; but that he would wait upon him at any other time, by night or day. Lord B. replied, that he consulted his interest in sending for him then, that he might not take him out of his weekly employment. Mr. Fidel thanked his Lordship, observing, That the Sabbath was the trading-day with Heaven:—after which he was never sent for on the Lord's Day. A strong mark of respect and esteem for him was soon after manifested; for when he was summoned before the magistrates, at the instance of a clergyman, to prevent his introducing the preaching of the gospel into the place, and being threatened by some of the bench for this heinous offence, Lord B. interfered, and said, with a smile, "Gentlemen, I see no fault in him; — you must let him go."

During his illness, he said to a friend, "I am now on the brink of the grave; and though I have been so many years in the ways of God, I find at this moment I stand in as much need of Jesus Christ as I ever did: I am a poor lost sinner in myself; but, blessed be God, I have a sure and unshaken hope in the Redeemer!"

Towards his last moments, the spasms, with which he had been grievously afflicted, came on more frequently, and his agonies were very great. Recovering himself after one of those violent attacks, a friend said, 'How do you find yourself now?' He replied, "The Lord is exceedingly good: he does not suffer the enemy to harrass me with any doubts or fears: I have nothing to do but to conflict with my pain!"

About three days before his death, a friend called to see him; to whom he said, "Last Sunday was a good day to my soul. O how sweet were the words of Job! — how suitable to my case! He chasteneth me with pain, my soul draweth near the grave; but he is gracious, and delivereth my soul from going down to the pit, for Jesus is my ransom!"

To another friend he said, "I shall soon, very soon, have done with all things here below, and exchange worlds, — this world for a world of happiness! Blessed be God for an interest in Christ! Jesus Christ is made of God unto me wisdom, righteousness, sanctification, and redemption;" adding, "I have great pain of body; but blessed be God, I am out of Hell! This tabernacle will soon be dissolved; but I now enjoy his everlasting love! O live, my friend, live near to Christ, — then all will be well!"

The spasms which usually seized him, would sometimes continue three or four hours, without a moment's intermission from the most exquisite torture; his sufferings were inexpressible! He had three of these attacks on the day that he died, which were short but violent; the last of which put a period to his life. Coming out of a fit, a little time before one of these, he said, "Oh, these are great pains; but, blessed be God, they are not eternal pains! I am thankful, because they make me conceive in part what my blessed Redeemer hath suffered for me; for he has not only freed me from eternal pains, but has also given me an eternal Heaven!"

He frequently would say to his nurse, "O the pain is coming on; but, blessed be God, these pains cannot be long! — these are only short-lived pains;" — and when the pain abated, he would say, "Blessed be God, there is one struggle less to go through in this poor life!"

The evening before his death, he said, "I have been thinking, how great the change of a dying believer is, when he closes his eyes in death, to open them in a moment in glory! it seems as if the glory of Heaven would overpower his soul, and would be too much for him to bear; but Jesus prepares for this wonderful change!" Being seized with a spasm, which ended his life, his last words were, "The Lord is going to take me home." Being asked if he would have the doctor sent for? he answered, "No; he can do me no good! The Lord is going to take me home: ever blessed be his name!" In about a quarter of an hour he departed triumphant in the faith of Jesus, January 30, 1806, aged 73.

REVIEW OF RELIGIOUS PUBLICATIONS.

Select Passages *from the Diary and Letters of the late John Blackader, Esq.; with an Account of his Life, by the Editor; and a Preface, by the Rev. J. Newton*, 12mo, 4s.

In reviewing the lives of good men, we cannot avoid remarking, how decision of character usually triumphs over outward circumstances. It is not a disadvantageous post, nor a trying situation, that can remove them from the hope and profession of the gospel. On the contrary, the trials they are exposed to generally serve to keep alive their graces, and to exhibit their characters in a just and interesting light. Such appears to have been the case in the present instance.

Lieut. Col. Blackader was the fifth and youngest son of a pious Presbyterian minister, who lost his living, with thousands more, in 1662; and he died in prison in 1687. Col. Blackader was born in 1664; and entered the army as a cadet, in his twenty-fifth year. His piety was very early, as he was admitted to the Lord's Table at twelve years of age; and it proved abiding. He seemed to have chosen the military life more from necessity, or a sense of duty, than preference, as he appeared fully convinced that the cause in which he served was just and righteous. After being in most of the battles of the Duke of Marlborough, in which he enjoyed singular preservation, at length becoming weary of war, and of the company of the wicked, he quitted the army in 1712. He was afterwards made deputy-governor of Stirling Castle; and died of the stone in 1729, "upheld and comforted with the prospect of an eternal weight of glory."

The Preface is excellent and appropriate; but the account of Col. Blackader's life does not abound with many interesting facts; and some extraneous matter might have been omitted, without any detriment to the Memoir or the Diary. The latter displays the writer to advantage. Undaunted and magnanimous courage, confidence in the care and love of God, resignation to his will, jealousy over his own heart, intimate communion with God, and abhorrence of all evil, are everywhere conspicuous in his papers. In profound thinking, and in variety of observation, Col. Blackader did not excel. The letters, chiefly addressed to Mrs. Blackader, abound in proofs of habitual piety, and in expressions of the tenderest conjugal affection.

We shall close this article with two extracts from his papers. After the battle of Malplaquet, he writes in his Diary: — "This day is one of the greatest Ebenezers in my life. We have fought a battle; and, by the mercy and goodness of God, have obtained a great and glorious victory. We attacked the enemy in their camp, a strong camp, and strongly entrenched by two days working. The battle began about seven in the morning, and continued till about three in the afternoon. It was the most deliberate, solemn, and well-ordered battle that I ever saw; a noble and fine disposition, and as finely executed. Every one was at his post; and I never saw troops engage with more cheerfulness, boldness, and resolution. For my own part, I was nobly and richly supplied, as I have always been on such occasions, with liberal supplies of grace and strength as the occasions of the day called for. I never had a more pleasant day in my life. My mind stayed, trusting in God, I was kept in perfect peace. All went well with me; and not being in hurry and hot action, I had time for plying the throne of grace. God gave me faith and communion with himself, sometimes prayer and sometimes praise, as the various turns of Providence gave occasion; sometimes for the public, sometimes for myself. The next morning I went to view the field of battle, to get a preaching from the dead, which might have been very edifying; for in all my life I have not seen the dead lie so thick as they were in some places. The potsherds of the earth are dashed together; and God makes the nations a scourge to each other, to work his holy ends, and to sweep off sinners from the earth. It is a wonder to me the British escape so cheap, who are the most Heaven-daring sinners in the whole army; but God's judgments are a great deep! I bless thee, O Lord, who bringest me back in peace, while the carcases of others are left as a prey in the fields to the beasts and birds."

In attending sacramental sermons, he observes, "I complain that I was preached more dead by being much in public: I think that is the fault of the custom here. There is too much time employed in public, and too little left

for private devotion; and also, there is too much pains taken to work up the affections and frame to a height, without taking equal care of a suitable growth and improvement in the judgment and conversation,—which makes fanciful rather than solid Christians. We are frequently more earnest to have the consolations and smiles of Christ, than careful to take on the whole yoke of Christ, or to walk in a steady course of obedience, mortifying and subduing our own wills and tempers."

These remarks equally apply to many professors of the present day; and as such, we submit them to their serious and practical observation.

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

This Number, which concludes the second volume of this entertaining and interesting work, is wholly composed of papers relating to the four missions of the Society in the East, viz. that of Mess. Vos, Palm, and Errhardt, in Ceylon; — that of Messrs. Cran and Desgranges at Vizigapatnam; — of Dr. Taylor to Surat; — and of Ringeltaube, now at Tinevelly, as is supposed. The Letters and Journals of the latter Missionary contain some curious particulars of the customs of the Hindoos, and of the natural history of the country. Of the former, some which relate to their superstitions, are very affecting to a serious mind. At Elunga Mangalam he was witness to a religious ceremony, where, in a grove of olive trees, enveloped in a cloud of smoke, the people presented offerings to a little copper idol, placed high on a shewy triumphal car, with purple curtains and flying colours. The car contained also a smoking altar, brahmins, musicians, and dancing girls; and was drawn with ropes by 200 people. At a neighbouring town, a much heavier car is drawn by two long cables, by some thousands of people. On another occasion he beheld the ceremony of burning the dead body of a married woman, who had died on the morning of that day: the funeral pile being fired by her husband and sons.

Mr. Ringeltaube says (page 428) "The government in this country seems to have adopted this principle, namely, "That it is but fair to let honest Missionaries try what they can do:" and in many instances they have come forward to assist them. Government deserves our best wishes, warmest thanks, and incessant prayers. Among the gentlemen living in this country, there are a few that will exert themselves a little for Missionary purposes. Hopes are entertained by them and us, that Missionaries will come out in a direct way, and in greater numbers. If Britons know their own interest, they will certainly encourage all attempts to evangelize their subjects and dependants. Nothing would secure their possessions so completely as the conversion of their Indian subjects.

"Lately a man from Travancore came to me, to beg I would come down and help them: there are 800 people there that wish to be baptized. It struck me as a call from God, in answer to my incessant prayers for direction. In short, in his name I will try;—all our friends wish the same."

In a subsequent part of his Journal Mr. Ringeltaube copies a letter from a gentleman in the Tinevelly district, to a friend at Tranquebar, relating the vexations which the Christians there met with, from the blind zeal of the Heathens and Mahometans. It appears, that by the black underlings of the collectors, many Christians were driven from their homes, put in the stocks, and exposed for a fortnight together to the heat of the raging sun, and the chilling dews of the night, all because there is no European Missionary to bring their complaints to the ear of government, who, have never been deficient in their duty to afford redress in these cases.

Mr. Ringeltaube adds, "There are so many calls from different quarters to take the state of the Christians in Tinevelly to heart, that all opposition and imaginary obstacles dwindled away; and I came to a final resolution to go to Palamcotta. I intend to go immediately after the rainy season." Mr. Ringeltaube has the prospect of obtaining an able assistant, a Mr. Wheatly, a native of India, in the great labours which he has in prospect.

Mr. Ringeltaube expresses his hope that the Directors are still of opinion, "That the money of the Society should be employed where the greatest number of immortal souls, liable to be saved, or to perish for ever, present themselves to our view. I hope you will find that what you may spend in the south of this peninsula, is money by no means thrown away. I confess I am often troubled, when I consider the smallness of your means in hand, and the disproportionate demands that will come upon you. However, let us not reason, but steadily go on in the path of duty, casting all our cares on the Lord. The devil has a thousand ways

to open peoples' purses; the Lord has one way which never fails him: he first opens their hearts, and immediately the pocket sympathizes with it.

"I am in hopes that a proper system to enlighten the millions of India, will soon become a national concern with the inhabitants of the mother-country. If there is such a thing as true policy left to Englishmen, they will not much longer overlook this important point. If they do, they will, within thirty years, find the Roman (Catholic) religion overspread a great part of the peninsula; and the French will no doubt build their nest in the boughs of that tree: but late events, in favour of the Indian missions, give a fairer prospect."

The Directors, aware of the importance of that field of Missionary Labours which the Tinevelly country affords, have authorized him to engage Mr. Wheatly; and also a few Catechists, such as he may find most useful and devoted to the work.

[*To be concluded in the Supplement.*]

The Travels of Seektruth: *an Allegory. By* Samuel Browne, 12*mo*, 3*s*. 6*d*.

It has been justly observed, that there are few species of composition, in which it is more difficult to excel than in allegories. The proper mixture of light and shade, the exact adjustment of all the figurative circumstances with the literal sense, the judgment required in the delineation of characters, and the ingenuity necessary to find appropriate names to discriminate those characters, render it not so easy as some imagine. Many have attempted this kind of writing; but from want of attention to these particulars, have failed, and left us a strange heap of broken personages, mixed metaphors, and indicrous comparison. How universally, however, a well-written allegory is relished, is evident from the popular work of John Bunyan. An eminent bookseller, lately deceased, who had made an estimate of the number of copies sold of the books most generally read, says, "That upwards of 430,000 copies of the Pilgrim's Progress have been printed;" which exceeds the sale of all the other books in the English language, except the Bible and Prayer-Books, &c. by above 100,000 copies. Our author then, if he had done his work well, stands some chance of being read; and we must confess, we have seen pieces far inferior to that now before us. Some characters, perhaps, might be improved, and some names altered for others more suitable; but we applaud the design, which is to shew the necessity of the work of the Spirit, both in conversion and edification. On the whole, though this may not rank high as a literary work, we can safely recommend it as perfectly consistent with the analogy of faith and the experience of the Christian; and cheerfully join the author in praying that God may bless this attempt to the spiritual advantage of the reader.

A Sermon, *preached at St. Ann's, Blackfriars, May* 27, 1806, *before the Society for Missions to Africa and the East. By the Rev.* Edward Burn, M. A. *Lecturer of St. Mary's, Birmingham; also the Report of the Committee, &c. p.* 127, *Price* 1*s*.

The institution of Missionary Societies has produced the most happy effects on the minds of multitudes of Christians: the value of their own religious privileges has been more duly appreciated than before; and love to their neighbours has been more abundantly excited. These are advantages which, beside the conversion of the Heathen, which is the primary object of these Societies, must recommend them to every lover of pure and undefiled religion. The investigation of those subjects which are adapted to promote Missionary views, is another benefit derived from them. In the numerous annual sermons to which they have given occasion, many important texts of Scripture have been more deeply studied, and more generally considered than otherwise they might have been; and every year gives us opportunity with pleasure to observe, that the delightful theme is by no means exhausted. These remarks are applicable to the sermon before us; which is founded on Acts xxvi. 17, 18, "Delivering thee from the people and from the Gentiles, unto whom now I send thee to open their eyes," &c. From these words Mr. Burn proposes to examine the purport of the apostle's commission, — To enquire whether it appear from fact to have answered its design; and, in conclusion, To examine and obviate some objections which are understood to be made to Missions in general. Each of these particulars is ably discussed; and the author closes the subject by an appeal to the justice, to the consistency, and to the gratitude of his audience. In a note appended to the sermon, Mr. Burn gives an extract from the Memoir of Da Ri-

chanan (of the East Indies) lately published, stating some of the superstitions and cruel practices of the Hindoos, which certainly afford an additional argument for the most vigorous exertions of Missionary Societies.

The Report, annexed to this sermon, relates to the proceedings of Mr. Renner and Mr. Hartwig, their Missionaries near Sierra Leone; both of whom had been visited with frequent attacks of fever.

In August 1805, Messrs. Nylander, Butscher, and Prasse were received as Missionaries; and sailed, Feb. 12, 1806, in a vessel for Africa, from Liverpool. On the 23d, the vessel was stranded on the coast of Ireland, near Wexford; but the passengers got safely on shore. The Missionaries proceeded to Bristol, where they embarked for Sierra Leone, April 22. — We are sorry to hear that, in consequence of the master of the vessel not being adequate to conduct it to Africa, the Missionaries were landed at Madeira; and obliged to stay there for another conveyance to the place of their destination.

The Society has taken under its protection three more students in the seminary at Berlin; and have it in contemplation to send them to such part of the East as shall present the greatest prospect of usefulness.

The Appendix to the Report contains Extracts from the Journal of Mr. Hartwig, in the Rio Pongas; Instructions to Messrs. Nylander, Butscher, and Prasse; and an excellent Address or Charge to the above-named Missionaries, previous to their departure to the Susoo nation. — The subscriptions, dividends, collections, &c. within the year, amounted to 4281l. 9¾d. Their actual expenditure appears to have been 1804l. 11s. 9d.

A faithful Account *of an important Trial in the Court of Conscience. By* J. Jamieson, D. D. F. R. & A. S. S. Edinburgh. *12mo, Price 2s. 6d.*

Among the various modes of communicating religious instruction, the allegorical may prefer a strong claim to eminence and usefulness. The example of the inspired penman renders it lawful, and the success by which it has been followed, has induced many writers to adopt it. Of the vast number of these productions, there are, however, few which have not been so strained and fanciful as to expose at the same time the author's good intentions and his weakness. Nor do we conceive it possible for any one to execute a piece of this kind well, who has not considerable strength of judgment to controul the movements of his imagination.

This little work, which now passes under our review, contains a figurative representation of the human conscience, as it is darkened and defiled by sin, — of the remains of natural light which are found in it, — of its various operations, while the sinner is in an unregenerate state, — of the struggles in which it is engaged, when he is brought under conviction, — and of its subsequent peace, when the lowly penitent receives a free absolution thro' the merits of Jesus. We have little room for quotations; but the following short passage will give an idea of the author's manner:

Speaking of the hall in which the trial was to be conducted, he thus describes it: — "This hall had been originally ornamented with certain laws, inscribed in letters of gold on the walls themselves, so as to form part of the finishing. Some of the larger letters were still discernible; but the smaller were quite indistinct. In some places, I could observe what must have been originally meant as a prohibition; but the introductory words, "Thou shalt not ——," were all that could be read. In other places, the prohibition seemed entire. I distinctly remarked these precepts: "Thou shalt not kill,— thou shalt not commit adultery." I was much surprized to find that one, which I supposed should have run in the same negative language, was thus expressed: "Thou shalt, — or mayest, — covet; for it did not distinctly appear which of these terms was meant. But the negative was entirely erased.

"Other parts of the walls I saw covered with tablets, or rolls of parchment, containing similar inscriptions, but far more distinct. These had been hung up after some of the original inscriptions had become illegible. Although the laws contained in these tablets were not erased, they were much disfigured by interlineations, containing certain comments, which, in later times, had been presumptuously inserted under pretence of explaining the text, although many of these were directly contrary to its meaning. They were also in general covered with dust and cobwebs; and even when I wiped these away from some parts, so faint was the light which entered the apartment, that I could not read without frequently hesitating as to the sense."

Although the allegory is well sup-

ported to its close, yet we observed, that it bears strong features of resemblance to several parts of Howe's Living Temple and Bunyan's Holy War. The names which Dr. J. has selected, are, in some instances, precisely the same as those which the latter has employed. The piece is, notwithstanding, worthy of an attentive perusal; and, if it will not exalt the author's fame, we are persuaded that it will both widen and deepen the current of his usefulness.

An Essay *on the Character, Immoral and Anti-Christian Tendency of the Stage. By* J. Styles. *12mo, Price 3s. 6d.—fine, 5s.*

On the baneful effects of the stage, much has been preached and much has been written. While Philosophers have attacked it on the ground of its hostility to the public morals and to political good, Divines have exposed its destructive influence on religion and piety. After the glowing ardour of Collier, and the acute convincing reasoning of Law, Witherspoon, with a more enlightened mind, and juster views of the gospel and of human nature, entered the fields of Controversy, and displayed, with all the force of demonstration, the pernicious effects of theatrical entertainments.

A year or two ago, some worthy ministers in the metropolis, urged by a particular occasion, produced pamphlets written with judgment and with zeal against the stage. But the subject is one on which the people of England have need of "line upon line, and precept upon precept." The wide spread of playhouses, almost to the villages of our native land, is exceedingly to be deplored; and it proves a fruitful source of dissipation and vice, down to the very beggar on the dunghill. The present publication, therefore, is by no means either superfluous or unseasonable. Besides, these gentlemen consider the subject chiefly on reference to persons who make a profession of religion; Mr. Styles proceeds on more general principles, and addresses all.

His general plan is as follows: A brief enquiry into the origin and progress of the stage, with the principal causes which have contributed to the success of the stage; — the effects produced by the stage on morals and on happiness; — the character of the stage, as drawn by historians, philosophers, legislators, and divines; —whether the stage is in a state of moral improvement? — cursory observations on the writers for the stage, on the actors, and the audience, illustrative of its dangerous and immoral tendency; — the stage considered, in regard to its influence in retarding the progress of vital Christianity; — the stage considered as an amusement only; — conclusion.

The book appears to be the work of a young man,—but of a young man of respectable talents and of considerable promise. His ideas are expressed with perspicuity and force; very frequently with brilliancy, and often with elegance. When his mind is by assiduous application enriched in the treasures of general knowledge, and his language mellowed and chastened by maturer judgment, Mr. Styles will, we venture to predict, be no inconsiderable favourite with the public.

Scarcely any piece which we have seen on the subject, is so proper to be put into the hands of young people of education and refinement; or is better calculated to convince them, that the path to the theatre leads down to the chambers of Death and Misery.

The Pilgrim's Progress, *by J. Bunyan: in Two Parts. Abridged, for the Use of Schools, by the Rev.* J. Townsend; *to which is prefixed, a Sketch of Mr. Bunyan's Life. 18mo, 2s.; bd. 2s. 6d.*

We are glad to see our old friend Bunyan again, after the most respectable of his imitators; and we are particularly pleased to see him in our schools, where he is sure to be a favourite with the young people. In this edition, Mr. Townsend has, in order to adapt the work more especially to his purpose, retrenched all repetitions, changed obsolete expressions, and omitted such parts as appeared incomprehensible to the capacities of children. A few words are added to each part, by way of explaining the general drift of the allegory, and impressing on young minds the importance of the instruction conveyed therein. To Sunday Schools in particular, we recommend this book, as one of the most suitable, next to the inspired volume.

LITERARY NOTICES.

Mr. Davies, of Lymington, is about to publish by subscription, a Selection of Dr. Grosvenor's Sermons, in one volume, with a Preface, by Mr. Bogue.

A second volume of "Oriental Customs," by Mr Burder, of St. Albans, will be published immediately; and in a few weeks, a new edition of the first volume. A few copies on royal paper,

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICAN MISSION.

THE Directors have lately received a letter from Mr. Wm. Anderson, dated Cape of Good Hope, August 1, 1806; the contents of which are very pleasing. It appears that, on the 23d of September, 1805, Mr. Kramer arrived at Klaar Water, the place of Mr. Anderson's residence, with a letter, signifying that the late Governor (Jansens) desired to see him. He therefore set out April 29th, and arrived at Rodesand, June 29th; and after about a week there, he proceeded to Cape Town, from whence he dispatched a letter, briefly stating the circumstances of his station; but referring for particulars to his Journal, which the Directors have also received: the most interesting parts of which will probably appear in the next Number (XVII) of the Missionary Transactions.

"Our Missionary station," says Mr. Anderson, "was, when I left it, in a very flourishing state. Our numbers are 784, men, women, and children: eighty can read. There is still a great desire to hear the word of life: numbers are brought to a saving knowledge of divine things. While Brother Kramer was at the Cape, between October 1804 and September 1805, I began to form our people into a state of order, and to introduce the arts of agriculture; in which I was graciously supported by a covenant God, in the midst of very discouraging circumstances, and succeeded to a degree beyond all expectation; so that I may say, I have obtained the object of my mission; for, believe me, I do not write as one who has viewed his work but a single day. O no! I have laboured now for six years, — various difficulties endured, — seen many changes, — have often been ready to say, "All things are against me:" but God hath supported me; and I am now enabled to say, looking back on all the way which he hath been pleased to lead me, "All things work together for good."

BUENOS AYRES.

The Directors of the Missionary Society, desirous of embracing the opportunity which the providence of God has recently afforded, of sending the gospel to South America, in consequence of the capture of Buenos Ayres by the British forces, have dispatched to that settlement the Rev. David Hill Creighton, one of the students under the care of the Rev. Mr. Bogue. He was ordained at the Rev. Mr. Griffin's Chapel, at Portsea, on Friday, October 3; and sailed from Portsmouth, in the ship Spring Grove, a few days after. The vast population of Buenos Ayres, amounting, it is said, to 70,000 souls, appears to present a noble field for Missionary labours; and while our British merchants, with a spirit of enterprize peculiar to themselves, seize the first opportunity of exporting our manufactures to that distant coast, it seems incumbent on those who know and prize the gospel of Christ, to convey as soon as possible to their fellow-men that inestimable treasure.

MR. KICHERER'S JOURNAL.

Mr. Kicherer's Journal, from Feb. to Dec. 1805, has lately been received by the Directors, and translated: the principal events which it relates have already been given to our readers; but a few extracts may not be unacceptable:

"JUNE 29, *Cape of Good Hope.* We had a solemn meeting of the South African Missionary Society; in which the President took leave of the brethren with an appropriate Address, which was answered by Mr. Kicherer in their name.

"30. We departed from Cape Town, notwithstanding the entreaties of many friends, who said it was impracticable for us to proceed, on account of the dry season; and that our oxen would have nothing to eat on the way. They assured us, that we could not go till the latter end of August: but we resolved to move forward by short stages."

After this they met with many hindrances. Their waggon did not follow them to Stellenbosch, as they expected; and the driver ran away, and took eight oxen with him. The waggon, however, was recovered, August 3; and on the 5th, six of their oxen. At Stellenbosch, they also procured a little corn for seed. On the 21st they proceeded on their journey. On the 25th, they lodged at Mr. Borman's, at the village called Pearl. On the 29th, Mr. Wiese lent them two men and eight oxen to help them through the defile at Rodesand. They were assisted by various other friends, in several future stages of their journey. On Sept. 21, Mr. T. Van Aarden assisted them with two men. The mountain was so difficult to pass, that their waggon was drawn by twenty-two oxen. On the 22d, they met Brother Botman, who had been informed of their coming. Here they learnt the unfavourable state of the congregation at Zak River; many of whom had been obliged to leave it, on account of the dry weather; for he said it had not rained there for three years. They were also informed, that it was necessary for them to bring with them a great number of sheep, to support themselves and the people.

"Oct. 8. We arrived, at twelve at night, at Zak River. Before we reached the place, we fired our guns; which were not immediately answered. When we arrived, we perceived a general dejection; the reason of which was, that a Christian merchant had been murdered the day before by the Boschemen. We went immediately to church, and thanked the Lord for our safe arrival.

"Oct. 18. We saw with pleasure the clouds gathering, and a heavy rain poured down, which occasioned our thanksgiving to the Lord, and our singing the sixty-fifth psalm.

"21. We renewed our instructions in the school; where there were now thirty-one children and eleven adults.

"26. We commemorated our providential deliverance at sea this day twelvemonth.

28. This day arrived the four men sent to Cape Town. They informed us, that they had 200 sheep with them; but the Boschemen had taken them all away the preceding night; tho' not before two of the men had been wounded by the arrows: seventy of which were found near the place.

"Nov. 3. Brother Botma, who was sent along with some of the people, returned, with 116 head of cattle, which he had taken from the Boschemen, who had stolen them from Mr. De Clery; and to whom they were returned.

"Nov. 8. Brother Botma, who went out again to seek for the sheep, returned with the disagreeable intelligence, that the Boschemen had already devoured them; which distresses us very much.

"Dec. 31. We thanked the Lord for the blessings received this year! We are now 103 persons altogether."

THE FALLEN MOUNTAIN!

A MOST dreadful accident has lately taken place in Switzerland, which has destroyed several villages in the Canton of Schwitz.

On Tuesday, the 2d of September, at five in the evening, the Knippenouht Rock, which formed the summit of Mount Rosenberg, was on a sudden detached from its situation; and at the same time part of the mountain gave way, and fell into the valley which separates the lake of Zug from that of Lauwertz, overwhelming the whole of the villages of Goldau-Rorthar, Businger, Huzlaet, three parts of that of Lauwertz, and some houses in the village of Stein. One part of the mountain fell into the lake of Lauwertz; which caused such an agitation in the waters of the lake, that they overthrew a number of houses, chapels, mills, &c. along the southern shore of the lake; amongst others, the mill of Lauwertz, where fifteen persons were killed, and buried in the ruins of the buildings; all the parts of which were

dispersed with such violence, that only the foundation remains.

Upwards of a thousand persons were the victims of this calamity. A society of thirteen travellers were on the road from Arth to Schwitz: nine who walked first perished, the other four escaped. Five minutes sufficed to complete this disaster. There is nothing to be seen but melancholy ruins through an extensive district, which presented one of the richest communes of the Canton of Schwitz.

In this convulsion, enormous masses of rock were carried through the air to prodigious distances. One can scarcely believe one's eyes when we see these phænomena. Every instant one sees houses, some forced on one side, others cut in two and separated at great distances, and others carried more than a quarter of a league from their foundations!

The lake of Lauwertz has lost above a quarter of its extent. That rich plain, which was so beautiful, now presents a hill of near 100 feet in height, a league and a half in length, and as much in breadth.

During the search which has already been made, twenty persons were discovered dead, at the entrance of the village of Goldau, men, women, and children; some having their arms, others their heads, others their legs, separated from their bodies, and the bodies of some cut in half. We have coasted along the foot of Rigi, where the greater part of those who survived the catastrophe took refuge. An old man whom we met, said to us, "I had sons, daughters, and a great number of grandchildren: I had a wife, and other relations. I only remain!" A little girl said, "I have no longer father nor mother, brothers nor sisters!" A woman had lost her mother, husband, brother, sister, and five children.

The villages of Goldau and Rothen, consisting of 115 houses; that of Businger, of 126; and that of Kuzlock, have totally disappeared. Of Lauwertz, which lost twenty-five houses, there remain ten buildings, all much damaged.

About twenty years since, General Pfyffer predicted this catastrophe, from the knowledge which he had of the nature of the mountain. A Professor of Schwitz said, That above Spietzflieu was a sea of water, which had undermined the rock for several years; and that below there was a cavern of great depth, where the waters were engulphed. The quantity of water which has fallen during the preceding years, has very much hastened this catastrophe, and the rains of some weeks past have decided it.

It is impossible to calculate the extent and consequence of this misfortune: the damage amounts to many millions! The most unfortunate circumstance is the probable extension of this disaster, particularly on the side of Arth. A mass of stones, situated on the top of the rock which is removed, and a wood, which has already quitted its place, appear now ready to fall. Among the fallen ruins, is a considerable quantity of water, which at present forms a swamp; but being constantly augmented by the rivulets, will work itself a way; and the dreadful consequences are incalculable. Two hundred-and-fifty men are constantly engaged in cutting a passage for the water; in cutting a road on the Rigi, to open a communication between Schwitz and Arth; in searching for the bodies of the sufferers, and burying them; and in affording assistance wherever wanted. A woman and child were found alive and unhurt under the ruins, where they had remained a whole night. It was hoped that some other persons might be extricated alive.

While we feel the most tender commisseration for many hundreds of our fellow-creatures, thus crushed to death at an unexpected moment, and hurried into the eternal world, we are naturally reminded of that far more awful day, in which such a calamity as this, terrific as it is, will be earnestly desired, rather than dreaded; — when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every freeman, shall hide themselves in the dens, and in the rocks of the mountains; and shall say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the *wrath of the* LAMB, for the great day of his wrath is come, — and who shall be able to stand?" Rev. v. 15—17. — Ah! what is the sudden and irresistible crash of a rock or a mountain, compared with the weight of the wrath of the Lamb! O that by the expectation of this awful day, men of all ranks and conditions may be influenced to make their application to him, while he yet appears in the displays of his grace and mercy, to "kiss the Son, lest he be angry, and they perish from the way, even when his wrath is only beginning to be kindled! Blessed are all they that trust in him!"

GERMANY.

Extract of a Letter from a very respectable Gentleman in Germany, dated the 15th of August, 1806.

In some parts of Swabia, a horrid sect has lately arisen, of which I have received the following description from different quarters: — The men wear white cockades; the women distinguish themselves by something worn in the bosom. They deny Christ and the holy Trinity in a blasphemous manner; and declare the Emperor Napoleon to be the only true God: they renounce marriage, church, and sacraments; call every one *Thou*; and will not submit to magistrates. I do not know how numerous these mad people are; but that they are dispersed throughout a considerable district, and maintain such principles is certain.

A subsequent letter from another respectable gentleman in Stuttgardt, confirms the above account in all material points; it only adds, that some of the poor deluded fanatics call Bonaparte *Jesus Jehovah*; and also mentions, that some of the most obstinate of this sect have been seized by order of the King of Wirtemberg, on account of their riotous and rebellious conduct; and are now confined in one of the public prisons, when the author of the last letter was introduced to them, in order, if possible, to bring them to their right senses; but he found that they were deplorably ignorant, obstinately persisting in their awful delusion.

HOME INTELLIGENCE.

Report of the Committee of the Hibernian Society, for the Diffusion of Religious Knowledge in Ireland.

The Committee, anxious to acquire every information within their power to fit them for the discharge of the important trust confided to them, soon after the formation of the Society, among other means employed, commenced an extensive correspondence with intelligent Christians in Ireland, in order to ascertain the real state of that country, with the view of forming a ground-work for regulating their future proceedings.

To enable the subscribers and others, from the information already obtained, to form an estimate of the condition of that part of the united kingdom, the Committee beg leave to submit to their friends and the public the result of their enquiries; which it is hoped will be sufficient to convince their brethren that an institution for diffusing religious knowledge in that country was much needed, and justly claims a share in the liberality of the friends of true religion and good order.

The province of Connaught, which comprehends several counties in the west of Ireland, seems to be the most destitute of religious instruction of any part of Ireland. Only two ministers in all that extensive district, are reported as known to preach the gospel.

The province of Munster, which comprizes several counties in the south, appears, next to Connaught, the most destitute of religious knowledge. In the counties of Waterford, Cork, Kerry, Limerick, Wexford, and Carlow, only seven persons are known to preach the gospel. In all these districts there are very few Sunday Schools; and those badly attended. The proportion of Papists to Protestants in these counties is twenty to one. Scarcely any of the former, and but few of the latter, possess copies of the Scripture.

The province of Leinster stands next in order; which, though much more favourably circumstanced than the other provinces already mentioned, is stated to be in some places destitute of all means of acquiring religious instruction. In the county of Kilkenny, which belongs to this province, we are happy to state that there is a monthly-meeting of clergymen of the Established Church, whose zeal has stirred up very many, and whose exertions have been attended with blessed effects.

The province of Ulster, more generally called the North, is by far the most enlightened part of Ireland; and the desire of hearing the gospel seems increasing among its inhabitants.

Many difficulties stand in the way of the establishment of Sabbath-Schools, as most of the Roman Catholic priests are hostile to them; but, in many instances, these difficulties have been overcome. Much depends on the cha-

racter and prudence of the teacher. Many of the Protestants would send their children.

As children in the south have no employment, it is thought that week-day schools would meet with more encouragement there. — It is presumed, that Roman Catholics would have no objection to their children being taught to read the Bible as a school-book; and that many of the parents, who cannot read themselves, are anxious that their children should learn.

The annual expence of supporting a free-school for instructing fifty children on working-days, in reading, writing, and arithmetic, would, in some places, amount to 20 l. where part would pay for their children; in other places, between 30 l. and 40 l. In some places, a salary of 10 l. would induce gentlemen to contribute the remainder. Some judicious correspondents recommend, that all the children should pay a small sum; which would cause the school to be better attended than if it were entirely, or in part free.

It is thought that no persons qualified to teach these schools could be obtained in the south; but that some might be had in the north of Ireland. It appears, however, that teachers from England would be preferable to either. In many places the disposition of persons of property and influence is friendly to the improvement of the inferior class of inhabitants. In some, it is to be lamented, a total indifference prevails.

It is thought that many of the Roman Catholics would thankfully receive and eagerly read the Scriptures, could they obtain them: at the same time, it is to be feared, that many of their priests would exert their influence to prevent them.

It appears unnecessary to circulate the Scriptures or religious Tracts in the Irish language, as there are but few, if any, who can read Irish, who are unacquainted with the English language.

While the Hibernian Society were engaged in obtaining information from all parts of Ireland, respecting its present circumstances, in order to ascertain where their exertions were most needed, and could be best directed, they have not, in the mean time, been negligent to use means for the diffusion of knowledge in that country. They have sent Bibles, Testaments, and religious Tracts, to the amount of 1631. for immediate circulation; and spelling-books, to be sold at a low price.

They have likewise had a preacher labouring for two or three months in the city of Cork, and itinerating in its vicinity; and have, at different times, voted small sums to assist various zealous ministers in that country, in their excursions.

Under the auspices of the Society, Bibles and Testaments, to the number of several hundreds, gratuitously sent by the public, have been forwarded to Ireland, to be distributed by persons in whom the Committee can most implicitly confide.

Their inquiries have of late been directed after suitable persons to itinerate in various parts of the sister kingdom; and the Committee indulge a hope, from the favourable reception which has been given to the various applications made by them for that purpose, that the Lord will prepare and send forth labourers into those large fields, "white already to harvest!"

The Committee have also paid particular attention in forming a plan for instituting schools in every parish in Ireland; in which, as it respects religious instruction, no tract or catechism of any religious sect or party is to be introduced, — but the Holy Scriptures only.

Proposed Means of Support: — 1, Land proprietors to furnish ground for houses and schoolmasters, — 2, Houses to be built by the parishes, — 3, Subscriptions by the inhabitants, — 4, Money to be paid by scholars, — 5, Amount of subscriptions, donations, and bequests.

It is with pleasure that the Committee are able to announce, that they have been favoured with a voluntary offer of land for the above purpose; which they have with thanks acknowledged; and they indulge a hope, that this noble example of piety and true patriotism will be followed by many others.

The deplorable ignorance and awful irreligion which prevail in the sister kingdom, should operate as a powerful stimulus to the liberality and ardent exertions of the religious public. It is to be lamented, that the state of Ireland has not made that impression on the minds of those who profess Christianity, which its wretched circumstances were calculated to produce. Are our fellow-men, yea, our own countrymen too, perishing for want of the bread of Heaven, which falls so thick around our habitations! and shall we supinely say, "Be ye warmed, be ye

filled," without stretching out, yea, reaching forth our hands to the poor and needy? — for who are so poor, so needy, as those who are perishing for lack of knowledge?

It is therefore hoped, that Christians will be excited to come forward to the assistance of those from whom the call is loud indeed, "Come over and help us;" and that in consequence of timely aid from the contributions of Christians of all denominations to second the efforts of the Society, multitudes, who have hitherto been the dupes of Ignorance and the slaves of Superstition, may be brought into the glorious light, and enjoy the full liberty of the gospel of Jesus Christ.

Signed, by order of the Committee,
S. MILLS, *Treasurer.*
J. CAMPBELL, *Secretary.*

*** Subscriptions and Donations will be thankfully received by the Treasurer, No. 20, Finsbury Place.

Persons disposed to itinerate in Ireland, are requested to send their names and address to the Secretary, at Shacklewell, near London.

HAPPY EFFECTS OF SUNDAY SCHOOLS IN NORTH WALES.

Extract of a Letter from the Rev. T. Charles, of Bala, to a Young Lady in London.

I SHOULD prove myself unfaithful to my promise to you, were I not to give you a little further account of our children and young people, and the happy progress they make in acquiring the most important of all knowledge, — the knowledge of the BOOK of God. That the great God should condescend to give us a BOOK, I never think of, now of late, without astonishment and praise. I can say, I have really seen the worth of it more than I ever did before, since I have been constantly in the habit of seeing with what eagerness and pleasure the poor children treasure an amazing quantity of it in their memories. Last month I visited many parts in all the six counties; and it rejoiced me much to find that Sunday-Schools are now set up in most districts. The number of schools and of scholars in each is much increased this summer, beyond what they have been at any period before. Not only children and young people, but many middle-aged, and some grey-headed, have not only learnt to read, but have learnt many chapters out, within these six months. In many districts, all attend the schools, and are either teachers or learners; and the employment of the Sunday-School is the principal topic of conversation through the week. The number that attends our meetings for catechizing, to repeat chapters, and to be catechised, is often so great, that no chapel can contain them. In that case, we hold our meetings in the open air, in the street, or on a common, or from the window of the chapel, and the children out of doors in the court. Hundreds of children, from all parts, attend these exercises with wonderful delight. Many will repeat chapters, and make responses to almost any question properly asked them, with great seriousness and accuracy, and loud enough for 2 or 3000 people to hear them. These meetings are frequently very affecting seasons; and the people flock together in greater numbers, and with more pleasure, to hear the children catechized, than they do to hear sermons. Frequently, a dry eye is not to be seen, on these occasions, among many thousand people; and sometimes the feelings of the poor children are so moved, that they can hardly make the responses without sobbing and tears. There are no bounds to their learning! One little girl, twelve years old, has learned the whole book of Psalms out; and has now made considerable progress in learning the New Testament. Many can repeat whole epistles, such as that to the Ephesians, to the Romans, the Hebrews, &c. A great number can repeat from 100 to 150 chapters. Not only children, but grown people, learn the Holy Scriptures out, and repeat them publicly on occasions. These public repetitions I find have a very beneficial effect to induce others to learn. To crown all, hundreds of our children are under serious concern about their souls and eternal things. In two districts in Anglesey, very nearly, if not quite, all the children and young people meet together in religious societies, to be conversed with about their souls. One thing more must finish my account; and that is, hitherto, it is a growing work; and wherever it generally prevails, great reformation of manners attends it, and great attention to all religious ordinances.

These, my dear young friend, are the pleasing accounts I have to give you of the Lord's tender mercies to our poor *dear* children. Dear they are indeed; beyond expression so! I reckon this one of the happiest years of my life! I feel what I never felt before in the

same degree, — the joy of the salvation of others! If I should be spared another year, I look forward with great confidence for still greater things. It is a glorious seed-time; and why may I not look with assured confidence for a plentiful harvest? Thanks be unto God for his unspeakable gifts!

T. CHARLES.

Aug. 26. The Rev. David Bowen, of Llanelli, was ordained (as an assistant to the Rev. D. Davies) to the pastoral office over the Particular Baptist Church at Velin Voel, in Carmarthenshire. Mr. Davies introduced the service, and offered the ordination-prayer; Mr. Watkins, of Carmarthen, gave the charge from Mat xxiv. 45; Mr. Lewis, of Carmarthen, addressed the people from 1 Cor. xvi. 10; and Mr. Harris, Swansea, preached from 1 Cor. xiii. 13, and concluded with prayer.

Aug. 27th. Mr. W. Farmer was ordained to the pastoral care over the Independent Church assembling in George's Street Chapel, Leeds. Mr. Parsons opened the service, and delivered the introductory discourse, &c.; Mr. Moorhouse, of Huddersfield, engaged in the ordination-prayer; Mr. Bruce, of Wakefield, delivered the charge; and Mr. Cockin, of Halifax, addressed the people.

Sept. 16. The Associated Ministers of Essex held their Half-yearly Meeting at Mr. Drake's, in Newport. Mr. Cavalier, of Stanted, preached from Luke x. 16. The devotional services were conducted by Messrs. Davison, of Rochford; Thornton, of Billericay; and Smith, of Brentwood. On the preceding evening, Mr. Chaplin, of Stortford, began with prayer; and Mr. Stevenson, of Castle Hedingham, preached from John xiv. 1, 2, and concluded with prayer. — The Spring Meeting is to be held at Mr. Merchant's, Layer Breton, in May next.

Sept. 25. A new chapel was opened at Northwich, Cheshire. Mr. Fletcher, of Blackburn, and Mr. Ralph, of Liverpool, preached in the morning: the former from Isa. lx. 7; and the latter from Col. ii. 13, 14, 15. In the evening, Mr. Brownlow, of Macclesfield, preached from John v. 3. The congregations were large, and the services very refreshing. The minister and congregation at Northwich embrace this opportunity of gratefully acknowledging their obligations to all who have contributed to the erection of this place of worship; in which they can now comfortably meet together, after having been under the necessity of worshipping, for some years past, in a chapel from which they were sometimes driven by the flood, and in which it was, at all times, unsafe to assemble.

Sept. 30. The Associated Ministers of Cornwall, met at St. Agnes. Mr. Davey began the morning service with prayer, &c.; Mr. Moore, of Mevagissey, preached from 2 Cor. v. 14. The Lord's Supper was afterwards administered. Mr. R. Cope, of Launceston, preached in the afternoon, from Num. xxiii. 10. In the evening, the congregation assembled in the Methodist chapel, which had been kindly granted, when Mr. Angier prayed; and a double lecture was preached by Mr. Wildbore, of Penryn, from 2 Cor. vi. 1.; and Mr. Cope, from Isa. xxvii. 13. Mess. Baron, Davey, and M'All closed the solemn exercises of the day with fervent prayer.

Sept. 30. Mr. J. Hammond (late student at Rotherham) was ordained to the pastoral office over the Independent church at Handsworth, near Birmingham. Mr. Richards, of Stourbridge, began the service with reading and prayer; Mr. Brook, of Tutbury, delivered the introductory discourse and asked the questions; Mr. Grove, of Walsall, offered the ordination-prayer; Mr. Brewer, of Birmingham, delivered the charge from Acts xx. 24; Mr. Bennet, of Birmingham, offered the general prayer; Mr. Thorpe, of Bristol, addressed the people, from Deut. i. 38; and Mr. Hudson, of West Bromwich, concluded with prayer. — This chapel, which had been shut up for almost two years, was re-opened, April 16, 1806, by Mr. Brewer in the morning, and Mr. Evans, of Foleshill, in the afternoon: the neighbouring ministers engaging in different parts of the service. Prior to this, it was the property of an individual, who, with a view to public benefit, has given it into the hands of trustees.

Oct. 1. Messrs. J. B. Innes, of Crediton, and T. W. Windeatt, of Totness, in Devonshire, were set apart to the pastoral office with prayer and imposition of hands at Totness. Mr. J. Crook, of Charmouth, began with prayer and reading the Scriptures; Mr. Allen, of Exeter, delivered the introductory discourse; Mr. Sloatt, of Ashburton, asked the questions and received the confession of faith; Mr. Jones, of Plymouth Dock, offered the ordination-prayer; Mr. Winton, of Exmouth, gave the charge from Col.

iv. 17; Mr. R. Crook, of Newton, engaged in the intercessory prayer; Mr. W. Rooker, of Tavistock, addressed the people from 2 Chron. xxx. 22, first clause; and Mr. Garret, of Bucklastleigh, closed with prayer. In the evening, Mr. Allen preached from Jude xxiv. 25. The congregations were numerous, and much of the divine presence enjoyed.

Oct. 2. Rev. G. Denner was set apart to the pastoral office, over the newly-raised congregation, at Loddiswell, near Kingsbridge, Devon. Mr. Crook, of Charmouth, began with prayer and reading. Mr. Allen, of Exeter, delivered an introductory discourse. Mr. Evans, of Ford, asked the questions, &c. and Mr. Winton, of Exmouth, gave the charge, from 2 Tim. iv. 1, 2. Mr. Windeatt, of Totness, engaged in the intercessory prayer. Mr. Crook, of Newton, addressed the people, from 1 Thess. ii. 12. Mr. Nicholson, of Kingsbridge, concluded. In the evening, Mr. Allen preached, from Acts viii. 5, 8.

Oct. 22. Mr. Gray, assistant to the late Mr. Booth, was ordained Pastor of the Baptist Church, assembling in Liberty-street, Plymouth Dock, late under the care of the Rev. Mr. Steadman, removed to another part of the Lord's Vineyard. The services of the day were conducted at the commodious Independent House, in this town, with which the church was obligingly accommodated. Mr. Sprague, of Bovey, began by reading the Scriptures, and prayer; Mr. Nicholson, of Kingsbridge, explained the nature of the business, and asked the usual questions; Mr. Giles, of Dartmouth, offered up the ordination prayer, which was accompanied with laying on of hands; Dr. Ryland delivered the charge, from 1 Tim. iv. 6. a good minister of Jesus Christ. As Mr. Birt, pastor of the other Baptist Church, in this town, was from home, Mr. Jones, the minister of the place, complied with the request of the people, and addressed them, from Deut. i. 38. "Encourage him;" and Mr. Rowe, of Redruth, closed by prayer. In the evening, Mr. Gray prayed; Dr. Ryland preached; and Mr. Fernandez, a member of the Baptist Church at Serampore, concluded by prayer. The congregations were numerous and attentive.

Oct. 22. The Wilts Association held their half yearly meeting at Melksham, when Mr. Mantell preached in the morning, on the given subject of Christian zeal; Mr. Sibree, in the afternoon, from 2 Cor. iv. 2.; and Mr. Williams, in the evening, from 1 Thess. i. 5. Mr. Jay preached the preceding evening, from Psal. lxxiii. 23.; and Mr. Priestley the following morning, from 1 Sam. vii. 12. The next meeting of the Association is appointed to be held at Marshfield, on Easter Wednesday next, Mr. Charles Sloper to preach in the morning, on the subject of Public Worship; and Mr. Stevenson to preach in the afternoon.

Oct. 22. Mr. J. Knight was ordained Pastor over the Particular Baptist Church, at Staughton, in Bedfordshire. Mr. Tipple, of Hail-Weston, began the service of the day, with prayer; Mr. Vorley, of Carlton, delivered an introductory discourse, and asked the usual questions; Mr. Nichols, of Kimbolton, offered up the ordination prayer; Mr. Upton, of London, delivered a charge, from 1 Tim. vi. 11, 12.; Mr. Freeman, of Bedford, addressed the people, from Phil. ii. 29.; and Mr. Sutch, of Stephington, concluded with prayer; in the evening, Mr. Hall, of Tithlingborough, preached, and Mr. Morrell, of Bedford, engaged in prayer.

Oct. 29. Mr. Ed. Chater was ordained Pastor over the Independent Church, at Kibworth, Leicestershire. Mr. Mitchell, of Leicester, began with prayer and reading; Mr. Toller, of Kettering, delivered the introductory discourse, from the last nine verses of Numbers xxvii. and asked the usual questions; Mr. Davis, of Wigston, offered the ordination prayer; Mr. Gill, of Harboro', gave the charge, from 2 Timothy ii. 1.; Mr. Whitehead, of Creighton, preached to the people, from 2 Cor. xiii. 11.; Mr. Patterson closed the service with prayer. The congregation was very numerous, and the services interesting.

Nov. 12. Mr. Jas. Kingsmill was ordained Pastor of the Particular Baptist Church, at Battle, Sussex. Mr. Fisher, of Lewes, commenced the service with reading and prayer; Mr. Purday, of Rye, delivered the introductory discourse, and received Mr. K.'s confession of faith; Mr. Atwood, of Folkstone, offered the ordination prayer, and charged the minister to "Take heed to himself and to his doc-"trine;" Mr. Purday addressed the church; and Mr. Arrow, of Hastings, concluded with prayer. A lecture was preached in the evening, by Mr. Atwood, and on the preceding evening, by Mr. Arrow.

LONDON.

Free-School for Jewish Children in London.

A COMMITTEE of the Directors of the Missionary Society, which superintends the attempts now made for the conversion of the Jews, design shortly to open a Free-School, for the instruction of the children of that people; and have circulated the following notice:

"The Posterity of Abraham are respectfully informed, That a Free-School, for the instruction of their children, both male and female, will be opened under the patronage of a Society of Christians, at No. 5, Raven Row, Artillery Lane, Spitalfields, on Monday, the 5th of January, 1807.

"Applications for admission to be made before the opening of the school, at the school-house, on Tuesday Mornings, from Ten to One o'clock; and after that time, every day (Sundays excepted) during the school-hours.

"Grown-up females, who wish for instruction, may receive it from ladies, who will attend every day (Sundays excepted) to superintend the girls school, from the hours of Ten to One o'clock."

THE JEWS.

THE author of a work lately published, entitled, "The Belgian Traveller," affirms, that in the spring of 1798, when Bonaparte was preparing for his expedition into Egypt, French emissaries visited the richest and principal Jews in Holland, Italy, Germany, and England; and offered, for certain sums of money, to re-establish the Jewish nation in Palestine, and to fortify and garrison Jerusalem in the name of, and for a King of the Jews selected by themselves. It was even hinted, that if their choice fell on Bonaparte, he had no objection to circumcision, or to abrogate (*renounce*) Christianity. According to these proposals, a large sum was subscribed, collected, and presented to Bonaparte. A committee of wise (not *very* wise) and wealthy Jews were organized, and permitted to sit and deliberate at Paris. An Address to all the Jews in Europe was already printed, inviting them to prepare with their families and treasures to sail for the Holy Land, — when the repulse which he experienced from Sir Sidney Smith, before St. Jean d'Acre, prevented the publication. The Members of this Committee continued, however, still at Paris until the peace of Amiens, when, not to give suspicion to England, Russia, and Turkey, they separated; and were instructed to meet secretly again at Marseilles, where they have been negociating, deliberating, and importuning contributions on their sectaries ever since, always in hope of returning to the Land of Promise, — a hope which Bonaparte and Talleyrand still keep up; and which has converted many of the Jews in the States of Barbary to proselytes of revolutionary politics, and adherents to revolutionary government. The rabbin (from whom the author had this intelligence) assured me, that he had been the Secretary to this Committee until the summer of 1802, when he resigned to accompany Sebastiani on his mission to Egypt and Syria. He seemed not to repose much confidence in Bonaparte's assurances, nor desire to become a subject of a King of Jerusalem.

We are far from taking upon us to vouch for the truth of this relation; yet the Council of Jews lately called at Paris, seems to give no little plausibility to it.

Extract of a Letter from Dr. Doddridge to Mr. Pearsall, of Taunton.

[*See Gent. Mag. vol. xx. p.* 313.]

"THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most surprizing linguists in the world. He formed a resolution, when but five years old, of learning the languages in use among the Jews, without any reason that could be assigned; so that the pure Hebrew, the Rabbinical, the Lingua Judaica, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture, and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner; warning the Jews of their enmity to God, — of their misery, as rejected by him, — of the only hope that remains for them, by returning to their own Messiah, and by seeking from him righteousness and life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places: in Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owed their conversion to his mi-

nistry; many of whom expressed their great concern to bring others of their brethren to the knowledge of that great and blessed Redeemer; and beseeched him to instruct their children, that they might preach Christ also."

Dr. Doddridge said, that he heard one of his sermons, as he repeated it in Latin; and that he could not hear it without many tears; and that he told him, that sermon converted a Rabbi, who was master of a synagogue.

On Sunday, Oct. 12, the Rev. Basil Woodd introduced, in a sermon on Providence, at Bentinck Chapel, St. Marylebone, the following quotation from the Edinburgh Missionary Society's Report of the Karass Mission: "When the state of the funds put it out of the power of the Missionaries to redeem any more of the native youths, the providence of God, in a very extraordinary manner, sent them, free of expence, from a distant part of Tartary, above forty children to be educated in the Christian faith. They are of a tribe of Kirghisian Tartars, of both sexes, and from five to fifteen years of age. In their native country, they were, to human appearance, placed beyond the reach of the means of grace; but He who says, "I will bring my sons from far, and my daughters from the ends of the earth," compelled the tribe, under the pressure of famine, to offer their children to the Emperor of Russia, as the price of bread; and induced his counsellors to present a portion of them to the Missionaries at Karass to be educated, under their eye, in the Christian religion. "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!"

Mr. Woodd then mentioned the reduced state of the Society's finances; and that he was desirous of sending a small present, as a token of Christian sympathy and regard; and that if any were disposed to add to it, he should be very happy to receive their contributions.

We have the pleasure to state, that in the course of the week following, Mr. Woodd received donations to the amount of 51l. 10s. 6d. A request was made by the congregation, that the plates might be held on the following Sunday, which produced the sum of 71l.—Two Donations for redeeming Two Tartar Captives, 25l. each; — and Two Annual subscriptions, 4l. 4s. amounting in the whole to the sum of 176l. 12s. 6d.

The Baptist Church, under the pastoral care of Mr. Sowerby, lately meeting in Pentonville, having taken and repaired the meeting-house in Maiden Lane, Battle Bridge, where they formerly assembled, the same was opened for public worship, on Tuesday, Oct. 7; on which occasion three discourses were delivered: that in the morning by the Rev. Mr. Martin, of Store Street, from 1 Cor. iii. 9;—that in the afternoon, by the Rev. Mr. Upton, of Green Walk, from Exod. xx. 24; — and in the evening, by the Rev. Mr. Brooksbank, of Haberdashers' Hall, from Ps. cxxxiii. 3;— Mr. Ivimey, of Eagle Street, assisted in prayer. The church not being able, through the poverty of their circumstances, to defray the expence, collections were made to the amount of about 15l.

The Association for contributing to the funds of the British and Foreign Bible Society, has been noticed in a former Number. We understand it has increased considerably in numbers, and has been mentioned with much approbation in the last Report of that Society. Their next Quarterly Meeting will be held at the Rev. Mr. Gore's, in Barbican, on Monday the 29th day of this month, at Seven in the evening; when the Rev. Mr. Gore will deliver an exhortation suited to the objects of the Association. Messrs. Dubois and Wheeler, Gray's Inn Passage, are the Treasurers to this Association; Mr. Johnson, No. 4, Northampton Buildings, Clerkenwell, the Secretary. Such an Association appears admirably calculated to enable persons in the lower ranks of life, and those whose previous contributions render it necessary to contribute sparingly to a new institution, to yield a mite towards the furtherance of a work which all, in every rank of life, who are concerned for the glory of God, must feel an equal interest in. We trust that it will continue to increase, and lead to the formation of similar Associations, not only in support of the British and Foreign Bible Society, but of others, such as the Missionary Society, whose objects are similar.

RECENT DEATHS.

Lately at Reading, the Rev. *Henry Mead*. He was at a friend's house, where he broke a blood-vessel, and died a few days after. We hope to give our readers some particulars of his life.

Also at Abingdon, Nov. 6, after a short illness of a few days, the Rev. Mr. *Thresher*, pastor of the Independant church in that town.

MISSIONARY COLLECTION, &c.

Rev. J. Arundel and Friends, Whitby — L. 4 0 0

[The Collections in Norfolk, Suffolk, Essex, and Sussex, by the Rev. Mess. Frey, Campbell, Hamilton, and Buck, will appear in the Supplement.]

HIBERNIAN SOCIETY.

We are desired to state, That the sum of 12l. together with a Box of Bibles, were received in the Month of July last, for the Use of the above Society, from the Rev. J. Arundel and Friends, Whitby.

List of Lectures, &c. in and near London, for December.

1. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Gore's, Barbican.
2. *Tu. M.* Broad Str. Mr. Ford.
3. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Waugh's.
4. *Th. Ev.* Fetter Lane, Mr. Winter. The Guidance of the Holy Spirit.

7. LORD'S DAY Ev. Broad Str. Mr. Brooksbank; Chapel Str. Mr. Stollery; Hoxton Chapel, Mr. Frey; Devonshire Sq. Mr. Atkinson; Palace Str. Mr. Dunn; Crown Crt. Mr. Greig; Peter Str. Mr. Rea; Hare Court, Mr. T. Thomas.
8. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
9. *Tu. M.* Broad St. Mr. Humphrys.
10. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Button's.
11. *Th. M.* Monthly Meeting (Indep.) at Mr. Knight's, Collier's Rents, Southwark, Mr. Winter to preach. — Future Punishment of endless Duration.
Ev. Fetter Lane, Mr. Goode. — The Curse removed.

14. LORD'S DAY Ev. Broad Str. Mr. Collyer; Chapel St. Mr. Burder; Devonshire Sq. Mr. Powell; Palace Str. Mr. Stollery; Orange Str. Mr. Townsend; Peter St. Mr. Dunn; Hoxton Chapel, Mr. G. Clayton; Hare Ct. Mr. Newman; Crown Crt. Mr. Gore.
16. *Tu. M.* Broad St. Mr. Burder.
17. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Coxhead's.
18. *Th. M.* Monthly Meeting (Bapt.) at Mr. Coxhead's, Wild Street, Dr. Rippon to preach. — Foreign Missions, in Connection with Efforts at Home.
Ev. Fetter Lane, Mr. Waugh. — The Excellency of Fellowship with Christ.

21. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Hare Ct. Mr. Webb; Chapel Str. Mr. Thomas; Peter Str. Mr. Jerment; Palace Str. Mr. Buck; Devonshire Sq. Mr. Shenston; Crown Court, Mr. Hyatt; Hoxton Chapel, Mr. Stollery; Orange Str. Mr. Burder. — New Court, Carey Street, a Sermon for the Friend in Need Society, by Mr. Winter.
23. *Tu. M.* Broad Str. Mr. Humphrys.
24. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Trotter's.
25. *Th. Ev.* Fetter Lane, Dr. Rippon. — The Communion of the Holy Ghost.
26. *Frid. Ev.* Lecture to Young Persons, Mr. Gore to preach at Mr. Dunn's, Palace Str. Pimlico (7).

28. LORD'S DAY Ev. Broad Str. Mr. Newman; Devonshire Sq. Mr. C. Hyatt; Peter Str. Mr. Greig; Hare Crt. Mr. Shenstone; Crown Crt. Mr J. Clayton; Chapel Str. Mr. Dunn; Palace Street, Mr. Brooksbank.
30. *Tu. M.* Broad St. Mr. Burder.
31. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr.

JAN. 1, *Thurs. Ev.* Fetter Lane, a Sermon to Young Persons, by Mr. Burder.

MINISTERS SUPPLYING AT
Tabernacle and Tottenham, Mr. Allen, of Exeter.
Surry Chapel, Mr. R. Hill.
Spa Fields. Mr. Jeary.
Sion Chapel, Mr. W. Bennett.

After part of this impression was worked off, we received the afflicting intelligence of the death of the Rev. JAMES MOODY, *of Warwick, who departed to his eternal rest on Saturday, Nov. 22.*

POETRY.

AN HYMN,

Composed on the Sea-Shore, during a Gale of Wind.

DIVINE Creator, as my footsteps roam
Along the trackless margin of the sea,
The mighty world of waters, as they foam,
Lift my astonish'd soul to Heaven and thee!

Who that beholds th' impetuous billows pour
Far o'er th' accustom'd limits of the main,
But must thy strong o'er-ruling pow'r adore,
Whose awful fiat can their rage restrain!

Resistless, urging on their wild career,
The boiling waves affright the watchful eye;
The shelving sands oppose a slight barrier;
But Ocean hears thy voice, and passes by!

What power but thine, Almighty! thus could guide
The wint'ry tempests, furious as they blow?
What hand but thine arrest the hurrying tide,
And teach the restless waters where to flow?

What skill, Eternal Architect, but thine
Could fix the boundary of the headlong surge;
Or trace th' unseen, irremeable line,
That checks destruction on the dang'rous verge?

But for thy potent word, the opposing shore,
A victim to th' o'erwhelming waves would fall;
The rooted cliff stem the fierce tide no more,—
But universal ruin cover all! EDWARD.

THE TRUE BRITON.

HE who regards his King will keep his laws;
He who despises him, betrays his cause:
True Britons venerate their King indeed;
And for his laws and honour dare to bleed!

Thus men who venerate the word of God,
And look for pardon through a Saviour's blood,
Will not the holy name of God blaspheme,
Nor put the Son of God afresh to shame! W.

ON THE LATE AMIABLE AND PIOUS MRS. H.

SHE gives her infant life, and yields her own!
In midst of dying friends she too expir'd:
She saw the glories of her Saviour's throne,
And to its holy honours she aspir'd!

'Twas Jesus' hands that drew her hence away,
To leave her babes, her friends, and kindred dear!
She would not turn her eyes from endless day,
To meet again the darkness of this sphere!

'Twas Jesus' name that cheer'd her waiting soul,—
Anxious to see his face whom she ador'd!
Now has she soar'd away, and reach'd the goal
Her Father's mansions endless joys afford!

No more with us she takes the broken bread,
In fond remembrance of her dying Lord!
Ah, no! she sees him now, who once had bled,
And joins th' enraptur'd choir in sweet accord!

Dear, precious Saviour, may I too be found
Among the number of thy chosen race!
I stretch my boundless wishes from this ground,
And fain would soar away to see thy face. SERENA.

THOUGHTS

Suggested by a Sermon from 1 Pet. i. 19,

"PRECIOUS BLOOD."

Let the bold sceptic still deride,
My hope in Jesus crucify'd,
When he for sinners stood
Their surety, and a ransom paid,
When all my sins were on him laid;
How precious is his blood!

To Satan and to Sin a slave,
Nor pow'r to rescue or to save,
From thraldom or from woe?
Jesus appear'd, and set me free;
By "precious blood" he rescued me
From my infernal foe!

Justice appear'd! the law I broke,
In wrathful accents daily spoke,
My sentence to proclaim;
But now my Maker can forgive;
By "precious blood" shall I receive
Pardon thro' Jesus' name!

My boast is Jesus crucify'd,
By "precious blood" I'm justify'd,
Accepted in my Lord:
His blood shall cleanse from every stain,
And peace and purity I gain,—
Its wonders I record!

Ye trembling sinners, thankful hear
The voice of Mercy; nor despair,
Nor weep a useless flood!
Behold the Lamb, for sinners slain,
Pardon and peace you shall obtain
Thro' Jesus' "precious blood!"

Westminster. S——.

A SACRAMENTAL HYMN.

My willing pow'rs shall all attend,
While to my soul thy lips convey
The sweet command of dying love,
And with seraphic joy obey!

My soul remembers and adores
The holy, high, and lofty One,
Who, to redeem my soul from Hell,
Descends from his celestial throne!

A life all holy and divine
Was thine, my Saviour, and my Lord!
A thousand acts of heav'nly love
Sweet recollection will afford!

Then the Redeemer and his cross,
My mind and mem'ry shall impress:
In solemn notes I'll sing his love,
And Jesus crucify'd confess!

The pledges of thy bleeding love,
When on the sacred board I see,
Thus to my faith reveal'd, may I
With joy sublime remember thee!

Now the cold tomb my thoughts survey,
By thee, my Lord, for ever blest;
Ne'er did a tomb before receive
So holy, so divine a guest!

Remember our victorious Lord,
How he has triumph'd o'er the grave!
I'll sing his glorious victory,
His matchless love, his pow'r to save!

Now he ascends his native skies,
For ever there to live and reign!
Worshipp'd by all the ransom'd race,
Ador'd by the angelic train!

There for my guilt he shews his side,
And pleads his precious blood for me!
Lord, in thy interceding pow'r,
With joy will I remember thee!

ON DEUT. XXXII. 2.

OMNISCIENT God, whose jealous eye,
Abhorring all iniquity,
Searches the whole creation through,
And ev'ry creature's thoughts can view!

What well thou knowest, Lord, I own,
That long I durst oppose thy throne;
Preferr'd mere vanity to thee,
And made no god a God to me!

Objects which could have no pretence
To Deity, at thy expence,
I treated as if they possest
The pow'r to make me truly blest!

Whither, ah! whither had I gone,
If thou hadst let me but alone,
And said, "He is to idols join'd,—
Let him pursue his carnal mind!"

By sad experience had I found
Idolaters with woes abound:
They who thy mercy-seat forsake,
Rush headlong to the burning lake!

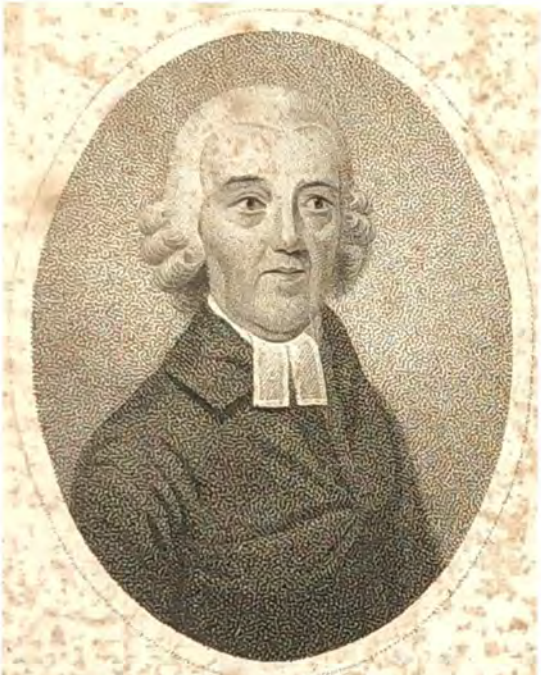
But thou didst sov'reign power display
In a more mild and gracious way;
Didst turn my treach'rous heart to thee,
And turn'd thy mercy not from me!

Now then I would be thine alone,
And thee, my God, my all I own;
Begone, ye idols, base and vile,
Nor more my wand'ring heart beguile!

Teach me, O Lord, with jealous care,
To watch against the tempter's snare;
And O! thyself my Keeper be,
That nothing draw me off from thee!

R.

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Ridley & Holl sc

Revd Thomas Saunders,
late of Coventry.

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SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1806.

MEMOIR

OF

THE LATE REV. THOMAS SAUNDERS.

THE subject of this memoir was descended from an ancient and respectable family in Warwickshire. From a genealogical account, which is still preserved, it appears that Laurence Saunders, a faithful minister of Jesus Christ, who held the living of All-hallows, Bread Street, at the beginning of bloody Queen Mary's reign, was a branch of this family. At that dreadful period, this good man, with many others, became the object of persecution; and, after an imprisonment of fifteen months, was brought to the stake, and there witnessed a good profession *.

* A short account of this man of God, extracted from the Book of Martyrs, may not be unacceptable.

Mr. Laurence Saunders was of a respectable parentage He was educated at Eton College, and afterwards at King's College, Cambridge. He began to preach in the beginning of King Edward's reign, and was so acceptable, that he was appointed to read a divinity lecture in the College of Fotheringa. This college being dissolved, he removed to Lichfield; after which, he resided, for a time, at Church Langton; from whence he was orderly called to the church in Bread Street.

On Saturday, October 14, as he was riding to London, he was overtaken on the road by Sir John Mordaunt, a counsellor to Queen Mary, who entered into conversation with him, and found that he was determined, notwithstanding the proclamation against the protestant ministers, to preach the next day at his church. In the morning of that day he preached, unmolested, from 2 Cor. ii.; but, in the afternoon, he was seized by the officers of the Bishop of London, before whom he was carried, and charged with treason and heresy. Mr. Saunders was committed to prison, where he continued fifteen months; after which, he underwent several examinations, in which he defended the truths of the gospel against his adversaries with great ability. He was, at length, however, excommunicated, and delivered to the secular power.

Shortly after, he was conveyed, by the Queen's guard, to the city of Coventry, where he was to be burned. When he arrived there, a poor man, who used to serve him with shoes, came to him, and said, "O my good master, God strengthen and comfort you!" To whom he replied, 'Good shoemaker, pray for me, for I am the unfittest man for this high office that ever was appointed to it; but my gracious God and dear Father is able to make me strong enough.' That night he spent in

Mr. Saunders's grandfather was Julius Saunders, who, at an early period of life, was entered at Oxford, with a view of taking orders in the establishment. He was induced, however, after close and serious examination, to take his lot among the dissenters. This excellent man suffered three years imprisonment in Warwick-gaol, during the reign of Charles the Second, for his nonconformity. He was the honoured instrument, in the hand of God, of gathering a very considerable congregation in Bedworth, a populous village, five miles from Coventry, where an Independent Church was formed; which has been favoured with a succession of evangelical pastors to the present day.

He was also the means, as we have been informed, of supporting, if not of founding, an Independent Church in the city of Coventry *. Indeed, "he was a burning and a shining

the common jail among the other prisoners, and slept but little, but employed the night in prayer, and instructing others.

The next day (Feb. 8) he was led to the place of execution, in the park, near the city; going in an old gown and a shirt, barefooted; and oftentimes fell flat on the ground, and prayed. When he approached the place, an officer told him that he was one of those who had corrupted the Queen's realm with false doctrine and heresy; 'for which,' said he, 'thou hast deserved death; and yet, if thou wilt revoke thine heresies, the Queen hath pardoned thee; if not, yonder fire is prepared for thee.' Mr. Saunders replied, "It is not I, nor my fellow preachers of God's truth, that have hurt the Queen's realm. I hold no heresies, but the doctrine of God, the blessed gospel of Christ: that hold I, — that believe I, — that have I taught, — and that will I never revoke!"

Upon this, the officer cried, 'Away with him!' and away from him Mr. Saunders went, with a cheerful courage, to the fire. He then fell to the ground, and prayed; after which, he rose, and, taking the stake to which he should be chained in his arms, he kissed it, saying, "Welcome the cross of Christ! Welcome eternal life!" being then fastened to the stake, and the fire kindled, he sweetly slept in the Lord.

* When the cruel Act of Uniformity took place, in the year 1662, Coventry enjoyed the labours of some eminent men, who were thereby cast out of the church. Dr. John Bryan, Vicar of Trinity Church, was a learned and active minister, and an eminent tutor of young men for the ministry. He was so great a textuary as to be able to discourse, extempore, on most places of Scripture. He was a man of eminent godliness; and gave a tenth part of his annual income to the poor. He had three sons ejected ministers.

Dr. Obadiah Grew was Vicar of St. Michael's, in the same city, less active than Dr. Bryan, but godly, able, and faithful in his ministry. After his ejectment, when the plague alarmed this city, he began to keep open meetings in it; but was obliged, by the Oxford act, to remove. When liberty was allowed, in 1672, he returned, and preached openly. After some years, when this liberty was recalled, he was imprisoned six months in a filthy chamber in the jail; to which, however, he was better reconciled, by knowing that Mr. Glover, Mr. Saunders, and others, had lain in it before.

After his release, he was forced, a third time, to leave the city; but his heart remained with his beloved people, for whose edification he adopted the following singular method: — His eye-sight being gone, he kept an Amanuensis, and dictated to him a sermon every week. He then sent it to be read to four or more writers in short hand; and every one of these read it to four others, who transcribed it also. Thus it was

light" in that neighbourhood for many years. He lies buried under the table-pew of the Meeting-house in Bedworth; but no monumental stone, as yet, marks the place which contains his precious dust.

His son Samuel, who was not a minister, resided at Bedworth. From him immediately sprang the subject of this memoir, who often spoke with no small degree of pleasure and satisfaction of so worthy, and, in some instances, so illustrious an ancestry *.

Mr. Saunders was born about the year 1738. At the early age of ten or eleven years of age, he had many deep impressions made upon his mind, of a religious kind, which, through the divine blessing, proved permanent. At the age of fourteen, he was placed under his uncle, the Rev. John Saunders, of Hertford, for grammar learning, previous to his entering upon a regular course of studies, with a view to the Christian ministry. He was a grave and venerable man, the successor of Dr. Guyse, as pastor of the congregational church in that town. He was much and deservedly respected, as a zealous defender of the peculiar doctrines of the gospel, and distinguished by a life of exemplary piety. He died in the year 1768. Upon quitting his uncle, Mr. Saunders entered the Academy at Mile End, then under the direction of the Rev. Drs. Conder, Walker, and Gibbons. He passed through his studies with much reputation, and, upon the close of them, proved a truly evangelical and acceptable preacher. He consequently received pressing invitations from several respectable congregations to settle amongst them. He gave the preference, however, to the importunate and unanimous one which came from the Church of Christ at Bedworth, his native place, and which was founded by his grandfather Julius, mentioned before. Here he was venerated and beloved, and rendered long and eminently useful. His church and congregation were large and flourishing; and, by his brethren in the neighbourhood, he was held in much esteem. Soon after his settlement at Bedworth, he married a Miss Free-

read at twenty different meetings, because many could not safely meet at once. This practice he continued till the Revolution, when he returned to the town, and preached till a month before his death, which was on Oct. 22, 1689. He wrote "A Sinner's Justification by Christ; or the Lord our Righteousness;" a judicious abstract of which has been lately reprinted.

Mr. Samuel Basset, of both Universities, was, at the same time, a minister of the gospel in Coventry: he preached once on the Lord's Day at St. Michael's, and, on a week day, at Trinity Church, and administered the Lord's Supper statedly to those Christians who were of the congregational denomination. He was chaced from Coventry by the Corporation Act, and died at Atherstone. *See further particulars of these eminent men in Palmer's Nonconformist's Memorial.*

* Mr. Joseph Saunders, a brother of Mr. Thomas Saunders, was, for many years, a worthy minister of the gospel at Cambridge.

man, of Leicestershire, by whom he had a numerous offspring, seven of whom are living, namely, four sons and three daughters. Here he remained for about 23 years, when, with a view to more extensive usefulness, he removed to Coventry, and took the charge of a congregation, then in a reduced state, which meets in Vicar Lane in that city. In this situation, he discharged the duties of his office with great seriousness and affection. His "labours were not in vain in the Lord;" but his success does not appear to have equalled that with which he was favoured at Bedworth.

In this city he dispensed the word of life for upwards of fifteen years, when the all-wise Disposer of every event, was pleased to lay him aside from all further ministerial services, by an attack of the palsy. So much was his heart engaged in his work, that it was with extreme reluctance, and with great agitation of mind, that he was at length constrained to resign the pastoral office, still cherishing the fond, but delusive hope, that he should be restored to a capacity for public service.

In the spring of 1801, he recovered a partial use of his limbs, and was induced to remove to London, that he might spend the remainder of his days with those of his children, who were settled there. For this purpose, he took a house at Islington, where they resided together. Though laid aside from public service as a minister, he constantly attended upon the ministry of the Rev. Mr. Jennings in that village, and regularly communicated with the church under his care, in the ordinance of the Lord's supper. Indeed, such was his affection to the house of his God, that, when it was with extreme difficulty, and by many painful exertions, that he could reach his pew, he still continued to visit the sanctuary. But, at length, through repeated strokes, his body and mind were so much enfeebled, as to render him a truly pitiable object. So long as the powers of recollection and speech continued, his temper was devout, and his language acquiescing, although earnestly desirous, if it pleased God, to be restored to a capacity of resuming his beloved work; and, when his faculties were gone, the kindest wish of his friends for him was, that he might obtain an easy release; which was mercifully granted him on the 29th of April 1806. He was interred in Bunhill Fields, May 6th; and the providence was improved in a discourse by Mr. Jennings, the Sabbath following, at Islington Meeting, from 2 Tim. iv. 7, 8, "I have fought a good fight," &c.

This good man was in sentiment a strict Calvinist; as a preacher, able, zealous, and affectionate. It was his constant practice, while in health, to preach thrice every Lord's Day, and an evening lecture in the course of the week. He possessed a graceful and comely person, and his public performances commanded attention, and were generally approved. He was blessed with great mildness of natural temper, accompanied with an

amiable sensibility, which was particularly visible in the parental character. He felt much anxiety for the spiritual welfare of his children. Besides giving them occasional pious advice, it was his invariable practice to devote the afternoon of Saturday to prayer and religious instruction, with an immediate view to their benefit. He filled up, indeed, every relation in domestic and social life, with a conscientious uniformity and engaging cheerfulness. The Christian graces adorned his active life, and were pleasingly exercised when his strength was weakened by the way. He was never heard to utter one impatient or murmuring reflection during his very long and distressing confinement. In that season he richly tasted the consolations of the gospel,—had his mind deeply impressed with a sense of the divine goodness and mercy, and had clear and encouraging views of his interest in the great salvation; the blessings of which, we doubt not, he is now triumphantly enjoying. N. I.

UNION AMONG CHRISTIANS.

[From the late Bishop Blackall's Sermon on Matthew v. 9.]

"WHATEVER little differences there are between us in opinion, or upon the account of some little offences given or taken on either side, yet if we did but constantly meet together at the Lord's table, and duly consider the nature of that solemn action, that we there all profess ourselves disciples of the same Master, and members of the same body, of which Christ is the head, the serious consideration of that near relation which we have to each other, and of that love which, upon the account of this near relation, we ought to bear to each other, would quickly either compose all our differences, or else make us, notwithstanding them, be as closely united in affection towards each other, as if we were exactly of the same mind and judgment in every thing.

"Thus it was in the primitive times, in the first and purest ages of Christianity, when the holy communion was a constant part of their public worship, and they never met together to put up prayers to God and hear his word, but, before they parted, they partook also of the sacrament of the Lord's Supper: then, I say, the love of Christians to each other was singular and remarkable, insomuch that it became as a proverb among the Heathens, "See how the Christians love one another!" And, I doubt not, but that the want of love and charity, which is now too visible among Christians, is, in a great measure, owing to our seldom communions, and to our scandalous neglect of this most holy and divine institution." J. S. B.

EXTRACTS ON CHRISTIAN GRATITUDE.

Praise ye the Lord.
Bless the Lord, O my soul. DAVID.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy. ADDISON.

Thou that hast giv'n so much to me,
Give one thing more, a grateful heart!
See how thy beggar works on thee
By art!

He makes thy gifts occasion more,
And says, if he in this be crost,
All thou hast giv'n him heretofore
Is lost.

Wherefore I cry, and cry again;
And in no quiet canst thou be,
Till I a thankful heart obtain
Of thee.

Not thankful when it pleases me;
As if thy blessings had spare days:
But such an heart, whose pulse may be
Thy praise. HERBERT.

"A thankful heart to God for his blessings, is the greatest blessing of all." Dr. SIBBS.

"When we have received *one* blessing, we must receive *another*, that we may be enabled to use the *first* for good. If we pray and receive, we want grace to *praise* for the receiving."
Horæ Solitariæ.

"Our whole life should speak nothing but thankfulness; every condition and place we are in should be a witness of our thankfulness. When we ourselves are monuments of God's mercy, it is fit we should be patterns of his praises, and leave monuments to others." *Dr. Sibbs.*

"True *praise* requires our *whole man*; the *judgment* to esteem, the *memory* to treasure up, the *will* to resolve, the *affections* to delight, the *tongue* to speak of, and the *life* to express the rich favours of God." *Ibid.*

"We ought not only to give *thanks*, but to be *thankful;* to meditate and study the praises of God. By this means, we are sure never to be miserable. How can he be dejected that, by a sweet communion with God, sets himself in Heaven, nay, maketh his heart a kind of Heaven, a temple, an holy of holies, wherein incense is offered unto God! It is the sweetest branch of our priestly office to offer up these daily sacrifices." *Ibid.*

"When we neglect the *praising* of God, we lose both the comfort of God's love, and our own too; it is a spiritual judgment to want, or to lose sight, or sense, of God's favours; for it is a sign of want of spiritual life, or at least of liveliness."

Dr. Sibbs.

"How shall we be able to perform this great duty? Enter into a deep consideration of God's favours, past, present, and to come. Comparing ourselves with others, will add a great lustre to God's favours. Considering, likewise, that the blessings of God to us, are such as if none but we had them; and God cares for us, as if he had none else to care for in the world besides. These things, well considered, should set the greatest price upon God's blessings. What are we in nature and grace, but God's blessings? What is in us, about us, above us — what see we, taste we, enjoy we, but blessings? All we have or hope to have, are but dead favours to us, unless we put life into them by a spirit of thankfulness." *Ibid.*

"The whole gracious dispensation of God in Christ tends to this: That our carriage should be nothing else but an expression of *thankfulness* to him; that, by a free, cheerful, and gracious disposition, we might shew that we are the people of God's free grace, set at liberty from the "spirit of bondage, to serve him without fear," with a voluntary child-like service, "all the days of our lives." *Ibid.*

"Without this "one thing more, a grateful heart," our mercies are indeed lost upon us, as to a sanctified use of them. We are, by nature, *unthankful* as well as *unholy:* it is then not the *least* but one of the *greatest* mercies we enjoy to have a *grateful heart*, which is one of those "good and perfect gifts which cometh down from above." Thankfulness is a *grace* as well as a duty." N. R.

REMARKS ON ILLUSTRATIONS OF SCRIPTURE.

Sir, *To the Editor.*

In your Magazine for August (page 344) under the head of "Illustrations of Scripture," I find quoted an unwarrantable assumption of Dr. Priestley's; viz. That "No Jew knew any thing of the Trinity." And this is followed by a concession that "Philo was unwilling to allow a plurality in the Deity." The writer of this concession must certainly be unacquainted with the writings of that learned Jew, since it is notorious that they are so plainly in favour of the doctrine of a plurality, that the Socinians, to elude the arguments deduced from them, either deny their being written by Philo of Alexandria, or resolve the whole, as they do the testimonies of the ancient Christian Fathers, into Platonism. Both these evasions are examined and refuted

by our learned Bishop Bull; and, to such of your readers who would wish to be convinced of the falsehood of Dr. Priestley's assertion, I would recommend Dr. Allix's "Judgment of the Ancient Jewish Church against the Unitarians;" where they will find the point fully proved against him. I am, Sir,

respectfully yours, Z.

P. S. I take this opportunity of remarking, that the writer of the paper "On the Translation of Scripture into the Chinese Language," when enumerating the difficulties of the work, he places the acquisition of *Latin* as a *necessary* preliminary for attaining a competent knowledge of the Greek Testament; and seems to have overlooked the labours of the excellent Mr. Parkhurst, who, by his Greek and English Lexicon, with the Grammar prefixed, has saved the Biblical Student such a circuitous rout.

A SPUR TO CERTAIN PROFESSORS.

Mr. Editor, ——

At a time when a great number of religious persons, of various denominations, are zealously engaged in supporting one or other of the societies recently formed for spreading the Gospel among the Heathen, there are, I perceive, more than a few who still hang back, and excuse themselves from affording any assistance to Missionary Exertions. To such persons, I beg leave, through your miscellany, to present the following extract from an author, who may not have been read by every person, and lately perhaps by few. W. J.

"We say, That to love our neighbour as ourselves, and to do unto all men as we would they should do unto us, is the consentaneous voice of the prophets and apostles, of the law and gospel. We say well; but do we do as we say, and practise as we believe? Do we love in word and in tongue only, or in deed and in truth? Speak, ye desolate shores of Africa! Declare, ye bloody fields of Indostan! Bear your impartial testimony, ye numerous islands of the Western and Pacific Oceans! Have we not said, Be ye free, — be ye civilized, — be ye converted, whilst we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely as though they had been as happy as ourselves! What fellowship have we had with the Saviour in his agony and bloody sweat, in his prayers and tears for the salvation of mankind? Provided we may live in peace and comfort, do a little good in England, accumulate fortunes, marry wives, take care of children, and creep into Heaven at last, do we not appear satisfied to leave our Master to propagate his own gospel in the world?"

No. XI.

THE CHRISTIAN PHILOSOPHER.

VOLCANOES.

One of the most remarkable phenomena in nature is the Volcano, or burning mountain, which emit flames, ashes, stones, liquid sulphur, melted metals, and other substances, with surprizing force. In Europe there are five burning mountains: Ætna in Sicily, Vesuvius near Naples, Stomboli in the Islands of the Lipari, Hecla in Iceland, and Chimera in Greece. They are to be found in other quarters of the globe; but are most numerous in America. Of the European Volcanoes, Ætna is the most considerable; fire and smoke are continually discharged from its top; but it rages at times with peculiar violence. In 1669 an extraordinary eruption happened, of which the following account is given in the Philosophical Transactions: —

"It was preceded by a dark thick sky, thunder and lightning, and frequent concussions of the earth. At length a stream or river of melted metals, rendered liquid by the fierceness of the fire, boiled up, and gushed forth like water at the head of a great river. When this torrent met with a bank, or any building, strong enough to resist its progress, it encreased in depth till it flowed over it, forming a fiery cascade. Its breadth was about three miles, and its length seventeen. In its course, this tremendous inundation overwhelmed 14 towns and villages; and destroyed the habitations of 27,000 persons. Its progress was at the rate of a furlong each day; and it continued to flow from the 11th of March to the 4th of May, during which time neither sun nor stars appeared; and the noise produced by the eruption was heard at the distance of 60 miles. After it had ceased, the melted metals cooled and became a solid mass of lava, as it is called, which completely changed the face of the country; nor could any trace of the towns above mentioned be found, except the church of one of them, which, happening to stand on a little eminence, escaped the fiery deluge*. After the lapse of a century, Sir William Hamilton visited this spot, and observed that a space of country, of fourteen miles in length and six in breadth, was still destitute of any signs of vegetation. The crater, or opening at the top of the mountain, through which the stream made its way, appeared about two miles and a half in circumference.

In 1779 Sir William was witness to a tremendous eruption of Vesuvius, in which he informs us, a vast quantity of red hot liquid lava was emitted, which ran with violence four miles from the place where it was discharged; at the same time, a fountain

* Lowthorp's Abridg. of the Phil. Trans. vol. 2. p. 387.

of this liquid transparent fire, mixed with stones and scoriæ, began to rise, and, gradually increasing, arrived at a height not less than three times that of the mountain, forming a column of fire at least 10,000 feet in height, and two miles and a half in width, which cast a prodigious heat for a distance of at least six miles; a cloud of black smoke accompanied the lava, in which were seen strong and vivid flashes of lightning continually issuing from the fiery pillar, and returning back to it. Volcanic ashes were discharged to the distance of 100 miles; and the number and size of some of the stones or fragments of rocks which were thrown up are almost incredible. The largest was in circumference is less than 108 feet, and in height 17: it was a solid rock, and thrown at least a quarter of a mile clear of the volcano. Another grand eruption has occurred in Aug. 1805, of which an account is inserted in our Magazine for that year, p. 522.

Near Guarimala, in South America, are two mountains; the one called the Volcano of Fire, the other of Water; out of the first, huge pieces of rocks are frequently hurled, like bombs out of a mortar; and a person may with ease, during the night, read by the light of its flames at the distance of three miles. From the other mountain vast quantities of water are continually thrown up. The remains of volcanoes have been discovered in the inland parts of most countries when these mountains have ceased to burn: the crater sometimes falls in and is defaced; at other times it is filled with water, and forms a lake. The immense masses of lava ejected by volcanoes are many years in cooling; and a much longer period is required before the surface of the lava is decomposed and covered with mould, so as to answer the purposes of vegetation.

Destructive as the explosions of these burning mountains are, "their existence may be considered," says Dr. Woodward, "as a special favour of divine Providence, as they serve as a kind of spiracules, or tunnels, to vent the subterraneous heat and vapours, which, if pent up, would make much more dreadful havock by convulsions and earthquakes. There is scarcely any country much annoyed with earthquakes but has one of these fiery vents, which is constantly observed to be all in flames whenever an earthquake happens; by which means that fire is disgorged which was the cause of the disaster; and there are not wanting instances of countries which have been wholly freed from them by the eruption of a new volcano."

Could the reader behold Vesuvius or Ætna in flames, he would probably be able to form a lively idea of the tremendous scene which was exhibited when Jehovah gave his fiery law from Sinai; when "the sight of the glory of the Lord was like a devouring flame in the eyes of the children of Israel." But it may fall to the lot of few, perhaps none, who read this paper, to see an eruption of either of these mountains. "Every eye" will, however, one day, witness a sight much more awful; as

much so as the rumbling of the mountain before it bursts, is louder than the whispering wind; and the fiery column more terrible in its brightness than the dancing meteor; "when every mountain shall smoke, and every hill be moved."

> Amazing period, when each mountain's height
> Outburns Vesuvius! — Rocks eternal pour
> Their melted mass as rivers once they poured!
> Stars rush, and final ruin fiercely drives
> Her ploughshares o'er creation! YOUNG.

Then shall "the Heavens pass away with a great noise, and the elements with fervent heat; the earth also and the works that are therein shall be burnt up*." There is, however, one Mountain which sends forth no flame; one Rock which cannot be moved, and "that rock is Christ." The real Christian, united by faith to him, looks down as from an eminence, where he stands in security on the wreck of nature. In that dreadful, in that delightful hour, lift up your heads "O ye saints, for your redemption draweth nigh;" ye shall then receive the gracious recompence of all your toil, and enter on the possession of all you have ever wished or desired. In the mean time, "Seeing you look for such things, be diligent that ye may be found of him in peace, without spot and blameless †." T. P. B.

* 2 Peter iii. 10. † 2 Peter iii. 14.

PICTURE OF A WELSH PEASANT'S COTTAGE *AND HIS FAMILY.*

[From Evans's Letters, written during a Tour through South Wales, in the year 1803, and at other times.]

"IT was one of those poor huts that are thinly sprinkled by the sides of the hills, inhabited by peaters and shepherds. As we approached, first one and then two more fine children, almost in a state of nudity, ran out to see what little *Twrch* (the cur) could be so alarmed at. A stout fresh-coloured woman, with dark sparkling eyes and black hair, made her appearance, habited in a striped gown and flannel petticoat; who, seeing our condition, welcomed us, by the most inviting sounds in her language, to her little cot. It was partly formed by an excavation in the slate rock, and partly by walls of mud mixed with chopped rushes, covered with segs; and having a wattled or basket-worked chimney. The entrance was at the gable-end, facing the south-east, which was defended, during the night, or in very cold weather, by a wattled hurdle, clothed

with rushes. A wall of turfs (for fuel) served as a partition for the bed-room, furnished with a bed of heath and dried rushes in one corner. The furniture was such as necessity dictated: some loose stones formed the grate; two large ones, with a plank across, supplied the place of chairs; a kettle, with a back-stone for baking oaten cakes, answered every culinary purpose; and two coarse earthen pitchers stood by for the preserving or carrying water and dodgriafel, the usual beverage of the family. On our making some enquiries respecting the neighbourhood, she expressed a wish that her husband had been at home, as she would have been able to have given us the desired information. "You have a husband then?" said I. With a smile of approbation upon her face, she replied, 'Yes, blessed be God, he and his father before him were born here; and she was as happy as any of the great folk, for that he loved her and his children, and worked very hard, and they wanted for nothing he could get for them: he was a peater, digging peat in the adjoining moors, and carrying it for sale.' Asking what wages he might get; she said, 'that depended upon the weather; sometimes six shillings in the week, and sometimes three or four: that they had a little cow on the lease, and a few sheep upon the hills.' "What assistance do you give?" said I. She observed, shaking her head at the time, that she could do but very little; her work was knitting, at which, with the assistance of her two eldest girls, one five and the other seven, if not interrupted, they could earn five pence a day; but that the younger children engrossed much of her time; and she soon expected another. Now, my friend, recollect what they had to maintain a family of seven; a man, his wife, and five children! The mother looked in health, and the children, though thinly clad, ruddy and smiling.

"———————— Want, alas!
Has o'er their little limbs its liv'ry hung
In many a tatter'd fold; yet still those limbs
Are shapely; their rude locks start from their brow,
Yet on that open brow, its dearest throne,
Sits sweet simplicity." *Mason's Garden.*

Indeed, there did not appear any thing like the misery and filth observable in the dwelling of many of the English poor, whose weekly income is four or six times as great. Though the floor was formed of the native rock, it was regularly swept with a besom made of segs, bound with a band of the same; and the fuel was as regularly piled as bread on a baker's shelves. All appeared in order; but the air of content apparent in the looks of this humble peasant and her family, put us all justly to the blush: and a series of superior blessings, too often abused or too often forgotten, rushed instantly upon our recollection, at witnessing so much reason and gratitude in the habitation of

penury. If we had reason to be thankful that we were not constrained thus to earn our bread, and live secluded amidst these mountains, we had still more so for the education which had given us greater degrees of knowledge, and, if not lost to ourselves, of greater happiness. We were anxious to know in what school she had learned so important a lesson. 'Sir,' says she, 'we regularly go to yonder church, pointing to the hills; and, if it be bad weather, we stop at Mr. Jones's meeting by the way, where we hear much the same things: That all we have is the gift of God; and that, if we possess health and strength, we possess more than we deserve. If sensible of our utter unworthiness, we sincerely believe in the Redeemer, and, following his example, perform the duties enjoined us in his gospel, relying for assistance on his Holy Spirit; conducting ourselves with propriety in that state of life in which it has pleased God to call us, we shall, after death, change this poor uncertain life for a better, where we shall be for ever happy; and the frequent interment of our friends and neighbours, informs us daily this event can be at no great distance.'—Astonished at so much good sense and piety, where I so little expected to find it, I exclaimed, "Just step into this humble cot, ye rich and gay, and learn that happiness ye so earnestly seek in vain; a happiness neither wealth nor pleasure can bestow."

THOUGHTS ON MATT. XIII. 57.

And they were offended in him.

FORTITUDE, patience, meekness, and charity, were distinguishable features in our Lord's life when on earth; but the characteristic trait was mercy! "I am not sent (said the mild Jesus) but unto the lost sheep of the house of Israel." His compassion was so boundless; his philanthropy so extensive, and his mercy so infinite, that the multitude wondered when they perceived the dumb speak, the maimed to be whole, the lame walk, and the blind to see:—Yet, "they were offended at him!"

By precept, he enforced the duty of love to our brethren; by example he taught the nobler one of love to our enemies. Faultless himself, yet had he compassion on the guilty multitude. Pure and holy in his own person, yet he ate with publicans and sinners, and declared he came "not to call the righteous, but sinners to repentance:" that he would have mercy and not sacrifice: — "Yet were they offended in him!"

The divine doctrines he taught, his beneficent life, the holy axioms he inculcated, and his agonizing death, — are they

not all on record? Yet, men to this day are offended in him! the men of the world are offended; the fascinating pleasures of this life are to them irresistible; — the luxurious voluptuary can ill think of parting with all to follow the lowly Jesus; — the votary of business thinks it much too hard a lesson to learn to give his cloke, if his coat is taken from him; and all concur in saying, "We will not have this man to reign over us!"

But, alas! these are not the only people offended in him. The professing Christian too often feels his repining heart offended at his Creator! the calumnies of the world, the afflictions of his body, the lowliness of his situation, the distresses of his family, and, above all, the conflicts he experiences in parting with darling sins, which are as the cutting off an hand, or the plucking out of an eye, causes him to exclaim, "All these things are against me." He remembers not the promise of his Saviour, "Fear them not, therefore, for there is nothing covered that shall not be revealed, nor hid, that shall not be known." In his gloomy moments he looks not beyond the present scene, where all is cold, dark, and cheerless, and where his share in life is gall and bitterness.

Even David, the man after God's own heart, was offended at him when he was envious at the foolish; when he saw the prosperity of the wicked; when he exclaimed, "Lo, these are ungodly, — these prosper in the world, and these have riches in possession;" and added, "Then have I cleansed my heart in vain, and washed my hands in innocency. All the day long have I been punished; and chastened every morning."

And Oh heart! base and ungrateful, how often hast thou been offended at the frowning providences of thy God, when, to thy shallow reason, his procedure appeared inscrutable, and his ways were past thy finding out! But it behoves thee, and all, to remember that his Spirit will not always strive with man's ingratitude. Though his mercy permits the barren fig-tree to stand another year, yet a time is hastening when, if it bring not forth fruit meet for repentance, it will be cut down, and no longer suffered to cumber the ground." Awake then, O sleeper, no longer procrastinate!—seize the *now* ere 'tis past!—the present moment only is thy own! Death, perhaps, has raised his dart to strike thee from the land of the living. Embrace the offers of pardoning grace, and remain not offended at him who left the realms of light to suffer, to bleed, to die, that your soul might not perish. Does such love merit no return but slight and indifference? O! recollect, That in this world Christ is the friend of sinners,—but in the world to come, their Judge! There will their prayers be useless, — their tears of no avail, — their repentance disregarded; and unspeakably miserable will be the wretches with whom the Lamb of God shall be offended.

SOPHIA T——.

COMMENTARY ON GEN. III. 22.

[Extracted from the late Rev. R. Riccaltoun's Works.]

Rev Sir, *To the Editor.*

Lately perusing the Works of the late Rev. Robert Riccaltoun, of Hobkirk, in Scotland, the following Comment, on a very important passage of Scripture, very forcibly struck my mind; and as it may tend to throw light upon that part of the word of God, should be glad to see it inserted in your valuable Work. I am, Sir, yours, &c.

NEREUS.

"FROM the account we have of the manner in which Man was driven out of Paradise, it appears rather to have been a work of mercy than judgment. The speech is introduced with, "Behold, the man is become as one of us;" which has more of the air of compassion than irony, as some have construed it; and if the following words are justly rendered, it was an act of real kindness, that the man might not fall again into the same snare, and run into a new instance of rebellion, by attempting to eat of the tree of life, that he might evade the sentence appointing him to return to the dust from which he was taken. For securing against such a pernicious event, a guard of angels was set, to keep him out.

"But indeed the original words of Moses will, without any violence done them, admit of a very different construction. It is well known, that the tree of life, from the beginning to the end of the record, is made use of, to signify what the tree which bore that name in Paradise, was but a figure or emblem of, viz. the means which God hath chosen to convey eternal life to dead sinners of mankind. It is observed by those skilled in the language, that the particle which we render *lest*, and which gives the turn to the whole sentence, may be properly rendered, so as to put man in a possibility of recovering life, as was done by the intimation already made in the serpent's curse; and what follows of setting up the cherubims in the east of the garden, seems, all things considered, to determine their intention to be, not to keep man *from*, but to guide them *into*, the way of the tree of life. This will appear more than probable, when we reflect on the purpose which the cherubims answered in the tabernacle and temple: they were appendages of the mercy-seat, and Jehovah inhabited them, or dwelt between them. It was, without all question, an emblematic exhibition of the God of grace dwelling among the people for whom Moses wrote, who, for any thing that appears, had no other notion of cherubim; and when they were told of God's having placed them on the east of Eden, they could not help concluding, that he had pitched on that as the place in which he chose to manifest himself, and where the wor-

shippers were to make their approaches to him; which is yet further confirmed by this, that we find the face or faces of Jehovah, mentioned as some place from whence Cain was, or at least was afraid of being driven out. What is added of a flaming sword, in our translation, is only fire, and another word which signifies any weapon of slaughter: which may possibly be a short hint of the institution of the sacrifice to be offered there; and I believe, on the whole, it will be found very nearly to resemble the prophet Ezekiel's fire infolding itself in his vision of the glory of God in the cherubim, rather than a flaming sword, turning every way at one part of the garden, while all the rest was left open." — *Vol. ii. page* 88, 89, 90.

ILLUSTRATION OF SCRIPTURE.

If they shall say to you, Behold, he is in the desart, go not forth; behold he is in the secret chambers, believe it not.

Matt. xxiv. 26.

Dr. Owen's remarks on this passage are so curious as to deserve our attention. Whether he has given the genuine mind of the Spirit in these words, we leave to the decision of every one who studies the Scriptures, to know what God the Lord speaks to us in them; for, notwithstanding the high estimation which Dr. Owen enjoys as an expositor, we are charged to call no man Father.

It is not the wilderness of a low, persecuted, inglorious condition in the world, of which Christ speaks here; for Jesus himself foretells, That his church shall be in the wilderness; and where the church is, there is he; for he is with them always, even to the end of the world. Nor by secret places doth he mean those upper rooms where the first Christians met for security; for there they enjoyed the presence of Christ for some ages. But Christ here foretells the false and superstitious ways by which some would seek him: "If they say to you, he is in the wilderness," &c. Here he predicts the superstitions of the monks, anchorites, or hermits, who would retire to desarts and solitary places, where they would pretend to great intercourse with Christ. Nothing was more common in those days than to say, "Christ is in the desart, conversing with the monks." Believe them not, — go not forth to them. Neither, if they shall say to you, He is (εν ταμειοις) in the secret chambers. There is, or I am deceived, a deep and mysterious instruction in these words: Ταμια, signifies those secret places in a house where bread, wine, and cakes of all sorts were stored up. What pretence then could there be for saying, Christ was in such a place? Why, there ensued so great a pretence thereof, and so great a superstition thereon, that it became divine wisdom to foresee, and divine goodness

to forewarn us of it. It is nothing but the Popish invention of Transubstantiation which is here intended. Their pix, or repository, or cabinet, or ark, in which the consecrated wafer and wine are kept, are the Ταμεια in which they said Christ was: but he says, "Believe them not."

It deserves consideration whether this is the true sense and design of the passage or not. It seems highly probable, that such a mystery of iniquity as the Mass, with Transubstantiation, should be predicted in the word of God: but where is it, if not here?

B.

ON THE PRESENT STATE OF THE GREEK CHURCH.

Mr. Editor,

The scanty nature of the information generally possessed on the actual state of religion in Greece, once illuminated by the preaching of the chief of the apostles, renders every article of authentic intelligence on such a subject highly interesting. To those who look no farther for marks of the prosperity of any religion, than the extent of territory over which it may be professed, it will appear eminently important that Greece should have given its name to that division of Christianity which prevails over the greater part of Eastern Europe, and is the established religion of the vast Russian Empire. However low the estimation may be in which the Greek church, even in its most refined forms, is held in this favoured country, it is much to be feared that it is sadly corrupted in modern Greece by the craft of the priesthood, operating on the ignorance and superstition of the people.

A late traveller has explored that spot over which the jealousy of a despotic government watches with unremitting rigour; and the hand of Misfortune has opened to him sources of information, which credentials from all the sovereigns of Europe could not have unlocked. How interesting would his narrative have been if, to the refined taste of the scholar, the research of the antiquarian, and the penetration of the politician, he had added the sensibility of Christian knowledge and zeal! A few scattered observations shew, however, that it would be a melancholy picture which the pencil of truth would lay open to our view.

May I, therefore, ask a place in your useful Magazine for a few striking passages which I have extracted from the Eclectic Review, of M. Pouqueville's Travels in the Morea, in the numbers for September, October, and November in the present year.

Give me leave, Mr. Editor, as a frien of literature, when

happily made subservient to genuine religion, to recommend to the patronage of your readers that excellent and deserving Review. It is highly pleasing and interesting to remark the tone of sentiment which an experimental knowledge of the gospel inspires, in affixing the badge of merit or demerit upon the authors of works which appear before their tribunal. They have shewn many writers the complexion of their countenances, in a glass in which they little expected to view themselves. Some who have advanced with simpering self-complacency, have retired in deserved confusion. Real worth is seen to meet their approbation, and, as far as I have observed, impartiality, as well as ability, has characterized their decisions. With hearty wishes for the prosperity of every means, by which the cause of truth and vital godliness is promoted and defended,

I am, Sir,

Your constant reader, NEMO.

EXTRACT.

"The Greek clergy have no regular stipend; but for each religious office which they perform they receive pay; and pay, in consequence, becomes a principal motive of their devotions. Reduced by such a plan to depend for support on trick and chicane, and not on the general respectability of their character, they make the most they can of their favours, and sell by retail what their bishops sell in the gross; for even they obtain the sacred investiture by money. If a bishop is troublesome in inspecting his clergy, they have a ready refuge in the *turban*; and it is not uncommon to meet with men who, to their Mohammedan name of Selim, Ali, or Moustapha, unite that of *papas*, the token of their former profession. But absolution of offences appears to be their most profitable traffic; they even absolve crimes: and not to let subsistence escape them, different priests have different values, at which they rate this *blessing!*

"Lent is the time of expiation! and whatever other sins may be committed, that of breaking the fast rarely is. Even sick persons, and women in child-bed keep this fast strictly; not even venturing on a bason of broth, or a cup of refreshing liquid.

"The religious ceremonies begin on Palm Sunday, and last a fortnight. The evening before this Sunday, all shops are shut; and the next day, the Greeks carry in procession branches of laurel, palm, and olive; with which they also decorate their churches. Confession takes place in the following days, and the dealings in absolutions begin with it. A common man is absolved for the sin of swearing for one or two *paras;* a rich man is expected to pay more.

"I saw an instance of this," says M. P. "in my landlord Constantine, who had prepared himself, in full dress, to confess

his *peccadilloes*: but returned, cursing and swearing, without any symptom of compunction about him, pagan like! "Hey! what Constantine!" said I, "what is the matter with you?" 'Let him die! let him who is absent and far from here (the devil) carry him off, the cuckold!' "Who! what! a Turk!" 'Pho! much worse: the *papas* of St. Demetrius!' "How dare you speak so irreverently of a *papas*?" 'Yes, to be sure, since he will not give me absolution.' "Thou art so great a sinner, I do not wonder at it; those ——" 'Pho! no questions about greatness of sins: the fellow insists on a *dozen* of piastres; nothing less: was that reasonable? Certainly I would not confess at that price.' "What remedy have you for this misfortune?" 'Why this: to go to another, which I am now in haste to do, before this affair gets wind.' He went accordingly, and succeeded. I saw him coming back triumphantly, making a sign to me, with his hand, that he had received absolution. The bargain was struck at the price of *five* piastres; or a sequin of Constantinople.

"During the rest of the year, the clergy live on the casual fees of the sacred office; on those due for the sanctifying of water, on benedictions, excommunications, exorcisms, and the sale of amulets. Divorces are a source of profit by way of commutation: the priests also bless the nuptial bed; sprinkle with holy water the houses, streets, tombs; they even bless the sea, by letting the cross down into it; and for all these ceremonies their demand is money, always money.

"The *papas* of the Maniots (a warlike tribe) whose churches have bells, and other instruments of privileged devotion, are the most ignorant priests in Greece. They palliate their ignorance by pleading the scarcity and dearness of books; but they are as great thieves, and as greedy as the most dissolute of their countrymen, whom they follow in their expeditions, for their share of the booty.

"Can real Christianity survive such a barbarous transformation? What can be expected when the blind thus lead the blind? What can be the state of the heart, when sin is not odious, except as it is expensive; when money and external observances, supercede even the idea of true repentance, and when the richest man (though unquestionably in the greatest danger*) feels most secure against church censures and eternal perdition? If there be indeed any conscientious and well instructed *papas*, what must be his situation? If he promotes this traffic and this delusion, because they are customary, he brings guilt on his own mind: if he rebukes his people, and convinces them of sin, they think him austere, captious, righteous overmuch; and the dread of seeing them apostatize to the

* Matt. xix. 24.

Turks, from any sudden pique, cannot but afflict him continually. The condition of this people truly demands our commiseration; slaves to their oppressors, and to themselves; surrounded, not only with Turkish violence and intrigue, but with the snares of unresisted temptation, and the despotism of ignorance and superstition. When we consider that such was once the state of England, — that human nature is still the same here (as we too often see by the rejection of the spiritual import of the gospel, and a reliance on some ceremony performed at the commencement, or at the termination, of life) we should be filled with veneration for the memory and principles of the reformers; and with pious gratitude to that Divine Providence which has so eminently distinguished our native land, by civil advantages, by mental cultivation, and by religious privileges."

Eclectic Review, vol. 2, p. 859.

GOD'S DECREES CONSISTENT WITH *THE CALLS OF THE GOSPEL.*

It is a well known fact that those who profess to believe in the decrees of God and the doctrine of election, are often charged with great inconsistency, when they invite sinners in general to come to Christ for life and salvation. But this charge will appear to be groundless, and that there is no real inconsistency between the decrees of God and the general calls of the gospel, when we consider,

1st, That the gospel requires nothing of men but that which is their duty. The substance of what the gospel requires is, Repentance towards God, and faith towards our Lord Jesus Christ. Now it is evidently the duty of all to obey the gospel; viz. to repent and believe. Were it not so, disobeying the gospel could be no sin, and, consequently, not punishable. But our Lord, who well knows what is sin, and what is not, has solemnly declared, "He that believeth not, shall be damned;" and, "Except ye repent, ye shall all likewise perish;" and, we are sure, our Lord will come in flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and they shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. If it were not the duty of men in general to obey the gospel, could we suppose such dreadful denunciations of wrath would be made against those who disobey it?

2dly, That there is nothing in the decrees of God that has the least positive influence in preventing men from obeying the gospel. The sole and simple cause of mens' not obeying the gospel, and consequently being happy for ever, is the enmity of their hearts

against God and goodness, for which they can make no excuse. The Jews, in crucifying the Lord of Glory, did nothing but what the counsel and foreknowledge of God had determined before should be done. Acts iv. 28; yet this determinate counsel and foreknowledge, did not in the least influence the minds of the Jews in putting him to death. They acted voluntarily, from a principle of enmity against the Holy One of God, and, therefore, it was the greatest wickedness that was ever perpetrated.

Therefore, here appears no clashing. The gospel calls men to their duty; and there is nothing in the decrees of God that has the least tendency to hinder them from performing it. Now should it be asked, Why does God calls sinners to believe and repent, when he does not intend to bestow faith and repentance? It might be answered, That his not intending to bestow faith and repentance, does not in the least lessen their obligations to believe and repent; therefore, asking such a question, would be the same as asking Why God requires men to do their duty? Why does he not divest himself of his right, as a moral governor, and, as soon as any of his subjects rebel against his government, absolve them at once from all obligations to him? He that does not see the greatest absurdity in such questions, must be deplorably ignorant of the essential perfections of God, and his own duty as a rational creature. J. R.

RATIONAL AMUSEMENTS.

Mr. Editor, ——

If you think the following transcript of a letter (written by a youth, when resident in the neighbourhood of town, to his relative in the country, descriptive of the most elegant, innocent, and rational female amusements) worthy of a place in your valuable Miscellany, by admitting it, you will oblige X. Y.

"Dear Friend,

"I was last week in company in town, and came home in their coach to H——y with some ladies, who seem to have a taste superior to that of the world in general. In a word, they are female philosophers: — instead of plays and operas, they attend on philosophical lectures; instead of cards, books are their entertainment; and, at times, at least, instead of curiously employing themselves in procuring the gayest colours for dress, they busy themselves in investigating the nature of colours in general; instead of being anxious about the finest jewels for their heads, they inquire into the distance and revolutions of the

spangles of the skies: and, instead of foolish prattle while they sit at their needles (when they so employ themselves) they, in turn, read some useful author for the general benefit. I could not help thinking how much more amiable the latter employments render persons than the former; and how much more becoming a rational nature it is to cultivate and improve the mind, than foolishly to squander precious time, and employ their rational powers in the most futile of all amusements, in entertainments that can serve for no good purpose to themselves or others. When religion comes in for its proper share, how pleasant, how peaceable, how secure, how useful, may such persons live, adorning their profession in all things, exalting and ennobling their minds, freeing themselves from the fetters of sensible objects, and, by degrees, rising to a greater likeness to the inhabitants of Heaven, —a likeness to them in employment, and a likeness to them in delight. Such is the world that we must be weary of it,—we must be unsatisfied and uneasy in the midst of its enjoyments if we do not maintain some intercourse with Heaven; that alone will support us, and be an inexhaustible source of consolation and tranquillity." Y. Z.

ON PUNCTUALITY IN CONDUCTING *PUBLIC WORSHIP.*

Mr. Editor, ——

As I consider one useful end, among others, which your Miscellany is calculated to answer, to be that of affording a medium through which to lay before the religious public such things, as though by no means unimportant, are not of sufficient consequence to become the subject of a distinct publication, I beg leave, by your favour, to submit to the notice of those whom it may concern, the following brief hints on a subject which, though at the first glance it may appear trivial, is, I believe, in its consequences, of more importance than many are apt to imagine. What I refer to is, A general punctual attention to the limits of the time which, by common consent, is appropriated to public worship: I say general attention, for it is obvious that particular circumstances will carry with them an irresistible excuse for occasional deviation. When any given time is understood to be fixed for conducting the public service, persons lay their plans of domestic arrangement, &c. accordingly, and those arrangements being disconcerted by an unusual lengthening of the service, is often productive of considerable inconvenience. It is to no purpose to answer, that

the Sabbath being set apart for religious exercises, every thing else should give place to them; for not only must we argue from what the world is, and not from what it should be, but there are also inconveniences (particularly in dissenting congregations) which imply no want of religious principle in those who feel them to be so. Some servants are members of different churches from those which their masters or mistresses are connected with, and their being detained longer than the stated time, must often be productive of very awkward and disagreeable effects; and as to other families, where no servant is kept at home (of which there are a great number) it is unnecessary to descend into particulars, a little reflection will point out many things which will obtrude themselves on the mind, and discompose it from profitable attention after the allotted time is elapsed. It may be said, this ought not to be: but the plain answer is, these things will be; and if persons are censured for them, they will naturally transfer the blame to those whose inattention or caprice has been the occasion of it. I have been often surprized that ministers, whose aim in preaching seems, in all other respects, to be the spiritual profit of their hearers, should regulate matters so badly, that the application of their sermons, which is usually the most important part of them, is just beginning when the time allotted is expired, and the minds of many of their auditors begins to be irresistibly assaulted with ideas of the various consequences that will follow their being detained; to say nothing of the necessity of curtailing or hurrying over the remaining parts of the worship, singing, and prayer. When this is done by a young man, who may be occasionally called to preach to a congregation, it savours of self-conceit and ill-manners; but I am more surprized at it in those who, from age and experience, can look further into consequences. Complaints of this nature have been interpreted by ministers as arising from dissatisfaction with their preaching, but without any foundation; for the more acceptable the discourse, the more mortifying will it be to have the best part of it so mangled and marred. And it is of considerable consequence to recollect, that our congregations are not composed of real Christians only, but of numbers, of whom, although we hope there are in them some good inclinations and dispositions, yet we cannot expect from them that steadiness, self-denial, and constant influence of a religious principle which is found in settled Christians; and though it ought not to be expected that a minister should deviate, in the smallest degree, from his duty, to accommodate himself to such persons, yet, on the contrary, he should not, surely, by a want of punctuality, which is, in a sense, a deviation from duty, contribute to throw a stumbling-block in the way to their improvement. I am, Sir,

yours, &c. T. C. B.

ON A MINISTER'S WIFE VISITING HIS PEOPLE.

Sir, ——

In reading a letter addressed to you, by 'a Minister's Wife,' I felt a degree of conviction that my sister was sheltering herself under lawful, becoming, and necessary duties, from that exertion and care for the best estate of those with whom, by her husband, she was connected, as must eventually be to their mutual disadvantage.

Reflection on this subject convinces me of its importance, and induces me to trouble you with my thoughts thereon; that if there be a reality in what so powerfully impresses my mind, you will have the goodness to warn ministers' wives of the high responsibility attached to their situation. With this view, I connect the idea of a minister's wife being discreet, chaste, a keeper at home, who rules well her own house, in whom the word of God dwells richly, whose conversation is always with grace, seasoned with salt, ministering profit to the hearers; whose carriage is mild, cheerful, serious, and lowly. Such an one, Sir, I think, might be greatly her husband's helper in the Lord.

If by visiting be meant only an appointed and formal interview, then indeed, I admit all that has been urged against it; but I have read of a minister who used to cultivate, and speak highly of private visiting, which gives me an idea of those social and friendly calls for ten minutes or longer, as circumstances serve, made with a view to doing, or getting good, and which cannot fail of being acceptable to those who are interested in them. Nor can I think a minister's family will suffer any derangement by his wife's thus planning to devote an hour or two in the week to the female part of his charge. She will, in many instances, ensure the confidence of those whose timidity, or peculiar circumstances, may prevent their acquainting their minister with the exercises of their minds, either as it respects their experience in the divine life, or their outward estate. Thus occasions will be afforded for her tenderest sympathies, — her respected counsels, — her affectionate reproofs. She will also be greatly a gainer, by having opportunities to take the circumstances of others into connexion, or contrast with her own: which will stimulate a spirit of prayer, excite her gratitude, and lead her, with increasing reverence, to adore the sovereignty of his dispensations, who rules all things after the council of his own will.

I believe, all serious minds feel an incompetency to the great work of instructing those around them in spiritual things; but a sensibility of the importance of the charge their Lord has given, to occupy till he comes, will excite them to improve the smallest talents he has given, to his glory; that, in the great event, they may be approved as good and faithful. Would not a minister's wife thus be regarded as a mother in Israel? and ought not this to be the aim of A Minister's Wife?

VISIONARY.

Mr. Editor, ——

In perusing a late Magazine I was struck with the remarks of J. T. on Modern Visionaries, and could not but wonder that any person possessed of common sense should be induced to embrace such nonsensical errors. It brought to my recollection an anecdote related by Mr. Robinson, in one of his Village Discourses *; the insertion of which, in your Miscellany, may be useful. FORSET.

"ABOUT one hundred and ten years ago, there lived at Graystock, in Cumberland (I know the spot) a farmer named Henry Winder. This man, in the spring of the year, had buried one of his children, to the inexpressible grief of himself and his wife. In the harvest time, two women, pretending to have a word from the Lord in prayer, went to Winder, and told him, that the Lord had revealed to them, as they were at prayer, that he and his wife had murdered their son, and that the Lord had sent them to say to him, "Yet forty days, yet forty days are given thee to repent." The man and his wife were thunderstruck; but, knowing themselves perfectly innocent, they recovered their spirits, and thought the women distracted, till they understood that the scandal was made public, and that many of the congregation to which the women belonged, knowing them to be devout persons of good character, supposed them inspired to discover sin, and to establish justice in the case. The matter at length became so serious as to interest the whole country; and the justices took it up. Winder denied, the women persevered, and delivered their testimony in prayers and tears; and the persecution of the farmer and his family lasted three years, and ended in an action for defamation, tried at the assizes at Carlisle, and the imprisonment and ruin of the two infatuated women and their families. Nothing could cure them; they knew no one fact to criminate the man; they had no feelings for the anguish of an innocent family, taxed with murdering their own son: but the Lord had spoken, and, in the faith of this, they went to jail, named twins (of which one of them was delivered in prison) the one Innocent Prisoner, the other Harmless Sufferer, and protested, "O, Lord, thou hast deceived us, and we were deceived: every one mocked us since we cried violence and spoil; but thy word is in our hearts as a burning fire shut up in our bones; we are weary with forbearing, and cannot stay; everlasting confusion shall prevail against our persecutors." This one instance is enough to make every one afraid of impulses, for who can tell whither they may carry him. This is sufficient to make each of us pray, "Remove from me the way of lying, and graciously grant me thy law."

* Discourse 12, page 263.

ON A LIFELESS PROFESSION.

Mr. Editor,

A constant reader of your Magazine has often thought that an account of some clear and decided instance of a lifeless profession, ending in a despairing death, might be the means of stirring up and alarming some of your constant readers.

The Scripture gives us an account of the death of a Judas and a Stephen: — a mixture of the like narrative might make your publication, under the blessing of God, still more useful.

The thought was strengthened by reading Dr. Doddridge's note on the 27th verse of the 9th chapter of the first Corinthians; where he says, "It is certain that God engages his people to persevere by awful threatenings against apostacy, as well as by the promises of eternal life to those who continue faithful and constant."

Peter proposes alarming considerations to the people of God, that they may be diligent to be found of him in peace.

Many awful instances, I fear, the ministers, who read your publication, might bring forward for this purpose, if you should think it adviseable to make use of them. Might not the truth of the relation be attested without mentioning the name of the character exhibited? The account you give us of highwaymen and harlots, &c. are very awful, but do not appear to me so well calculated to strike the conscience of the almost Christian and barren professor.

When Providence unmasks the hypocritical professor's life, to warn us by its awful effects in death, might we not as well speak publicly of such a one as of the notoriously wicked and prophane?

If I am mistaken in my views, pardon the trouble I have given you, and burn this letter and the liberty I have taken.

I remain, Rev. Sir, with much respect,

A YOUNG MAN.

ANECDOTE.

AMONG the many whom Mr. Whitefield was honoured to be the means of converting to the knowledge of the truth, and who shall be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated Mr. Hervey is to be numbered. In a letter to Mr. W. Mr. Hervey thus expresses himself: — "Your journals, dear Sir, and sermons, and especially that sweet sermon on "What think ye of Christ?" were a mean of bringing me to the knowledge of the truth."

See Memoirs of Mr. Hervey by the Rev. John Brown.

Obituary.

MRS. MARY BROOKS,

LATE wife of Mr. R. L. Brooks, Glasshouse Street, Golden Square, London, was born at Braintree, Nov. 18, 1771. Upon the death of her mother, when she was very young, she became the charge of a pious aunt. At the age of fourteen, she was placed an apprentice in London. Here her moral conduct was so exemplary as to gain her the confidence and affection of her employers. By the influence of Mr. Brooks, she was induced to attend the ministry of Mr. Bryson, under which the word was powerfully applied to her mind; and she was united to the society under his care: from which period she uniformly evinced the effects of divine grace in her whole conduct.

On the 5th of Feb. 1791, she was married to Mr. Brooks, by whom she had eight children; of whom two sons and three daughters survive.

Her death originated in a cold, occasioned by occupying an addition made to Mr. Brooks's premisses, before it was sufficiently aired: her lungs became inflamed and ulcerated; and, in the course of eighteen months, disease put a period to her life.

Her language, during this illness, was resignation to the will of God; and her confidence was generally stedfast in the atonement of Christ. Her conflicts, however, were at times severe; and Satan suggested to her the probability of her being deceived; but that Scripture, 'How shall we escape, if we neglect so great salvation?" was applied to her mind with great force; and she desired it might be the subject of her funeral-discourse.

About this time she endured a fiery trial; but many precious promises were brought to her mind, which afforded her sweet relief. [Our limits will not admit of the recital, nor of half the spiritual and heavenly sayings which her husband has preserved.] She was enabled calmly to resign her dear partner and children into the hands of God. "I know," said she, "that he will keep you and them. I have done with all earthly things! O that I had the wings of a dove! — then would I fly away and be at rest!"

On the last Sabbath of her life, her friends, upon entering the room, were much affected with her situation, and sat in silence. "Is this," she cried, "to be a silent meeting? Must I be preacher for you?" This had the desired effect; and the evening proved truly delightful, being spent in prayer and reading the word with one who was so near glory, so that they were constrained to say, "It is good to be here!"

Early on the day following she was convulsed, and grew evidently worse; and the enemy of souls renewed his assaults, so that she exclaimed, "This is the conflict! — this is hard work! O what shall I do?" Mr. Brooks replied, 'Roll your burden on the Lord, — he has promised to sustain you.' She added, "He is faithful that hath promised!" After a doze, she cried out, in the pangs of her mind and body, "Lord, save me, or I perish! Oh, these are deep waters, — thy billows are going over me!" But from this period, a sweet serenity of mind took place. A few minutes after, she said, "My dear Mr. Brooks, convulsions agitate my body, and I am dying." She requested those about her not to leave her; "for," said she, "I shall not long be with you!"

About four o'clock on Tuesday morning, her departure was evidently at hand. Being asked, Whether she knew who were about her bed, — she answered, "I know you all." These were expected to be her last words; but suddenly, in the very article of death, she exclaimed, with indescribable energy,

"Lord Jesus receive my spirit!" These were the last words distinctly heard. She appeared to have Heaven in her countenance: the convulsions ceased; but the motion of her lips indicated that she was still engaged in calling on her Saviour; and about eight o'clock the same morning, she fell asleep in Jesus.

MRS. ANN CARRYER,

OF LEICESTER,

DIED May 26, 1805, aged twenty-five. She knew the Scriptures from her childhood, and discovered hopeful signs of grace at an early period; but was afterwards induced, by worldly acquaintance, to wander from the Lord, whereby she lost the comforts of religion. She was, however, brought to lament this with many tears, and earnestly to desire to be united with the people of God. In this frame of mind she entered on domestic life; and her friends flattered themselves that ere long she would have become an honourable and useful member of the church: but alas! how vain are hopes! — how frequently are they cut off by Death! Only eighteen months had elapsed, after her marriage, before she was called suddenly to break off all her worldly enjoyments, and to appear before God.

On Thursday, May 23, she was seized with a pain in her stomach, which was succeeded by a mortification in her bowels, and terminated in death on the Sunday following.

Previous to her illness, she had expressed herself with uncommon solicitude concerning her personal salvation, and longed to be assured of her interest in Christ. She was indulged with this on the Saturday after she was taken ill. "Now," said she, "I clearly see that Jesus is willing, as well as able, to save me!" Her patience, under dreadful pain, and resignation to God, were remarkable; and a spirit of fervent prayer gave life to all. It was feared, that giving up "her sucking child" would have proved a hard trial; but notwithstanding her tender affection for it, she said to her husband, who asked her, 'Can you, my dear, resign yourself up to God?'—"Yes; and you, and the babe, and all!" About midnight on Saturday, when her husband and mother were conversing on Providence, and on the affliction she endured, she broke out into singing the praises of the Lord, and rejoiced that her dear relations would soon follow her to glory. At intervals, she uttered many pleasing expressions of her lively hope in Christ; — and not long before her departure, looking on the relations above mentioned, she said, "I go to my Father and to your Father; to my God and your God:" from which words the Rev. B. Cave, improved the bereaving providence on the following Sabbath.

MRS. SARAH ROGERS,

of Great Surry Street, London,

WAS the subject of serious impressions from her early years; but was peculiarly blessed, under a sermon by the Rev. Mr. Bull, from Sol. Song. ii. 3, "I sat under his shadow with great delight," &c. She was filled with unspeakable joy in the Lord, which she never entirely lost.

Mrs. Rogers was greatly afflicted with an internal disorder for two years before her death; but was mercifully supported and comforted. On Monday, Aug. 5, she was confined to her bed; and though very weak in body, loudly extolled the sovereign love of God; and when drawing near the banks of Jordan, employed her little remaining strength in frequently exclaiming, "My God, my God. O come and take me to thyself!"— Just before she departed, she sung a verse of the Evening Hymn, and fell asleep in the arms of Jesus, Aug. 11, 1805.

REVIEW OF RELIGIOUS PUBLICATIONS.

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

[*Concluded from our last.*]

THE papers which compose this periodical work, are, in our view, so important, that we earnestly wish they were perused be every Member of the Missionary Society, and by every friend to Missionary exertions. Without an acquaintance with the contents of this publication, a very imperfect idea only can be formed of the widely-extended field of labour already occupied by the numerous Missionaries sent and supported by this Society, — the encouraging prospect of success, — and the loud call of Providence for many additional labourers in the great harvest; and we sincerely wish, that the ministers of the gospel, who kindly endeavour to interest their respective societies in the welfare of the institution, would, especially at their monthly prayer-meetings, read part of these interesting memorials to their friends. The conductors of this Magazine do, from month to month, record as particularly as their limits will allow, the proceedings of the Society; but it must be obvious to every considerate reader, that it is absolutely impossible to detail the whole.

In our review of the last month, we took notice of the principal parts of Mr. Ringeltaube's communications; — we now proceed to notice those of our worthy young brethren Cran and Desgranges.

In their letter, dated Vizagapatam, Dec. 31, 1805, they declare their full satisfaction in settling at that city. They had then been a whole year in India; and had made considerable progress in learning the language. They had procured a piece of ground for a garden, which they knew would lessen the expence of subsistence; and they also hope to erect a habitation in it. Till they are masters of the language, they preach in English in the fort; and have about sixty hearers. They also keep a school; in which the children of European extraction, intermixed with the natives, learn to read, and to sing the praises of God. Some wealthy persons have entrusted them with money to buy rice for the poor; which they give away on a Sunday morning; and had sometimes an hundred poor objects before their door. "O that we were able," say they, "to inform them (in their own language) that Christ, who was rich, for their sakes, became poor, that they might be rich."

"We hear that a woman has been cast out to die in the open streets: she lies under the rays of the sun; — our boys are erecting a hut for her. The people pass by, saying to each other, "This woman has been a great sinner in her *former* state of existence. It is the decree of Brahma, that she should lie and die there!" On the next day she died.

The Missionaries observe, that notwithstanding their conviction that the Lord has led them to this place, they are far from supposing that they have no difficulties to encounter: on the contrary, say they, "We must expect that every grace will be tried, and perhaps the patience of the religious public also, before we are able to speak of our success: yet, in justice to ourselves and to truth, we must assure the Society, that if we had seen it our duty to follow the example of some, even Protestant Missionaries, who are not very strict in examining candidates for baptism, and who allow those whom they receive to retain certain peculiarities of *cast*, we might now have had the pleasure of mentioning that we had baptized a few Heathens. But should we never baptize a single Gentoo, we dare not adopt such a plan." "We consider it a merciful dispensation of Providence, that God has directed us to a place where Christ has not been named; and where we can adopt those plans which we apprehend are laid down in the Bible."

This Number contains also a letter from Brother Palm, dated Jaffnapatnam (in the island of Ceylon) Feb. 26, 1806; in which he says, "As soon as we are more perfect in this language, it is our intention to proceed into the interior of the island, and to be entirely among the Heathen." — "I have twice travelled about six or seven Dutch miles into the country, to look for a place for a Missionary station. The manikar, or captain of a village, said, That if they were instructed in the Christian religion, they should think themselves happy." — Every first Monday in the month we keep the Missionary prayer-meeting. The people attend in great numbers; and it

is accompanied with a particular blessing."

Mrs. Palm keeps a meeting every Thursday, in company with some female friends: they read and confer together; and on Sundays, she has a catechizing for children of her own sex.

Mr. Palm applied to the Governor, requesting his favour and protection; and that he might enjoy the same privileges as the other Missionaries, Vos, Ehrhardt, and Read. In consequence of which, his Excellency has granted an allowance of fifty rix-dollars per month, with the promise of his assistance in fixing his residence among the Heathen in the interior parts of the country, in order to spread the Christian religion.

This Number and Volume concludes with a Copy of the Instructions of the Directors to the Missionaries destined to labour at Surat. A Table of Contents to the whole volume is added.

A Memorial *of the Power and Grace of God, in the Conversion of many Persons in the Village of Darwen, Lancashire. By* R. Bowden. *Price 6d.*

AMIDST the jargon of party-controversy, and the lukewarmness of churches, too generally visible in the present day, it is delightful to turn aside to view occurrences and scenes more auspicious to the cause of Christ. With what pleasure does the agriculturist behold a barren heath converted into a fruitful field! And with what superior joy does the Christian hear of barren hearts becoming susceptible of the riches of divine grace, and producing the fruits of righteousness! And those who are capable of feeling the joy which angels feel, will find that sensation revived by a perusal of the pamphlet before us.

Our readers may recollect the short account we gave of this revival in our Magazine for July, 1805; and of the affecting loss of Mrs. Bowden, by drowning, which preceded it. The present account is more circumstantial and impressive: but if Mr. Bowden had stated the number of those who appear to be the subjects of this work, it would have added to our gratification. Yet it seems, that out of about 2 o who attend a prayer-meeting, nearly fifty are able to exercise their gifts in prayer; and the fluency, the excellency, and evangelical propriety of their expressions, can only be imputed to the outpouring of the Spirit of grace and supplication."

There is such a vein of good sense, modesty, and seriousness in this pamphlet, that our critical powers are suspended. We therefore resign the censor's pen to those who, through a pretended fear of enthusiasm, degrade the work of the Spirit, and through an unaccountable zeal for certain predilections and attachments, take every opportunity of calumniating those who conscientiously differ from them.

Extraordinary success in the ministerial office is apt to puff up the mind; at least, there is a snare attending it: but Mr. Bowden seems happily free from this evil. The whole pamphlet, and especially the concluding paragraph, has endeared the amiable writer to us; and exhibits a humility that all his fellow-labourers will do well to imitate. It appears, that prayer, private, family, and social, has preceded and accompanied this revival. Let this suggest to Ministers and private Christians of every persuasion, the necessity of wrestling frequently and fervently with the Lord; and to give him no rest till their own vineyards are watered, and till he make "Jerusalem a name and a praise in the whole earth."

We think that this Memorial might be read in the social meetings of religious persons with great advantage. Probably, many might be stirred up to plead with God for a gracious revival, and a more abundant effusion of the Holy Spirit.

The Battle of Armageddon, *or Final Triumph of the Protestant Cause. Price 6d.*

THAT prophecies are fulfilling, and that the signs of the times portend the arrival of great events, none can well dispute: but which of the many schemes of prophetic interpretation that are before the public, is most agreeable to the divine pages, and to the present state of the nations, is hard to determine. We judge, however, that partial, minute, and especially fanciful interpretations, should be carefully avoided.

The author of this pamphlet supposes that, as there were three periods respecting the captivity and restoration of the Jews, so the 1260 years fixed for the reign of the beast, may also have different stages of rise and fall; and he points out these periods. He agrees with other writers in applying the slaying of the witnesses to the

several prosecutions inflicted on the Protestants. He also conjectures, that we are under the pouring out of the sixth vial, Rev. xvi. 12: that Bonaparte will possess the old Roman empire: that, with the confederacy of kings, he will aim to destroy the religion of this country; and that the great battle of Armageddon will be fought in this kingdom, when the destruction of the Beast and false Prophet will be final.

We content ourselves with the above recital of the author's scheme. It is ushered into our presence with an Address to the Messiah, which savours far more of bombast and vanity than of devotion. Yet the obvious design of the pamphlet is serious and practical, and may be perused with spiritual advantage.

Beelzebub driving and drowning his Hogs: *a Sermon from Mark v.* 12, 13. *By the late* J. Burgess, *Minister of Haughfold Chapel, near Whitworth, Lancashire*, 8vo, 1s.

We suspect that the title and plan of this singular discourse, will tempt the curiosity of many to purchase it, notwithstanding it savours of the ludicrous. From the circumstance recorded in the text, the preacher professes to deduce three homely proverbs: 1st, The Devil will play at small game rather than none at all; — 2dly, They run fast whom the Devil drives; — 3dly, The Devil brings his hogs to a fine market. These proverbs are discussed with considerable ingenuity, and with very great seriousness. The editor of the present new and neat edition of this sermon, has introduced a short but interesting letter, written by the late venerable author a very little time before his death.

Lectures *on the Liturgy, delivered in the Parish-Church of St. Antholin, Watling Street. By* H. Draper, D.D. 8vo, *Price* 12s.

It is pleasing to observe, amidst the pointed opposition made to evangelical sentiments, and the marked disapprobation shewn to evangelical preachers by their superiors in the church, that their numbers increase, and their faithful and open testimony to the truth as it is in Jesus, continues to be boldly declared. The strong hand of Oppression indeed hath in these perilous times been considerably palsied; but the desire to suppress these doctrines, and their teachers, who lie under the imputation of Methodism and Calvinism (terms often confounded, and always considered as ignominious) is avowed; and to what extremities it may be carried, so soon as a more peaceable state of affairs will permit the experiment to be made, we will not anticipate. Meantime, the few faithful cease not to cry aloud, and spare not to denounce the awful departure of the many from the doctrines they have subscribed, and the hypocrisy of those, who, seeking a kingdom of this world, have seized on the emoluments of the church, yet would suppose themselves, and persuade others, "the temple of the Lord, the temple of the Lord are we," whilst it is so glaringly obvious to all who compare the Scripture characters of the ministers of Christ, drawn in the epistles to Timothy and Titus, with many who have assumed that name, that a stronger contrast to them, than their preaching and practice offers, can scarcely be conceived. But "if I," saith Paul, "or any angel from Heaven, preach any other gospel, let him be accursed!"

Dr. Draper will, no doubt, in these Lectures, be classed among the evangelicals, and appears to despise the reproach to the profession of the faith he makes. His Lectures speak in the most decided manner, the sense in which he holds the doctrines of the Church of England. Her Liturgy has been especially seized upon by the opposers of the sense usually called Calvinistic, as supposing it more capable of being stretched on their procrustes bed to the length of Armenian and Pelagian opinions: but the effort is vain; and the result of candid enquiry the very reverse of what they have wished to prove. The more the Liturgy hath been examined, the more its true sense, and conformity with the Articles and Homilies have been demonstrated; and the many sound and able interpretations of it, drawn forth of late, particularly by the virulence of the opposition raised, have greatly tended to increase the number of evangelical clergy. Indeed, it is impossible that a candid and conscientious examination should be made, and the result not be favourable to the cause of God and truth. Dr. Draper gives in these Lectures a new testimony to the Reformers' sentiments in the Liturgy; and if his interpretation may not have added in weight of argument, or luminous evidence, greatly to that of his predecessors, he hath worthily renewed attention to the subject, and stated, with all simplicity and fairness of representation, the plain meaning of our reform-

ers. The desk and pulpit will be at no variance in the churches where he ministers; and we cordially desire with him to see the true uniformity which the Church of England meant to establish; but which appears at present to be awfully violated by those who determine not to hesitate to subscribe to her formulas, for the sake of the emoluments, however strongly Nonconformists to her doctrines, devotional spirit, and holiness of the truth.

Let, however, the faithful cry aloud, and spare not. The truth, as it is in Jesus, must finally prevail: — every evangelical minister of Christ has living witnesses in his congregation that it doth so. The Lord is daily by their ministry, adding to his church of such as shall be saved. Their enemies know they can produce no such saving changes effected by their labours; nay, that they never expected them, would be startled even at the application made to them by an awakened conscience, and treat it as derision.

Where the whole, as in these Lectures, is one uniform exposition, a passage or two will speak the general sentiments inculcated, and the manner in which they are expressed. We select the following, as a fair specimen of the rest:

"It cannot be thought that a mere verbal declaration of our guilt comprizes all which is here intended: this may be repeated as a matter of form, or from an affectation of humility, which we fear is too often the case. Hence many, who will acknowledge that they are "miserable offenders" while the prayers are read, feel very great displeasure if such a thing is only intimated by the minister from the pulpit. This proves that the heart is not engaged in the work: that there is no inward sense of guilt, — no contrition of soul, — no desire of mercy, — nor any stedfast purpose, by the divine assistance, to forsake every evil way, and to walk before God in newness of life and conversation. It is no more than lip-service; and as such, an abomination to the dread Majesty of Heaven. Never, never may we be suffered to aggravate our guilt by professing a sorrow and contrition which our hearts do not really feel!

"This confession implies guilt: it supposes that we have transgressed against the Lord, and departed from the path of his commandments. The supposition is, alas! too true! We have each sinned; — we have each forsaken the fountain of living waters, and hewed out to himself "cisterns, broken cisterns, which can hold no water." We must confess and deplore these our iniquities in their origin, in their nature, and in their consequences. In their origin: they proceed from that corruption and depravity which are naturally inherent in every child of Adam.

"By his one offering of himself once made, he hath perfected for ever them that are sanctified; and he hath fully accomplished the redemption of his people. In his holy life he fulfilled every precept of the divine law; in his bitter sufferings and ignominious death, he endured its penalty even to the uttermost. Thus every demand of justice is satisfied,— a way is opened for the exercise of mercy,—and God is just to his own nature and perfections, while he justifies him that believeth in Christ Jesus. Here then Mercy and Truth are met together, — Righteousness and Peace have kissed each other! The Lord is well pleased for the righteousness sake of his dear Son: in him, believers have peace with his Divine Majesty; and he will preserve them by his own power, through faith unto salvation."

The essential divinity and operations of God the Holy Ghost are thus stated: "These inspired declarations constrain us to acknowledge the essential divinity of this most illustrious and exalted Person; and, therefore, we hold it our duty to praise and magnify his name; nay, we account this our greatest privilege, inasmuch as we feel ourselves indebted to Him for all our spiritual knowledge, attainments, peace, consolation, and joy. The Holy Spirit, by his gracious operations, convinceth men "of sin, of righteousness, and of judgment." He takes of the things which are Christ's, and shews them unto his people. He sanctifies the heart, and causes believers to delight in the law of God after the inward man. He consoles them in all their afflictions, supports them in all their conflicts, and guides them, by his unerring counsel, through the wilderness of this world."

After such explicit testimonies to the eternal redemption obtained for us by Jesus Christ, and the actual sanctification of all the elect people of God by the power of the Holy Ghost, however guarded his expressions may be by Scripture proofs, we are afraid Dr. Draper must be content to receive for them the brand of moderate Calvinism; and if this be vile, we doubt not but that he will be viler still!

LITERARY NOTICES.

Mr. Buck has in the press a small work, entitled, The Young Christian's Guide.

A small volume of Voyages in the Levant, from 1796 to 1801, interspersed with Moral and Religious Reflections. By F. Collins, late Master in the Royal Navy.

A Dissertation on the Hebrew Roots; Poems, Religious, Moral, and Satirical; A Collection of Sermons. All by Mr. Pirie.

An Introductory Key to the Scriptures, with an Enquiry into the Book of Genesis. Intended as a Companion to the Bibliotheca Sacra.

A New Dictionary on subjects connected with Religion, either as a separate work, or forming a third volume to the above Bibliotheca.

A Third Volume of Sermons, by Mr. Andrew Swanston, written in the same spirit and with the same ability as the two former, will be put to press in the course of the winter.

The Rev. Professor Lawson, author of Expository Lectures on Esther and Ruth, is about to publish Lectures on the History of Joseph: he also proposes to print his Sermons on Parental Duties (formerly published along with his Lectures on Esther) in a separate form.

Mr. Reid, of Berwick upon Tweed, designs immediately to print a new edition (the fourth) of the Select Remains of the Rev. J. Brown, late of Haddington. They contain Memoirs of his Life, Letters to his Friends, Religious Tracts, Addresses to his Children, An Account of his Dying Sayings, and his Dying Advice to his Congregation.

The Rev. John Brown, of Whitburn, is about to publish a second edition of the Memoirs of the Rev. James Hervey. He would feel himself particularly obliged to any person who could communicate unpublished letters, or authentic anecdotes of Mr. Hervey. Communications may be addressed to the Editor of this Magazine.

A variety of the Letters of Abp. Leighton were in the hands of Dr. Doddridge when he published the Archbishop's Work on Peter: it would be a favour if those, into whose hands they have now come, would transmit copies of them to the Editor.

The family of the late Mr. Brown, of Haddington, would account it a favour, could the Executors of the late Lady Huntingdon oblige them with a Copy of his Correspondence with her Ladyship.

A new edition of Poems, by a Lady, revised and corrected by the late Mr. Cowper.

Second edition of the First Volume of Mr. S. Burder's Oriental Customs.

Fourth edition of Masillon's Sermons, translated by Dickson, three vols. 8vo, 1l. 4s.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

French National Catechism, for the Use of all the Churches in the French Empire: to which is prefixed, the Pope's Bull and the Archbishop's Mandamus. Translated from the original, with an Introduction and Notes, by D. Bogue, Author of an Essay on the New Testament, &c. 12mo, 3s 6d boards.

History of the Bible, from Howell, improved by Burder. Vol. III (and last) 12mo, 7s — 8vo, 10s 6d.

Vol. II, of Oriental Customs, by Mr. S. Burder, of St. Alban's, 9s.

Vol. I, of the Works of President Edwards, edited by Dr. Williams and Mr. Parsons, comprizing his Life, Freedom of the Will, &c.

Miscellaneous and Posthumous Works of the late Rev. A. Pirie Vol. I to VI. Vol. I, Lectures on the Jews; — II, Of Adam and Paradise; — III, Sermons; — IV, On Creation-Week, the Apocalypse; — V, Dissertations on Baptism and Blood-eating; — VI, Lectures on the Spread of the Gospel, the Apocalyptical Beast, the Deity of Christ, Moral Philosophy, &c.

Bibliotheca Sacra, in Ten Parts, at 2s. each, sewed, with Maps and Plates.

The Spirituality of the Divine Essence: a Sermon, by J. Styles.

A Letter to S. Whitbread, Esq, on the Distresses of the Poor of Spitalfields. By W. Hale, 8vo, 1s.

Enquiry into the Origin, Nature, and Administration of Christ's Kingdom,

Burder's Prayers and Closet-Companion,

The Poor Old Milkman's Advice to all: the Experiences of John Miles, &c. 18mo, 1s 6d

A Treatise on the Millenium, by Dr. Hopkins, 12mo, 2s 6d

NEW EDITIONS.

Henry on the Bible, revised by Mess. Hughes and Burder, Part IV. 8s

Scotch Edition of Ditto, Vol. IV, 19s: to be completed in another vol.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

LETTERS have just been received by the Directors from Dr. Taylor, dated Calcutta, May 27, 1806; and from Messrs. Crau and Desgranges, dated Vizagapatam, May 19, 1806: Extracts from which may be expected in our next.

Extract of a Letter from Mr. Edward Pidgeon, Missionary in North America, dated Prince Edward Island, Aug. 7, 1806, to the Directors of the Missionary Society.

As there are some Protestant families residing in and about Percy, I thought it my duty to visit them; which I did, and spent about a fortnight with them: after which I sailed to Cape Breton, where I continued some time; and from thence proceeded to Prince Edward Island, where I have been about six weeks; and expect to return to the Bay of Chaleur again next week. This island still continues in a destitute condition. God has greatly multiplied their number, but has not increased their joy by sending a minister to remain among them.

Nova Scotia, and some other parts, are much troubled with a wild set of preachers called New Lights; but there is little of the pure gospel of Christ preached among them.

I hear that Mr. Mitchell continues to be very diligent; and meets with great success in the places where he is preaching.

EDINBURGH

MISSIONARY SOCIETY.

THE Directors have had the pleasure of receiving from Mr. Mitchell the most satisfactory accounts of his proceedings at Petersburgh. The privileges which the brethren at Karass wished to receive from the Russian government have been all granted. In transacting this business, Mr. Mitchell received the most friendly attention from his Excellency M. Novosilzoff and Count Kochuby, the minister of the interior; and also from Count Romanzoff, the minister of commerce. Thro' the kind interference of the above noblemen, his business was finished in a few weeks. Mr. Mitchell has sent over some copies of the Turkish tract against Mohammedanism, the first-fruits of the press at Karass. It consists of [illegible] small pages, and very neatly printed in the Arabic character.

The Directors have likewise received several letters from Karass. The family there has been much more healthy than formerly: their baptized natives continue to adorn their profession; the young people at school are very promising, and make good progress in their education. The natives feel their inferiority to the Missionaries in the useful arts of life, and look up to them with respect. The violent prejudices against Christianity which prevailed when Mr. Brunton went first to that country, are now considerably abated; and even some of the Effendis are very friendly to the Missionaries. The Arabic New Testaments, that were sent out last year, have been put into the hands of some of their most learned Doctors, who read in them most diligently: but although they can read the Korán, few of them understand the Arabic sufficiently to read easily any other book. On this account they pay many visits to Mr. Brunton, and take up much of his time in hearing them read the New Testament. Some of them admire it, and evidently prefer it to the Koran. They often express an earnest desire to see it in their own language. Mr. Brunton has made considerable progress in his translation of the New Téstament into Turkish; and nothing but the want of means prevents the Missionaries from beginning to print it. In one of his letters, Mr. Brunton says, "Could not a separate fund be raised in Britain for this particular purpose? Many, perhaps, would contribute to this object, who would not to any other."

The tract which they have printed against Mohammedanism in the Turkish language, has been widely circulated in the neighbouring districts, and has occasioned a great stir among the people. Shellive, the Effendi, who was brought to Karass with a view to convert the Missionaries, became so troubled in his mind after he read it, that for several nights he could not sleep. The citations in it from the Koran are inserted in Arabic, and likewise translated into the Turkish. Shellive and the other Effendis allow that the sense

of the words is fairly given; and frankly acknowledge, that they can make no answer to what is alleged against them. 400 copies have been sent to Mr Wigand, at Sarepta, who proposes to circulate them among the Mohammedans in Cazan and Buckharia.

The brethren at Karass have all of them inclosed ground for gardens; and they hope, by cultivating some of their land, which is excellent, to be able, in the course of a year or two, considerably to lessen the heavy expences of the Society in supporting their large family. During the spring-months, they were busily employed in improving their houses, and building new ones for the better accommodation of those who joined them last year; and they hope that, by the end of the season, their place will have a respectable appearance. It forms a square of near 200 feet each way. There are four houses on the south side, viz. Mr. Brunton's, Mr. Paterson's, Mr. Fraser's, and Mr. Dickson's; and the same number on the north side, viz. Mr. Mitchell's, Mr. M'Alpine's, Mr. Pinkerton's, and Mr. Galloway's. The workhouses are on the west side, towards the mountains; and the gate on the east side. Their offices are at the back of their houses, and their gardens lie behind them. The whole, except the gardens, is surrounded with a ditch, upwards of four feet wide, and four deep; on the inside of which they have placed a double fence nearly six feet high, on purpose to secure themselves as much as possible from thieves.

QUEBEC.

Extract of a Letter from the Rev. Mr. Dick, Missionary at Quebec, dated Aug. 11, 1806.

"As I suppose you will have heard any information I have sent respecting the state of religion in this country, I shall not trouble you with any thing written on that subject to the friends about Edinburgh: and indeed there is nothing new on that subject for me to write at present; — religion itself is a pleasant subject; but the state of religion here is truly a mournful one, so that what I write on it will be like the roll delivered to the prophet Ezekiel; there was written therein, lamentation, and mourning, and woe." The object with the most part of the people here is, What shall we do to be rich? — not, What shall we do to be saved? They are careful and troubled about many things; but few make choice of "the one thing needful:" they are like a cake unturned; for as it cleaves to the bottom of the oven until it be burned, so their warm affections cleave to the dust, although it be to their own destruction: —"for the prosperity of fools shall destroy them." I have been endeavouring to show them a more excellent way; but to many who have heard me, my words have only been as idle tales. I have not shunned to declare unto them all the counsel of God. But, alas! I have cause to adopt the language of the prophet, and say, "Wo is me, for I am as when they have gathered the summer fruits; as the grape gleanings of the vintage, there is no cluster to eat, my soul desireth the first ripe fruits!"

"Whether they will hear, or whether they will forbear, I am determined not to be ashamed of the gospel of Christ; and, as the Lord shall enable me, I am resolved to make known the favour of the Redeemer's name in the place: "for I know that it will be unto God a sweet savour of Christ in them that are saved, and in them that perish," &c. If it were a work or device of men, I would despair of success; but the consideration that it is of God, that his counsel shall stand, and he will perform all his pleasure,— that nothing is impossible with Him who hath said, "Go into all the world, and preach the gospel to every creature;" I say, the consideration of these things is what should lead us to look for great things being done by the gospel. Let us then cry earnestly to God, that he would arise and have mercy on Zion, — that he would make bare his holy arm in the sight of all nations, — that he would send times of refreshing from his presence, — that he would make his own word to have free course and be glorified!

"I do not recollect to have mentioned any thing about the Indians, in the letters I have formerly written to Edinburgh. I am not able to give you much information about them. They come to this place only a short time during the summer, for the purpose of receiving presents; for government has allowed them a number of articles every year, such as blankets, rugs, fire-arms, shot, &c. The most of them were gone before I arrived last year: I went over, however, to see them once (they live on the opposite side of the river.) It is a few weeks since they began to come this year; I went over some time ago to learn their real situation, and see if any thing could be done for their religious instruction. At that time few

were come; but these few presented a lamentable view of human misery, although they seemed to be very well pleased with their circumstances. They live in a kind of tents made with a few rinds of bark. They lie on the ground, except some of them, who have a few branches of trees below them. Their clothing consists of a dirty rug about their middle, with a coarse blanket, which serves them for a cover when they sleep, and for putting round their bodies when they go abroad. In respect to their ideas about religion, I could form very little conception, as they mostly all speak a language of their own; many of them can speak a little broken French, and some of them a little English. From themselves and others I learn, that the Catholics have been very assiduous in teaching them their doctrines; for this purpose they have a number of Missionaries sent to all the places where they reside; by whose labours, I am told, the most of them have been taught to cross themselves, say their paternoster, and count their beads: the most of those whom I saw, had a figure of the cross about their neck. I spake to one woman about religion, but she declined the subject: like too many, who have better opportunities of knowing what is good and what is evil, she did not think it a subject for every day. I understood there are a great many come these few days past. I intend, if the Lord will, to go over again this week; and if I have the prospect of doing any good, shall repeat my visits. I may also write a more particular account of them than this letter can contain, and send it home."

Extract of a Letter from a Roman Catholic Priest in Swabia, to the Rev. Mr. S. Foreign Secretary to the British and Foreign Bible Society, dated December 12, 1805.

"Your pleasing letter of the 20th September, 1805, I have but just received. The ardent love to the sacred word of God, which animates all the Members of the English Bible-Society, and the zeal which presides over their meetings, and spares no expence for the spreading of the Gospel, have filled my heart with gratitude, love, and joy. Give my warmest thanks to the Committee for their great kindness; and inform them, that I cheerfully acquiesce in their resolution of giving me 1000 copies of the Protestant New Testament.

"This is not only giving a new impression of the New Testament, but also evincing the spirit of the primitive Christians, as St. Paul expresses it in the second Epistle to the Corinthians, ix. 11, 12, "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God; whilst by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men."

"With respect to Mr. Wittman's edition of the New Testament, you may rest assured it will, in all the essentials, harmonize with the original. Thus far I am certain, in my own mind, that, by the Catholic Bible, even if the translation of the Vulgate should be adopted, no fundamental error would be propagated, nor any important truth obscured, as would be the case with some translations attempted by modern free-thinkers. Did the Catholics only believe and perform all that is contained in their Bible, they would not fall far short of the Protestants. It is also written in the Catholic Bible, "All have sinned, and come short of the glory of God," — "Being justified freely by his grace through the redemption that is in Christ Jesus," — "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved," — "There is one God and one Mediator between God and man, the man Christ Jesus," — "God forbid that I should glory save in the cross of our Lord Jesus Christ,"—"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Christ says also in the Catholic Bible, "I am the way, the truth, and the life; no man cometh unto the Father but by me," — "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation," — "I am Good Shepherd; the Door; the Vine."

In short, we should not have less than you, if we only would believe. The blame is not in the Catholic Bible, it is in themselves, who do not read, study, believe, apply, apprehend, and appropriate it. They neither hear, nor keep his word. Some believe more than is contained in the Bible; they adhere to the traditions of men, explain the Bible falsely, or entirely neglect it.

"The Eternal Word, which was with the Father, was manifested in the flesh; suffered himself to be wrapt

in swaddling clothes, and will now deign even to dwell in our hearts, has still many friends and faithful followers. This clear, shining light, by which all men (if they only will) can come to the knowledge of the truth, is the greatest treasure, and most costly pearl on earth.

"Your diffidence of yourself, and your bold confidence in God, edify and encourage me to expect every thing from him, though I can do nothing of myself. True, we are surrounded with enemies, we have many a struggle from within, and many assaults from the world, which lieth in the wicked one; but greater is he that is in us, than he that is in the world. The stronger will soon bind and cast out the strong man. But we have need daily to be confirmed in faith, love, patience, and hope; so as to be found fit for any work which he may assign to us. Indeed, there is no time to lie down and sleep; to watch, and to keep our lamps burning, is more necessary than ever.

"That admirable Redeemer, who, in the days of his flesh, prayed so very earnestly for us, "Holy Father, keep, through thy own name, those whom thou hast given me;" "I will that they be with me where I am;" who is still our Advocate with the Father, and the propitiation for our sins; who has so solemnly assured us, that it is the express will of the Father, that, of all which he hath given him, he should lose nothing, but should raise it up again at the last day, — who has also given us the earnest of our inheritance, and the seal of our adoption (the Spirit) in our hearts; — the very same neither can nor will cast us out, who believe in his name, whom having not seen we love. Already his glory is reflected on us; and though it is often obscured, yet it again breaks forth more splendidly through his tender mercy; by which he always purifies and sanctifies us again, when we come before him with humility and child-like confidence. "No man is able to pluck us out of his hand."

"O my highly-respected and beloved friends, let us rejoice in the prospect of that glorious day in which the great Shepherd and Bishop of Souls will gather together all his sheep; when the first-born brother will collect all the dispersed children of God; and from all nations and religions, languages and kingdoms of this world, will bring some as trophies of his triumph on the cross.

"Peace, and joy, and grace, and love be with all who love his appearance. My love be with you and all the friends of the word of God! May he preserve you from the dreadful tumult of war, such as we have just experienced in our country, though, by divine preservation, we have, in the midst of war, enjoyed inward peace. May God in Christ be with us! Most gratefully and affectionally, Yours," &c.

Interesting Narrative

OF

A NEGRO SALE AT DEMARARA.

The following very interesting account of a Sale of Negroes, is taken from Dr. Pinckard's late publication, entitled, "Notes on the West Indies:" a work well worthy the attention of the friends to the Abolition of the Slave Trade, as it contains fresh proofs of the degraded and miserable situation of our African brethren, who are the victims of that wicked trade:

"A FEW days ago I had the opportunity of being present at a more regular sale or market of slaves than I had seen before; and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow-beings regularly bartered for gold, and transferred like cattle, or any common merchandize, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say, I have seen it! — and while Nature animates my breast with even the feeblest spark of humanity, I can never forget it!

"The poor Africans who were to be sold, were exposed naked, in a large empty building, like an open barn. Those who came with intention to purchase, minutely inspected them, handled them, made them jump, and stamp with their feet, and throw out their arms and their legs, turned them about, looked into their mouths, and, according to the usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust; but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent

appeals of friendship and attachment were unheeded, — sighs and tears made no impression, — and all the imploring looks and penetrating expressions of grief were unavailing! Hungry commerce corroded even the golden chains of affection, and sordid interest burst every tie of Nature asunder. The husband was taken away from the wife, children separated from their parents, the companion was bought away from his friend, and the brother not suffered to accompany the sister. In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him! Here was a sister hanging upon the neck of a brother; and with tears, entreating to be led to the same home of captivity! There stood two brothers, enfolded in each other's arms, mutually bewailing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master; using signs to signify that they would be content with slavery, might they but toil together! Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that Nature was ever true to her feelings. Never was scene more distressful! Among these unhappy degraded Africans, scarcely was there an unclouded countenance! Every feature was veiled in the silent gloom of woe, and sorrowing nature poured forth in all the bitterness of affliction. A whole host of painful ideas rushed into my mind at the moment. In sad contemplation, all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties I had so often heard of, appeared in their worst shape before me; and my imagination was acutely alive to the unmerited punishment sometimes inflicted, the incessant labour exacted, the want of freedom, and all the catalogue of hardships endured by the slaves. I endeavoured to combat the effect of these impressions by attaching my mind to opposite images. The kind treatment of negroes, under humane masters, occurred to me; I recollected the comforts and harmony of the slaves I had lately seen at Profit; I contemplated their freedom from care, and the many anxieties of the world, and I remembered the happiness and contentment expressed in their songs and merry dances; but, all in vain! The repugnant subject would not be thus banished. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic; Nature revolted at it; and I condemned the whole system of slavery under all its forms and regulations.

"When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each other's arms, watch him with great anxiety. Presently he approached them; and after making his examination, affixed the mark only to one of them. The other, with a look of unerring expression, and with an impulse of marked disappointment, cast his eyes up to the purchaser, seeming to say, "And will you not have me too?" — then jumped, and danced, and stamped with his feet, and made other signs to signify that he also was sound and strong, and worthy his choice. He was nevertheless passed by unregarded; upon which he turned again to his companion, his friend, brother, whichever he was, took him to his bosom, hung upon him, and in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual, — it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards, on looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed; more genuine joy was never expressed! His countenance became enlivened, grief and sadness vanished, and flying into the arms of his friend, he carressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, not less delighted, received him with reciprocal affection; and a more pure and native sympathy was never exhibited! Happy in being again associated, they now retired apart from the crowd, and sat down, in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers, — satisfied to toil out their days for an unknown master, so they might but travel their journey of slavery to-

gether. In the afternoon of the same day, I chanced to be present when another gentleman came to purchase some of the slaves, who were not sold in the morning. After looking through the lot, he remarked that he did not see any who were of pleasant countenance; and going on to make further objections respecting their appearance, he was interrupted by the vender, who remarked, that at that moment they were seen to great disadvantage, as they looked worse "from having lost their friends and associates in the morning." Aye! truly, I could have replied, a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still some were selected, and the mark of purchase being made, the distressful scene of the morning was in a degree repeated.

"A few of the most ill-looking only now remained. —— These remained to a future day; and I would probably be sold, not to the planters, but to the boat-women, tailors, hucksters, or some of the inferior mechanics or shopkeepers of the town, at a price somewhat lower than that demanded for the more robust and well-looking: and, alas! though least able to bear stripes, these feeble beings would most likely be subjected to a far more heavy measure than those of stronger frame."

MISSIONARY COLLECTIONS, &c.

			L.	s.	d.
A Friend by the Rev. Dr. Haweis	—	—	500	0	0

Collections in Norfolk, Suffolk, and Essex, by the Rev. Mess. Campbell and Fry.

Oct. 23,	Rev. Mr. Judson and Cong. Saffron Walden	L.	22	2	9
26,	Isaac Allen and Congregation, Lynn		20	3	4
27,	Mr. Kirby and Cong. Creak	—	8	17	7
28,	Mr. Johnson and Cong. (Baptist) Fakenham		15	9	0
29,	Mr. Sykes and Cong. Briston	—	26	15	1
30,	Mr. Carter and Cong. Mattishall	—	13	0	9
31,	Mr. Bloomfield and Cong. Wymondham		7	0	0
Nov. 2,	Mr. Wilks and Cong. Norwich	—	18	1	6
	Mr. Newton and Cong. ditto	—	13	2	1
	Mr. Phillips and Cong. ditto	—	14	1	0
5,	Mr. Walford and Cong. Yarmouth		18	3	6
6,	Mr. Paterson and Cong. (Methodist) Lowestoff		5	0	0
9,	Mr. Lewellyn and Cong. Wortwell		6	19	0
	Mr. Hickman and Cong. Denton	—	10	8	2
	Mr. Shufflebottom and Cong. Bungay		24	6	9
10,	Mr. Dennant and Cong. Halesworth (second Collection this Year)	—	6	9	7
11,	Mr. Wearing and Cong. Rendham	—	6	17	5
12,	John Owen and Cong. Debenham	—	9	0	1
13,	Mr. Price and Cong. Woodbridge	—	10	6	0
16,	Mr. Atkinson and Cong. Ipswich	—	47	7	6
17,	Isaac Taylor and Cong. Colchester	—	18	1	0
18,	Mr. Hobbs and Cong. ditto	—	36	10	3
19,	Mr. Newton and Cong. Witham	—	17	5	11
20,	Mess. Cowper and Douglas and Congregations, Chelmsford	—	16	0	0
	Mr. Fielding and Cong. Coggeshall		12	10	6
	Mr. Craig and Cong. Bocking	—	44	12	0
	Mr. Thornton and Cong. Billericay		13	0	0
	Mr. Smith and Cong. Brentwood	—	10	0	6
					471 10 10

Collections in Sussex, by the Rev. Mess. Hamilton and Buck.

Heathfield	—	—	14	3	10½
Lewes	—	—	12	2	7½
Alfriston	—	—	7	12	5
Brighton (Mr. Hamilton's Meeting)		—	29	8	7
Brighton Chapel	—	—	26	2	10
Chichester	—	—	33	14	6
Arundel and Shoreham	—	—	3	0	0
					126 4 10

HOME INTELLIGENCE.

FEMALE SWINDLERS.

We are concerned to hear, that two females of this character have lately committed depredations on the religious public; and we much fear there are others in various parts of the kingdom. One is described as rather under the middle-size, dark complexion, dark eyes and eye-brows, the latter nearly meeting over the forehead, aged between twenty and thirty. Dressed, when last seen by the writer, in a white gown, long sleeves, orange brown velvet bonnet, spotted shawl, &c. She appeared in Hackney, Nov. 10 and 11; where, under the name of Miss Thorpe, just arrived from Harwich, she defranded some persons; and afterwards introduced herself into another family as Miss Ward, bringing a message from her uncle C. W. Esq. of High Wycombe; but her real name is ascertained to be Charlotte B——d. She pretends, at some places, to be of considerable family and fortune; uses the names of —— Davison, Esq. and James Esdaile, Esq. Sloan Street: at others, to be very *religious*; and personally acquainted with several clergymen and Dissenting Ministers (particularly the Rev. Messrs. Story, Crowther, Davies, Price, King, Pryce, Gilbert, Scott, Miller, Hackett, Williams): from the mention of the last-named gentlemen, and the accurate and extensive knowledge she has of them and their connexions, it is presumed, she must formerly have lived at High Wycombe, or its vicinity, and has been lately at Colchester, &c.

The Rev. Mr. English, of Woburn, also desires us to caution the public against a woman, who lately called on him and his friends, and procured relief: she then assumed the name of Ann Ellaway; said she came from Ross, in Herefordshire; and that Mr. King, of that place, was her minister: that she had been to see a sick son at Dover. She shewed a case recommended by several ministers. Upon enquiry, however, of Mr. King, of Ross, he wrote word to Mr. English, that she must be an impostor, for no such person belonged to his congregation. As to her person, she is rather short and thick, of a fair complexion, and speaks deliberately and softly.

British and Foreign Bible Society.

This Society has commenced a correspondence with the Archbishop of Moscow, with a view to the printing of the Scriptures in the Russian language. At present, it is said, Bibles are so scarce, that there is but about one Bible to 16,000 Russians!

Some well-disposed persons in Denmark have begun to print an edition of 2000 copies of the Icelandic New Testament. The Society have voted a sum of money, to enable them to add 3000 more to the number; and intend to assist them hereafter in printing the whole Bible.

The Edinburgh Magdalen Asylum continues to flourish. Many of the unhappy females, who have been admitted into this refuge from vice and wretchedness, have been reclaimed from their wicked practices, instructed in the principles of our holy religion, and either placed out as servants in respectable families, or restored to their parents and friends. We long to see a similar institution, under the direction of pious, evangelical, and active Christians, established in London; and we trust the period is not far distant.

We have frequently intimated to our readers, that it was in the contemplation of many benevolent Ladies and Gentlemen, to attempt some further means for the Reformation of a numerous and wretched class of Women, who are perishing in their sins. We have now the plessure to say, That a Public Meeting will shortly be called for this desirable purpose; and that the following Notice is in circulation:

ASYLUM

FOR UNFORTUNATE FEMALES.

The Friends of the intended *London Female Penitentiary* are respectfully informed, That a General Meeting will be held on Thursday, the 1st day of January, 1807, at the New London Tavern, Cheapside, at Twelve o'clock precisely, when a Plan will be submitted to their consideration.

W. Alers, J. Butterworth, G. Burder, A. Clarke, R. Cowie, C. Crawford, Rowl. Hill, J. Hughes, Alex. Maitland, S. Mills, G. Meyer, T. Pellatt, J. Reyner, C. Sundius, Matt. Wilks, T. Wilson, A. Waugh,

POETRY.

ON THE NATIVITY OF OUR LORD JESUS CHRIST.

NATURE in Midnight's sable robe was dress'd,
And sober Silence hush'd each murmuring sound,
Each drowsy eye was clos'd, with slee.) oppress'd,
And chilling dews descended on the ground;
Only some rustic swains their vigils kept,
Tending their flocks, the humble shepherds wealth,
Lest a grim wolf the hurdled pen o'erleapt,
With hunger stung, should spoil the fold by stealth.
At once was seen,
Scattering the gloom, like summer's day serene,
Celestial rays, and clouds of silver white,
Purple and fluid gold, more dazzling bright
Than those which form the sun's resplendent train
At evening hovering o'er the western main!

Sweet music now with mellow notes
Gently in the still air floats,
Softer than the purling rill
Pattering down the pebbly hill,
Or perfumed Hesperian gale,
Or song of plaintive nightingale:
Louder swells the pealing strain,
Louder rises yet again,
Till Heaven's ample concave rings
With the harp's deep sounding strings.
Now the glittering clouds low bending,
Swiftly to the earth descending,
On a turfy hillock landing,
See the radiant seraphs standing;
Loose their airy robes are flowing;
Heaven in every face is glowing!

Gay Spring invades stern Winter's surly reign,
And blooming flow'rets spangle all the plain!
Gabriel, the chief, advanced before the rest,
And thus, in accents mild, the trembling swains address'd:
"Fear not, ye shepherds, joyful news we bring,—
"Messiah's born! the everlasting King!
"The Gentiles now with Israel's race shall share
"Jehovah's mercies, and paternal care!
"To Bethlehem go;—the Babe you'll find array'd
"In swaddling-clothes, and in a manger laid!"
He ceas'd, and smil'd, from earth the angels rise,
And sing, returning to their native skies,
"Glory to God supreme,—Good-will to men;
"Celestial peace shall visit earth again!"

Jesus! to thee I'll tune my lay,
With thy dear name embalm my verse;
At Morning's prime and Evening gray,
Thy matchless grace and love rehearse!
In rosy Youth and withering Age,
Be thou my Portion and my All!
And when I quit Life's busy stage,
With quivering lips on thee I'll call.
When sleeping in my dusty bed
My ashes thou shalt guard with care;
Shall raise me with the holy dead,
And bid me meet thee in the air:

Thine hand shall place a glorious crown
On this unworthy head of mine!
Before thy feet I'll cast it down,
As in thy righteousness I shine.
My heart shall glow with sacred fire,
While endless ages roll along;
I'll sweep the tuneful trembling lyre,
And raise to thee a loftier song!

Wotton under Edge. W. W.

THE CONFLICT OF LOVE.

Written in a Grotto, early in the Morning.

As the jessamine cleaves to the wall,
And the ivy entwineth the oak,
As the weeds where the wild waters fall,
Still anchor quite fast in the rock;
So cleaveth my soul to the things of the earth,
Unmindful how high and celestial its birth!

The moss that adheres to my seat,
And the turf which is planted around,
Remind me in this cool retreat,
Uprais'd on a flowery mound,
Of the worldly attachments that cling to my soul,
And render my passions so hard to controul!

See the tendrils that wrap round the vine,
And the bark that encaseth yon tree;
They are like these affections of mine,
Emphatical emblems of me!
Such love of the creature! When will it depart?
Alas, that it shareth so much of my heart!

Yet the glistening stones of the grots,
With the various shells and the gems,
Bring the "Pearl of great Price" to my thoughts,
While they peep thro' the flow'rets and stems.
No stone is so brilliant that shines thro' the leaves
As Jesus is precious to him who believes!

Immanuel, all worthy of love!
Thy beauties I also admire!
O draw my attachments above,
And with heavenly affection inspire!

Let me join with the birds of the song,
Which choir in the rustling trees,
And scatter my music among
Thy praises prolong'd by the breeze!

Like the lark that is hov'ring in air,
And, rising, melodiously sings,
"Let my spirit to Heaven repair,
"And fly with unwearied wings;"
Till surpassing her model, she enters that rest;
And, forgetting the earth, she there buildeth her nest!

ADJUTOR.

HYMN,

Sung by the Children of a Charity-School, on Occasion of a Sermon for their Benefit.

SUPREMELY good! supremely great!
Thy bounty we adore!
In all those gifts of Providence
Which mark each passing hour!

From the first dawn of infant life
Thy goodness we have shar'd;
And still, thro' scenes of human woe,
By sov'reign mercy spar'd!

To seek thy grace, to do thy will,
O Lord! our hearts incline;
And o'er the paths of future life
Command thy light to shine!

While taught to read the word of truth,
May we that word receive!
And when we hear of Jesus name,
In that blest name believe!

Let not our feet incline to tread
Sin's broad destructive road;
But trace those holy paths which lead
To glory and to God!

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*** *P.* signifies Poetry.

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