Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

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

https://biblicalstudies.org.uk/articles_evangelical-magazine.php

EVANGELICAL MAGAZINE,

1807.

THE

PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers,

OF DIFFERENT DENOMINATIONS.



"Now abideth Faith, Hope, and Charity: these three."—1 Cor. xiii. 13.

TRUSTEES AND STATED CONTRIBUTORS:

Rev. R. Bayne, A. M.	John Fawcett, A. M.	Edward Parsons
Thomas Beck	Andrew Fuller	W. F. Platt
James Bennett	Sam. Greatheed, F. S. A.	William Roby
Charles Buck	T. Haweis, LL. B. M. D.	J. Ryland, D. D.
James Boden	Rowland Hill, A. M.	R. Simpson, A. M.
D. Bogue, A. M.	James Hinton, A. M.	John Smart
S. Bottomley	William Jay	C. F. Steinkopff, A. M.
George Burder	Jos. Jefferson	J. Townsend
John Cockin	W. Kingsbury, A. M.	Alex. Waugh, A. M.
G. Collison	George Lambert	Matthew Wilks
A. Duncanson	J. M. Mason, D. D.	E. Williams, D. D.
Greville Ewing	Herbert Mends	

VOL. XV.

London:

PRINTED FOR WILLIAMS AND SMITH, STATIONERS' COURT.

G. AULD, Printer, Greville Street, Hatton Garden.

PREFACE.

No Book can need a Preface less than a Magazine; yet, such is the force of custom, that our Annual Volume would appear imperfect without one.

The Plan and Design of this Miscellany is sufficiently known to the Public: — it is at once to instruct and to entertain:—by the Memoirs of good men, to excite emulation; — by the Essays, to diffuse evangelical truth and recommend evangelical practice; — by the Obituaries, to display the goodness of God to dying saints, and the powerful influence of gospel principles; — by the Reviews, we recommend good books, and guard against bad ones; — in our Intelligence, foreign and domestic, we record the events of the day, as they relate to the kingdom of Christ, and stir up our readers to prayer, to praise, to zeal and good works; — by the Evangelicana, lately introduced, we gather up the fragments of valuable writings; — and in the Poetical Department, we preserve from oblivion many a pleasing effort of the Christian Muse: and while these purposes are, we trust, answered to our numerous Readers, many a widowed heart is made to sing for joy by the gratuitous DISTRIBUTION OF THE PROFITS OF THE WORK.

Such is our Plan. As to the execution of it, it becomes us to be silent; nor need we speak. The Circulation of the Work, annually increasing, and far exceeding that of any periodical publication, not religious, sufficiently evinces the public approbation.

To our Readers we return sincere Thanks; and beg to assure them, that our endeavours to render the Work agreeable and useful shall not be relaxed.

To our Correspondents also our Gratitude is due. Through their liberality we are amply supplied with materials; and glad should we be to insert a much larger proportion of their communications, were it not impracticable, on account of the scanty limits of forty-four pages; in which, however, a far greater quantity of matter is compressed than in any similar work, published at the same price.

To "GOD, only wise, the Author of every good and perfect gift," our supreme Acknowledgments are paid: HIS grace rendered the subjects of our Memorials what they were, — HIS wisdom directs the pens of our readiest writers, — HIS Spirit supports our dying friends in their departing hours, — HIS Providence superintends all human affairs: it is HE who suggests the plan and aids the execution of every pious Institution. To HIM therefore, and to HIM alone, be glory in all the churches, through Jesus Christ, world without end! Amen.

London,
December, 1806.



Ridley & Co. sc

The Revd. Christian Frederick Swartz,
late Missionary at Tritchinopoly & Tanjore.

Pub. by Williams & Smith, Stationers Court 1. Jan.y 1807

THE

EVANGELICAL MAGAZINE.

JANUARY, 1807.

MEMOIR
OF
THE REV. C. F. SCHWARTZ,
LATE MISSIONARY IN INDIA.

(Written on purpose for this Work, in Germany.)

THE Rev. Christian Frederic Schwartz was born the 26th of October 1726, at Sonnenburgh, in the New Mark. His father's name was George Schwartz; and his mother's maiden name Gruner. The latter, who died during his early childhood, declared on her death-bed, both to his father and to the clergyman who attended her, that she had dedicated her son to the Lord; and exacted a promise from both, that they would at least lay no obstacle in his way, in case he should express a desire to be educated for the church.

At the age of eight years, Schwartz was sent to the Town-School, where he received many good impressions under the then rector, Mr. Helm; who, in his instructions in religion, affectionately recommended prayer to his scholars, and shewed how they might, in their own words, lay their concerns before God. Schwartz relates, in an account written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God; in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

When the above-mentioned rector was advanced to the situation of minister, and his successors paid little attention to the culture of the hearts of the youth under their care, Schwartz became again light-minded. He received confirmation from a clergyman, who was contented if his catechumens could answer his questions; but was not anxious to perceive in them a real change of heart. Although at partaking, for the first time, of the holy communion, Schwartz experienced some serious impressions, they were soon obliterated.

He was afterwards removed to the school at Custrin, where God raised him many benefactors. But as he lodged with light-minded scholars, his heart became more and more estranged

from God, although he was not inattentive to external decorum in his conduct. However, even here, God did not leave himself without witness to him; for the discourses of the Rev. Mr. Stegmann, of Custrin, made strong impressions upon his mind; only he imagined it was not possible there to lead a religious life. He was also still destitute of a right notion of what true religion is; besides which, he did not perceive the necessity of trusting in the Divine Strength, to enable him to persevere.

He was afterwards entrusted with the tuition of the daughter of a magistrate, who had studied at Halle, and who expressed a great love and veneration for the teachers of that place. He lent him also some books, especially the "Blessed Footsteps of the everliving God," by A. H. Franke; which he read not without emotion, and which first excited in him a wish to go to Halle.

He further observes, in the above-mentioned account, that he had been diligent,—but merely for the sake of vainglory; that, in a dangerous disorder, with which he was twice attacked, he had formed a resolution to devote himself wholly to the Lord; which, however, he soon forgot to carry into execution.

In the year 1746, he went to Halle, with a view to attend the Latin School of the Orphan House; but his countryman, the Rev. Benjamin Schultze, who had been an English Missionary at Madras till the year 1743, and now resided at Halle, advised him to enter immediately at the College, as he was already 20 years of age, and sufficiently grounded in elementary knowledge. He took his advice; and diligently attended the lectures of the Professors at the University, Baumgarten, Michaelis, Knapp, Freylinghausen, &c. while he lodged and boarded at the Orphan-house. He was soon employed in the instruction of youth, and was likewise appointed to hold the evening prayer-meeting with the servants belonging to the farm of the Orphan-house. Both the instruction of the children and his prayer-meeting were beneficial to himself. Also, by his intercourse with a pious countryman of his, and by faithfully digesting what he heard in the meetings for edification, which were held at that time, he was more and more confirmed in Christian sentiments. They had both been first awakened in the prayer-meetings held by the Rev. G. F. Weisse, then Inspector of the German Schools of the Orphan-house.

It was at that time in contemplation to print the Bible in the Talmul Language at Halle, under the superintendence of the above-mentioned Missionary Schultze. Schwartz, together with another student of this place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible here was not carried into execution, yet the pains which Schwartz had bestowed for a year and a half upon the acquisition of the Talmul language,

were not thrown away, since this became the occasion (the late Mr. Franke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a Missionary to the East Indies. He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it, in the firm persuasion that it was the will of God he should go to the East Indies. His father also, whom he visited before he set out upon his Mission, gave his consent to it; and the event has shewn that God had chosen him to preach the gospel to the Heathen.

On the 8th of August 1749, Schwartz set out, with two other Missionary candidates, Polzenhagen and Huettemann (the latter being destined for the English Mission) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Tranquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language.

In the year 1767, he was transferred to the English Society, as Missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention: in the year 1779 he went to Tanschaur, where he had already founded a congregation during his abode at Tirutchinapalli, and where he remained till his decease.

At both places he received from the government at Madras an annual salary of 100 *l.* as garrison-preacher. At Tirutchinapalli he expended the whole of this sum in the service of the Mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaur he gave one half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained at Tranquebar to be Missionary at Tanschaur. The other half he likewise expended upon the Mission.

The fidelity with which he laboured, the self-denial which he exercised, the blessing which attended his preaching of the gospel, the esteem in which he was held both by the Europeans and Talmuls*, the veneration which all his brethren paid to him, as

* The excellent conduct of Mr. Swartz was such as to secure the confidence of all ranks of people. In the time of war, when the fort of Tanjore was in a distressed situation, a powerful enemy at hand, and not provision enough even for the garrison; and when, to add to this misfortune, the neighbouring inhabitants, who, by ill-treatment had lost all confidence in the Europeans, and the Rajah had in vain intreated the help of the people, the only hope left was in Mr. Swartz. "We have all lost our credit," said the Rajah to an English gentleman; "let us try whether the inhabitants will trust Mr. Swartz." Accordingly he was desired to make an agreement with them. There was no time to be

to their father, counsellor, and pattern, appears sufficiently from the Missionary accounts. Much has he laboured; — great will be his reward.

He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease: only in the last years he wrote, that he was no longer able to go about among the Heathen as formerly. But, in the beginning of November 1797, a cold which he had taken, became the occasion of a severe fit of illness. At that time, great apprehensions were entertained for his life. God, however, was pleased so far

lost. The Seapoys fell down as dead people, being emaciated with hunger. The streets were lined with dead corpses every morning. He sent, therefore, letters in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent Catechists and other Christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved; and when all was over, he paid all the people, made them a small present, and sent them home.

At another time, the inhabitants of the Tanjore country were so miserably oppressed by the Madras Dubashes and others, that they quitted the country; in consequence of which all cultivation ceased, and every one dreaded a famine. The Rajah endeavoured to recall the people, promising that their oppressions should be removed, and justice should be done them: but they would not believe him. Mr. Swartz was then desired by the Rajah to write letters to them, assuring them that, at his intercession, kindness should be shewn them. He was credited. Seven thousand came back in one day, and the rest of the inhabitants followed. He then exhorted them to exert themselves to the utmost at the time, for cultivation was nearly lost. They replied, "As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work day and night, to shew our regard to you."

These facts, and other similar ones, were related by Mr. Swartz, in a letter to the Society for Promoting Christian Knowledge (Feb. 1794) in vindication of himself and the Mission, from the unjust charges of a gentleman in a newspaper. He closes his letter thus:

"I might have enlarged my account; but fearing that some characters might have suffered by it, I stop here. One thing, however, I affirm before God and man: — That if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefitted by it. The knowledge of God, of his divine perfections, and of his mercy to mankind may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the Heathen of this country by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now at the brink of eternity; but, to this moment, I declare that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel. Should a reformation take place among the Europeans, it would, no doubt, be the greatest blessing to this country."

to bless the use of the medicines that were employed, that he was enabled once more to resume several of his occupations, although some diminution of the energy of his mind was observable. But, in the beginning of February 1798, just when Mr. Gerické had arrived with Mr. Holzberg, the Missionary destined for Tanschaur, he was attacked with a dangerous complaint in his foot. The mortification, which threatened to supervene, was indeed prevented; but he sunk into such a state of debility, that he was obliged to be lifted and carried about like an infant.

Concerning the last days of his life, and his conversation on his death-bed, Mr. Gerické writes thus:

"I returned on the 7th of February, 1798, from a short visit which I had made at Tirutchinapally, to Tanschaur, where I found that Mr. Schwartz's leg was become very bad, and full of black spots, which were continually spreading. The physician had begun to apply the Peruvian bark in embrocations. As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was at the same time a great blessing to me to behold, in this expiring Christian, an edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of conversation, when he prayed, admonished, or spoke of the tranquillity and peace which his soul enjoyed, through the mercy of God in Christ, it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of Scripture, or verses out of hymns, which were very apposite, and always in the language of those to whom he addressed himself. Till last Friday evening, he frequently said, that he did not yet think his end to be very near at hand, but that it would be attended with much pain. But since then, he said several times, "Now, I think, I shall soon go to the heavenly Father." Being once asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country? He answered, "Yes; but it will pass through trials and tribulation." Another time, when he was asked, whether he had any thing yet to say with regard to the congregation, he answered, "Do you help, that they may all come to Heaven." He once said, "There is with many, a good beginning of Christianity; but, if any one should object that there is nothing perfect to be seen yet, let him first examine himself." When we expressed ourselves rejoiced to see him so patient and resigned, he replied, "Human misery is universal; and I really suffer very little;" and frequently repeated the words, "Our faithful God helps in distress, and chastens with moderation. But how would it be if he should deal with us according to our sins? But yonder,—pain will be no more; and for that we have to thank the Lord Jesus." To his Malabar attendants, who faithfully assisted

to their father, counsellor, and pattern, appears sufficiently from the Missionary accounts. Much has he laboured; — great will be his reward.

He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease: only in the last years he wrote, that he was no longer able to go about among the Heathen as formerly. But, in the beginning of November 1797, a cold which he had taken, became the occasion of a severe fit of illness. At that time, great apprehensions were entertained for his life. God, however, was pleased so far

lost. The Seapoys fell down as dead people, being emaciated with hunger. The streets were lined with dead corpses every morning. He sent, therefore, letters in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent Catechists and other Christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved; and when all was over, he paid all the people, made them a small present, and sent them home.

At another time, the inhabitants of the Tanjore country were so miserably oppressed by the Madras Dubashes and others, that they quitted the country; in consequence of which all cultivation ceased, and every one dreaded a famine. The Rajah endeavoured to recall the people, promising that their oppressions should be removed, and justice should be done them: but they would not believe him. Mr. Swartz was then desired by the Rajah to write letters to them, assuring them that, at his intercession, kindness should be shewn them. He was credited. Seven thousand came back in one day, and the rest of the inhabitants followed. He then exhorted them to exert themselves to the utmost at the time, for cultivation was nearly lost. They replied, "As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work day and night, to shew our regard to you."

These facts, and other similar ones, were related by Mr. Swartz, in a letter to the Society for Promoting Christian Knowledge (Feb. 1794) in vindication of himself and the Mission, from the unjust charges of a gentleman in a newspaper. He closes his letter thus:

"I might have enlarged my account; but fearing that some characters might have suffered by it, I stop here. One thing, however, I affirm before God and man: — That if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefitted by it. The knowledge of God, of his divine perfections, and of his mercy to mankind may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the Heathen of this country by many of our Historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now at the brink of eternity; but, to this moment, I declare that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel. Should a reformation take place among the Europeans, it would, no doubt, be the greatest blessing to this country."

to bless the use of the medicines that were employed, that he was enabled once more to resume several of his occupations, although some diminution of the energy of his mind was observable. But, in the beginning of February 1798, just when Mr. Gericke had arrived with Mr. Holzberg, the Missionary destined for Tanschaur, he was attacked with a dangerous complaint in his foot. The mortification, which threatened to supervene, was indeed prevented; but he sunk into such a state of debility, that he was obliged to be lifted and carried about like an infant.

Concerning the last days of his life, and his conversation on his death-bed, Mr. Gericke writes thus:

"I returned on the 7th of February, 1798, from a short visit which I had made at Tirutchinapally, to Tanschaur, where I found that Mr. Schwartz's leg was become very bad, and full of black spots, which were continually spreading. The physician had begun to apply the Peruvian bark in embrocations. As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was at the same time a great blessing to me to behold, in this expiring Christian, an edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of conversation, when he prayed, admonished, or spoke of the tranquillity and peace which his soul enjoyed, through the mercy of God in Christ, it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of Scripture, or verses out of hymns, which were very apposite, and always in the language of those to whom he addressed himself. Till last Friday evening, he frequently said, that he did not yet think his end to be very near at hand, but that it would be attended with much pain. But since then, he said several times, "Now, I think, I shall soon go to the heavenly Father." Being once asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country? He answered, "Yes; but it will pass through trials and tribulation." Another time, when he was asked, whether he had any thing yet to say with regard to the congregation, he answered, "Do you help, that they may all come to Heaven." He once said, "There is with many, a good beginning of Christianity; but, if any one should object that there is nothing perfect to be seen yet, let him first examine himself." When we expressed ourselves rejoiced to see him so patient and resigned, he replied, "Human misery is universal; and I really suffer very little;" and frequently repeated the words, "Our faithful God helps in distress, and chastens with moderation. But how would it be if he should deal with us according to our sins? But yonder,—pain will be no more; and for that we have to thank the Lord Jesus." To his Malabar attendants, who faithfully assisted

him, he was very thankful, and said sometimes to us, "We must not complain much, were it only on account of these poor people, who certainly do their best, lest we should render their attendance more burdensome to them."

"On the 10th, in the morning, his tongue was quite parched, furred, and blackish; and strong spasms in the bowels, with difficulty of breathing, came on. By his desire, we offered up a prayer, and thought this would be his last; but, towards evening, he again felt easier, and the fever had greatly abated. On the following day came Samuel, the physician (who, however, had nothing to do with the patient in the capacity of a physician, but merely assisted in lifting him and applying the embrocations; and who yesterday announced to me his approaching dissolution) and said, 'The Lord has worked a wonder; symptoms which yesterday gave reason to expect impending death, have disappeared.' The English physician also said, upon inspection of the foot, that he was astonished at the sudden amendment; adding, that he was no longer apprehensive that the patient would die of an external mortification, although a recovery was not to be expected.

"On the 12th, I intended, in the afternoon, to have set out on my return home. The patient also gave me my dismission, and said, "You intend then to leave us to-day. Salute all the brethren, and tell them to attend always to the chief point. I shall now soon go to the Lord Jesus: if he will receive me, and not enter into judgment with me, but deal with me according to his mercy, all will go well with me, and I will praise him. He might reject us also on account of our works, because sin cleaves to them all." He thanked God that he suffered him to leave the world in the midst of his faithful brethren; and that he had conducted things so, that he should come to him in his greatest weakness, in order to extol Jesus as the only Saviour, the Resurrection, and the Life. "Now," he added, "pray still once more with me." I knelt down with Mr. Kohlhoff, who, in the mean time had entered the chamber, and adapted my prayer to the contents of the hymn, "To thee alone, Lord Jesus Christ," &c.

"After fresh dressings had been applied to the diseased foot, and we had given him some refreshment, and had him removed into another chamber (which was done once every day, because the air in the close room was very much vitiated by the embrocations, the coal-fire used in preparing them, and the many attendants that were required) we for the first time perceived the extreme state of debility to which he was reduced, and he seemed even nearer to his dissolution than he had done the Saturday before. I was therefore again detained. In the afternoon he conversed much with Mr. Jænicke. In the evening I came to him with the physician, whom he knew very well, and said to him, "Let us all take care that none of us be left behind." He expressed his

gratitude for the attention of the physician and the assistance of his brethren and Malabar attendants. The latter did every thing in their power with the greatest alacrity: their love to their paternal teacher made every thing easy to them; and every word of instruction which he spoke to them, they caught up with the greatest avidity, and delighted to be about him.—The physician was much affected, and said, he hoped I would not leave the patient and set out on my return, as he was so weak.

"This evening he suffered more than he had done before; for the lifting him and moving his body, on account of the embrocations, which it was necessary should be often repeated, and even sitting and lying in bed, were extremely burthensome to him. But his patience and resignation did not diminish: not a complaint was heard from him; his sighs only expressed how much he suffered. I said to him, among other things, "God grant that we may one day, in our last extremity, await our dissolution in such peace, and such a happy frame as you to our comfort and satisfaction now enjoy."—'May he grant it!' he rejoined, 'in the richest measure.' All our hearts were moved by the affectionate energy with which he uttered these words.

"In the night between the 12th and 13th, he enjoyed some sleep in the intervals when he could be left quiet; and the following forenoon he fell into a kind of stupor; and his pulse was very feeble. When he awoke he spoke indeed; but only detached words were intelligible; however, he seemed clearly to understand whatever was spoken to him. We thought he was about to slumber thus out of the body; but about noon he became again more lively. We sung the hymn, "Christ is my life," &c. in which he began to join us. He spoke very humbly of himself, and in praise of his Redeemer, wishing to be dissolved, and to be with Christ. 'Had it pleased him,' he said, 'that I had remained here longer, I should have liked it, for then I might have spoken a word more to the poor and sick; but His will be done! May he only receive me in mercy! Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!'—The Malabar attendants afterwards sang the last verses of the hymn, "Head full of wounds and bruises!" in which he frequently joined. He then rested a little; after which he desired to be raised up, and suddenly he opened his mouth (out of which so much instruction and comfort, so much fervent prayer had issued till the 73d year of his life) and expired between four and five o'clock, in the arms of the faithful and affectionate Malabar fellow-labourers of this place. It was very affecting to hear the wailing and lamentations of the inhabitants of the two Christian villages on both sides of the garden, which we could do the whole night through. The sorrow at having lost him who had been their teacher, their comforter, their tutor, their benefactor, their adviser, their advocate, was universal. Not only we, the

congregation, the schools, and the mission, but the whole country, has lost a father. Whoever had but known him, wept.

"On the following day, between four and five in the afternoon, we deposited his remains in the grave, which was dug in the church in the garden. *Serfogee*, the Tanschaur Prince, whose tutor he was, came to see his corse before the coffin was nailed down, bedewed it with his tears, and accompanied it to the grave. The Malabar assistants wished to carry the body; but as Europeans had already been engaged the day before for the purpose, we let it remain so. We had intended to sing hymns on the road to the burial-place; but the lamentations of the people did not permit it. In the church we sung, before and after the interment; and when the English were gone, the Malabars also sang a hymn, and expected an address from me; but I could scarcely utter a word; and was obliged to summon up all my resolution to enable me merely to read the prayers. The servant of the deceased stood next to me, and said, in the tone of one ready to sink into a swoon, 'Now all our hopes are gone!' This penetrated my heart; for this is the sentiment not only of one, but of many, old and young, great and small, far and near, both Christians and Heathens.

"After I had changed my apparel, I went to the Prince, who still remained in the neighbourhood, and endeavoured to comfort him. The principal servant of the widow of the late King also begged me to come to her and comfort her; but she lives at too great a distance. The next morning we all went to the physician, and thanked him for the kind attention which he had shewn to our deceased brother in his last illness. I also examined the papers which he had left behind him, as I am appointed executor to his will; and I found that the Mission at Tanschaur, and all the poor and the establishments belonging to it, are his heirs. In the afternoon I spoke for an hour with the assistants, and prayed with them. In the evening the Malabar congregation assembled in the church, and wished to hear a discourse: I took for my text the words of Jacob on his death-bed: "I die; but God will be with you." I quoted many things said by the deceased respecting the congregation, and his hope that the kingdom of Christ would be established here. I endeavoured to animate them to the demonstration of such a mind as dwelt in our departed brother, whose tomb we saw before us *.

* A monument to the memory of Mr. Schwartz has been executed by Mr. Bacon, at the expence of the East India Company, which is now on its way to India, where it is to be erected.

The Missionary labours of Mr. Schwartz being so well known in that country, it was thought unnecessary to represent him (as the artist at first intended) in the character of a Missionary; and that to give in his monument an idea of the correspondence of his last moments with the well known course of his life, would be a more desirable plan of design.

The principal compartment of the monument is, therefore, occupied with an alto-relievo representation of Mr. Schwartz in the closing scene

"On the following day, I prayed once more with the brethren, and departed."—Thus far Mr. Gericke.

Thus this excellent man, who has been of such importance to the Mission, is no more! O that his upright mind may animate all who labour in each of our Missions; and thus the hope of the deceased, for the extension of the kingdom of Jesus in the East Indies, be fulfilled!

CONCIO AD CLEROS:

OR, A NEW YEAR'S GIFT TO A MINISTER.

Beloved Brethren, ——

Ask not who it is that here ventures to teach the teachers of the church. His name is worthless. Suffice it to know, that, though a fellow-labourer with you in the gospel, he is so far from thinking himself wiser or better than those whom he thus addresses, that he is profoundly conscious of being "unworthy to wash the feet of one of the least of the servants of his Lord." Far be it from him to cast any reflection on his brethren; he has just risen from his knees, imploring the Fountain of all Honour to pour on them that Spirit which will make them precious in the eyes of the saints, and prove more abundant blessings to the church than, alas! the writer of this has ever been. But, penetrated with the importance of your situation, — convinced that in you, Zion is blessed or poisoned in the spring, — grieved that, though we also need it, we have few sermons addressed to us, — one who is less than the least of all saints, and not worthy to be called a Minister, has ventured to obey the impulse which, he trusts, you will not call enthusiastic, in addressing to you a counsel at the opening of the new year. We present our flocks with such pastoral new year's gifts, why should we not hail each other in the language of faithful love?

of his existence. He is surrounded by a group of the infant pupils to whom he gave an asylum in his house, and several clerical friends who attended him at the time. One of the children is embracing his dying hand; and a brother Missionary is supporting his head; but the attention of Mr. Swartz is directed to, and his hand raised towards, an object in the upper part of the bas-relief; namely, the Cross, which is borne by a descending angel, implying that the grand subject of his ministry is the chief support of his soul, when "flesh and heart fail."

Over the bas-relief is the Ark of the Covenant, which was peculiarly the charge of the Priests, and was a striking emblem of the constant theme of his preaching, before referred to.

Under the bas-relief are futher emblems of the pastoral office; namely, the Crosier; the Gospel Trumpet, distinguished by the banner of the Cross, which is attached to it; and the open Bible, on which is inscribed the divine commission, "Go ye into all the world, and preach the gospel to every creature."

We rejoice that the Honourable Company have borne this public testimony of their approbation to a Christian Missionary, who laboured in their territories.

My Brethren, we are placed in a station which, like every other eminence, has in it something very awful and dangerous, as well as pleasant and honourable. We shall be no common, but most eminent, blessings or curses, both to our flocks and our own souls. Woe to us, if we possess not eminent personal religion! Let us see that, as we make a more public profession, we may have more secret devotion. If the tree which towers on high, strikes not its roots proportionably deep, it will be surely overthrown by the blast. We watch over the flock of God, which he hath purchased with his own blood, and sound the alarm if we see a soul declining; but we ourselves must go to the Shepherd and Bishop of Souls in secret, that he may watch over our souls, and preach much to us by his Spirit and his word. By more secret religion we must supply the want of those privileges which other Christians enjoy. When religion is our element, when we breathe the atmosphere of Heaven, and live only for our Lord and his work, we shall bless him for it: we shall pity princes, and scarcely envy angels. But, when we lose this, which ought to be our spirit, we shall be lashed into the pulpit as to the pillory. Be assured, our flocks know better than we think, whether our religion flourishes or droops. I have been overwhelmed with confusion to see a heavenly-minded Christian sigh over the deadness and carnality of his minister, whom he yet struggles to love as well as he can, and to screen from shame as far as truth would allow. But, oh! how opposite the sensations I have felt when the beloved flock has triumphed and gloried to say, "Our pastor is a man of God: he has a right to teach us, for he knows more of God and religion than we!"

Your Study will sympathize with your Closet. When it goes well with our own souls, we find too much work cut out for us to have any time to lose in idle gossip; we shall "study to approve ourselves to God workmen that need not be ashamed:" — "we shall give ourselves wholly to these things." To our dying day we shall feel abundant need to study the theology of the Bible. A thousand schemes of usefulness will arise, which will need to be digested with study: if we are men of the right stamp, we shall wear out many a pen in our Master's service. My dear brethren, how disgraceful it is to us to be lounging about, as if we had nothing to do! hindering our people who are hard at work to support us in our idleness, when we have more reason to be industrious than they can have! The Lord, who ordained that they who preach the gospel should live by it, never intended we should have a lazy moment; but he will bless the industrious use of our time and talents; and the church, whose bodily labours afford us opportunity to give ourselves to mental and spiritual employments, will be edified and delighted by the evidence of a laborious life, consecrated to God.

From the closet and the study you will find an easy step to

the pulpit. You will not dread Black Sunday as the children do Black Monday, nor be dragged to the assembly "as a fool to the stocks," if the preceding week has been properly employed. Innumerable edifying views, reflections, sentences, and anecdotes will have occurred to our mind, to enrich our public services. In prayer, borne by the Spirit's impulse to the very throne of God, we shall, by a spiritual attraction, draw our congregation with us. Instead of a dull sameness, which makes them suspect we have learned a form, they will perceive the rich, though unstudied, variety of a soul embosoming its most secret thoughts and emotions before its Father. Such prayers will make them pray. Instead of this, I bleed to think how some of us have extinguished our people's gifts and graces by the coldness of our own!

But our preaching, that most awful, delightful, part of our work, demands our most solemn regard. When we are light and trifling, our choice of subjects will be like ourselves: but, when right-minded, our texts will be serious as our own souls, and evangelical as our views. Oh! what care shall we then bestow, rightly to understand the mind of the Spirit in the Scriptures, to present the pure truth of God before the minds of the hearers, with all the clearness of light, so that the simplest may not be able to misunderstand, except blinded by a carnal mind! Our own souls, filled with the infinite, eternal importance of the truth, will not suffer us to be contented with a cold statement, however clear; but we shall pour forth burning words from a heart all on fire with redeeming love. Then we shall and may venture to be faithful, and the hearers will be bound to receive it,—feeling that it is not the mere man indulging a censorious spirit, and venting his own passions; but a something divine in him, labouring for their souls at the hazard of their frowns.

Our visits, my honoured brethren, will then be like those of Jesus, or of Paul, who taught not only publicly, but from house to house. Our charge will not then say (woe to us if they do!) 'Here is our minister: we must get a pipe and something to drink, and prepare for a good laugh, or a dish of politics;' but they will say in their hearts, 'Now I hope for a time of refreshing to my soul; for a lift from earth, which draws me up towards the Heaven to which I aspire. My soul has wept in secret to hear Christians complain, 'Our minister seems to have had religion enough in the pulpit, for he takes care never to introduce it into the parlour. All his piety consists in preaching, and yet he tells us we must have more than lies in hearing.' My dearly beloved brethren, partakers of the heavenly calling, I entreat you, by the blood of the Saviour shed for the church, by the value of the souls for whom he bled, by the Holy Ghost, who hath made us overseers of the blood-bought flock, let us rouse our souls, and call upon our Lord, that, from his fulness, he may shed on us the grace to devote the ensuing year to his

service, as those who must give an account. Oh! let not the churches of the living God be scattered, and dying, as, alas! they too often have been, through our ignorance, sloth, pride, impurity, covetousness, and passion! Tremble, my brethren, at the dreadful re-action of your own follies and sins, when you shall feel you have to do with a miserable people, destitute of the spirit of true religion! Tremble, oh my soul! lest thy negligence, unfaithfulness, and sins, in thy Lord's work, should provoke him to leave thee to the commission of some sins, which would cause the enemy to blaspheme, and disqualify thee for the office of a bishop, "who must be blameless." Then what anguish would rend the soul! Then the most laborious life, in the meanest part of the Lord's vineyard, would seem to thee a privilege of inestimable worth. This year may be the last of our ministry! Oh! let it be spent in watching for souls as those that must give account! Our Master has called to his reward, one* whose life and labours are a pattern to us all: he finished his work before evening; but he lived much in little time. Hearken to this loud call to encreased diligence, that we may supply his lack of service. Oh! that, having laboured like him, we may hear the chief Shepherd say, "Well done, thou good and faithful servant, receive a crown of life which fadeth not away."

* Brother Moody, of Warwick.—Several others will be found among our Recent Deaths. EDITOR.

THE CIVILIZATION OF THE HEATHEN NOT ABSOLUTELY NECESSARY BEFORE THEIR CONVERSION.

Several writers, not very friendly to the exertions of the Missionary Society and other Christians to evangelize the Heathen, have not been sparing of abuse, when they have referred to the praiseworthy efforts made at Otaheite and other places, the inhabitants of which have not been in a state of civilization. Many excellent sentiments have been advanced by various authors in their sermons and other publications, to prove that the rudest as well as the most polished nations, have gladly received the word of life when it has been offered to them. But as some of your readers may not have received full satisfaction on this head, I beg leave to introduce to their attention the following Remarks, taken from a note to a Missionary Sermon preached by the Rev. Dr. Mason, before the New York Missionary Society.

"An objection," says he, "to missions among the Indians, or other savages, which many view as unanswerable, is, 'That some considerable progress in civilization is previously necessary to prepare a people for the reception of Christianity. 'You must first make them men,' say the patrons of this opinion, 'before you make them Christians. You must teach them to live in fixed habitations, to associate in villages, to cultivate the soil,

and then you may hope that they will hear and understand when you unfold the sublime principles of the Gospel *.'

"Plausible and popular as this objection is, it is equally unsupported by reason, by Scripture, or by fact.

"If the gospel cannot succeed among the Indians, for example, the obstacle must be either in their understandings, or in their manner of life.

"The former opinion supposes a wider difference between the understanding of the man of the woods and the man of the city than what does, in fact, take place. The human mind is not, in any country, below the reach of discipline and religious instruction. The American Indian, the Pacific Islander, and the African Negro, are shrewd men, whose intellectual capacity will not suffer in comparison with the uneducated classes of people on the continent of Europe †. Why should it, since it is culture, and that alone, which destroys the level of abilities naturally equal? Surely the Indian, whose necessities compel him not only to hunt and fish for his subsistence, but to be, in a great measure, his own artificer, as well as the guardian of his private and public right, must be superior, in point of general understanding, to those vast bodies of Europeans whose intelligence the division of labour has confined to a detached article of manufacture, or to the merely servile operations of agriculture. Indeed, all the national transactions with the Indians shew them to possess great acuteness, and no small share of what learning cannot bestow, — common sense. How seldom will you find (I do not say among the vulgar, but among the polished orders of society) better specimens of well-formed ideas, and of genuine eloquence, than are frequent in the Indian talks!

"If, on the other hand, their manner of life be considered as presenting the decisive obstacle, this opinion supposes it much more difficult to alter outward habits than inward principles. Christians will not dispute that the gospel can and does transform both the heart and the character; yet it is thought unable to overcome a propension to wandering from place to place. The plain meaning of the objection, therefore, is this: That some means, more powerful than the gospel, must be applied to civilize the Indians, and prepare them for its reception; for if it be admitted that the gospel can civilize as well as save, the objection falls at once to the ground. But if its power to civilize be denied, whilst its power to save is admitted, it becomes the objectors to shew the reason of this distinction; and also what those more effectual means of civilization are. Be they what they may, since the gospel is excluded, they must be merely human; and then the principle of the objection turns out to be this:—That the wisdom of man is better adapted to civilize the Indians than the wisdom of God!

* Dr. Hardy's (of Edinburgh) Sermon before the Society, in Scotland, for Propagating Religious Knowledge, p. 14.

† Ibid. p. 15.

"Further: The objection supposes that savages are to be civilized without any religious aid; — for whatever arguments prove the utility, in this matter, of religion at all, conclude, with tenfold energy, in favour of the religion of Christ. But to neglect the religious principle, would be to neglect the most potent auxiliary which can be employed in managing human nature, and to act in the spirit of that wise philosophy which would erect Civil Society upon the basis of Atheism.

"It would swell this note into a dissertation, to state the various considerations which militate against the idea of civilizing the Indians before we attempt to christianize them. But granting this for a moment to be necessary, Who shall effect it? Philosophers? Merchants? Politicians? If we wait for them, the sun will expend his last light, and the business be unfinished. The Indians have had intercourse with the whites, in the concerns of trade and policy, nearly two hundred years, and most of them are as wild as ever. To put off evangelical missions to them, till, in the ordinary course of things, they become civilized, is, therefore, equivalent to putting them off for ever.

"2. If the opinion, That the gospel can succeed only among civilized people, receives little countenance from reason, it receives less from Scripture.

"No such restriction of its influence is contemplated in prophecy. Its universal reception is the subject of numberless predictions; but they contain not a hint that the want of civilization shall be such a bar to its progress as is commonly imagined. On the contrary, it is expressly declared, that the most roving and untutored tribes shall rejoice in Messiah's salvation, even while they retain their unpolished characters and manners. "Sing unto the Lord a new song! Let the wilderness and the cities therefore lift up their voice, — the villages * that Kedar doth inhabit! Let the inhabitants of the rock sing! Let them shout from the tops of the mountains †!" Beyond all controversy, the general sense of the prophet, in the words of that elegant scholar Bishop Lowth, is, that 'the most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate, with thanksgiving, the blessing of the knowledge of God, graciously imparted to them ‡.' And he particularizes, as an example, those wild Arabs, who, in every point of comparison, were as inaccessible to the gospel as the American Indians.

"No such restriction was thought of by the apostle Paul: he was a debtor not more to the Greeks than to the barbarians §. He maintains that, in the body of Christ, 'there is neither Greek nor Jew, barbarian, Scythian, bond nor free:' — a position which evidently assumes, that barbarians or Scythians might be Christians no less than Jews or Greeks, bondmen or free.

* Or tents. † Isaiah xlii. 10, 11.
‡ Translation of Isaiah, Notes, p. 198, 4to. § Rom. i. 14. Col. iii. 11.

"No such restriction is to be found in the commission which the Lord Jesus hath left his church. Thus it runs: "Go and teach all nations; — go ye into all the world, and preach the gospel to every creature;" manifestly every human creature, for such only are objects of the gospel salvation. Not a syllable about civilization. And unless it can be proved that Indians and other savages are neither nations nor human creatures, or, if they are, that they are in no part of the world, — the prejudice we are combating must be abandoned, as in direct opposition to the will and the commandment of Christ.

"Such a restriction, moreover, effaces the chief character and glory of the gospel, viz. that "it is the power of God to salvation." Were it, what many take it to be, a system of mere moral suasion, of cool, philosophic argument, the case would be different, and the prejudice just. Indians and Hottentots are, indeed, rather rough materials for a religion cantly styled *rational*. But whoever knows any thing of real Christianity, knows, that the conversion of a sinner is the exclusive work of Jehovah the Spirit. It is this principle, and this alone, which makes the preaching of the word to men "dead in trespasses and sins," a reasonable service. Now, to say that the gospel cannot succeed among a people not previously civilized, is to say, either that it is not the power of God, or that there are some things too hard for Omnipotence!

"3. This opinion, dissonant from reason and Scripture, is also contrary to fact.

"Was the world universally civilized when Christianity was promulgated? or did it prosper only in civilized countries? What were the ancient Getulæ, in Africa? the Sarmatians and Scythians, in Europe? If we can credit history, they were as remote from civilization as the American Indians. Yet, among these, and other nations equally uncultivated and savage, had the gospel, in the time of Tertullian, established its reign †. And in Britain it penetrated into those places which Roman arts and arms had never been able to reach ‡.

"This general assertion might be amplified in an interesting detail, and might receive additional force from the sanctions of modern history. But either would protract, to an immoderate length, a note already too long. We may, however, ask, Why the gospel should be unequal to the effects which it formerly produced, and of which its friends made their just and unanswerable boast? Let us fairly risk the experiment, whether the cross of Christ has lost its influence on barbarian minds. Instead of waiting till civilization fit our Indian neighbours for the gospel, let us try whether the gospel will not be the most

† *Tertull. adversus Judæos*, cap. vii. opp. p. 159, Ed. Rigaltii.

‡ *Inaccessa Romanis loca.* Id. ib. A number of testimonies to the same facts are collected in that learned work of Grotius, *De Veritate Religionis Christianæ*, opp. tom. iii. p. 46, 47, fol. Lond. 1679.

successful means of civilizing them. The grace of the Lord Jesus will do what philosophy and the arts will never do, — tame the wild heart; and there is no doubt of a corresponding alteration in the conduct. One Christian institution alone, the holy Sabbath, will go farther to civilize them in a year than all human expedients in a century. Driven continually before an extending frontier, — their manners debauched by the commerce of unprincipled whites,—their number diminishing by war and by vice,—the only alternative which seems to be offered them is, Conversion or Extermination."

A DREAM.

On a summer's evening, as Corylus was looking on the descending sun, he was led to reflect on the termination of his own life: —"O! that I could sink into my grave with the same composure as the light of the world has left my country!" He sat down and reclined his head on his hands; fatigued by the labours of the day, he fell asleep, and dreamed that he met with his deceased brother in his father's house, who announced to him his speedy departure from time to eternity. "I have obtained," said he, "permission from God to make your bed in your sickness, — to assuage the anguish of death, — to lead you through the dark valley, and introduce you into the presence of God; for I have often heard you say, there is no one returned to tell the sad tale, — what dying is." Corylus then asked his brother what dying was. "I am not authorized to say," he replied, "what it is; but I am commissioned to be your guide and comfort in your affliction. Remember that I am your brother; you never doubted my affection towards you; I remain the same; have full power from God to minister to you every possible comfort that wisdom can dictate or kindness perform: I have suffered,—and can, therefore, sympathize; I have died,— and know what dying means." Corylus was comforted; he waited for the summons; but, looking round on his family, his affections were wounded, and the tumult of his heart awoke him from his slumbers. He arose, and wished his dream realized; when, putting his hand into his pocket, and taking out his Bible, he read, "For both he that sanctifieth, and they that are sanctified, are all one; for which cause he is not ashamed to call them Brethren, saying, "I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee." Yes, he said, my brother has died indeed, and is alive again. I have trust in the merits of his cross; I have hoped in the prevalence of his intercession; and I will rely on the veracity of his promises, and the perpetuity of his affection. Who can separate me from the love of Christ? — not even death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," &c.

THE EFFICACY OF GRACE DISPLAYED IN EXTRAORDINARY CONVERSIONS.

Some general remarks having been made in a former essay *, on the Efficacy of Grace, it is the design of this paper to investigate that important subject, as it is illustrated in extraordinary conversions. Conversion is a figurative term; and, in its generally acknowledged acceptation, supposes an essential change in the state and character of its subjects; it is, therefore, adopted, on the present occasion, as synonimous with Believing, Regeneration, and Effectual Calling. Conversion is the work of God; — of God alone; and this work he often accomplishes in *extraordinary* ways. It is accomplished under such circumstances as are pre-eminently calculated to excite attention, admiration, surprize, and astonishment. As in the government of the world he is sometimes pleased to dispense with the established laws of nature, — so, in the dispensations of grace, he displays the sovereignty of his good pleasure, by sometimes departing from the usual course of his procedure in the salvation of souls.

To confirm the truth of this remark, let us, in the first place, attend to local circumstances. Let us go in the spirit of meditation to the dark places of the earth, where vice and violence long defied and baffled every attempt to introduce the means of salvation; and which seemed as if wholly abandoned of God to perish by the tyranny of the destroyer. In such places we have seen the prey taken from the mighty; — we have beheld the glorious triumphs of God our Redeemer, in the deliverance of captive sinners from their galling yoke, and in bringing them to enjoy the transcendent blessedness of spiritual liberty. By some great and unexpected event, or by some peculiar conjunction of circumstances, a wide and effectual door has been opened for the preaching of the truth; and, by that truth, the strongest holds of sin have surrendered to his victorious arm, who was manifested to destroy the works of darkness. The earlier days of the gospel dispensation, and every subsequent period of it, afford some illustrative evidence of the omnipotence of Jesus over all that is hostile to his mediatorial government; and the innumerable trophies already erected by his omnipotent hand, will be contemplated, with joyful anticipation of his universal reign, by all who are devoted to the promulgation of his gospel.

When the gospel thus makes its way to those parts of a country where the God of this world has maintained an undisturbed authority, we are generally presented with some singular

* See Vol. xiv, p. 19.

instances of the power of grace in the conversion of notorious sinners. Then does it please God to reveal his Son in those who have taken the lead in rebellion against his throne; and often to make them preachers of the faith they once destroyed. Men enslaved by the most diabolical errors, abandoned to the most hateful vices, and who were as obdurate as they were wicked: — men whose lives were the grief and disgrace of their families, the plague of their neighbourhoods, and a curse in civil society; — men studied in the arts of sensual gratification, inventive in profanity, daring in blasphemy, and seemingly ripe for destruction; — in a word, men who were literally the chief, the most desperate of sinners, have been brought into the kingdom of God by discriminating grace, while the self-righteous, trusting in their morality and good works, have perished in their guilt.

Glory to God in the highest! we have seen all this mercy exemplified in our churches! The mighty power of Jesus, displayed in his own ministry, and in the first preaching of the gospel by his apostles, — that mighty power still triumphs in the word of truth. There are many who now have an honourable name, and who now occupy stations of usefulness in our Zion, who once ranked with the most degraded and injurious of fallen men. Yes, we have many with us, "sitting at the feet of Jesus, clothed, and in their right mind," who are suspected, and feared, and despised, on account of their former eminence in the paths of guilt. Like the elder brother in the Parable of the Prodigal, inflated with the pride of his comparative goodness and worthiness, some will be angry, and refuse to partake of the feast prepared to celebrate the wandering sinner's return to God. But, whatever be the thoughts of the vain and presumptuous Pharisee, this shall still be the confidence and joy of the believing penitent, that there is no character, no condition, no crime, to which the salvation of Jesus does not apply, and that there are none now prostrate at his feet, though before the most infamous of wretches, who shall not finally realize all the free blessings of that salvation before his throne.

The extraordinary efficacy of grace appears in the conversion of sinners, when, independent of all the peculiar aggravations of their guilt, their exterior circumstances are such as tend to fill the minds of surrounding observers with desponding thoughts of so desirable an event. The circumstances of one of the malefactors, who was crucified with the Son of Man, were of this description. They were such as tended to discourage the hope of his salvation. Not that we consider the case of any sinner on this side eternity as hopeless; or that we believe there was any thing so extraordinary in the condition of the dying thief, as to preclude the expectation of the same mercy under similar circumstances of ignominy and approaching dissolution: and we rejoice in the persuasion, that our Lord intended this

event as a pledge to every future age of his ability to save the greatest criminals in their utmost extremity.

The maladies of the soul gather strength with time. Every day they become more obstinate and malignant. But the remedy, the precious blood of Christ, is infallible; and, in various instances, we have seen the efficacy of that remedy glorified on the very verge of eternity. There is no case beyond its reach: it is adequate to the salvation of man in the most desperate of all possible conditions. The brief history of Alcimus affords an affecting confirmation of this truth. He was well known in the place where he resided; but was known only as an object of pity and detestation. He had now passed the bounds of threescore years and ten, and was rapidly descending to the grave, an infidel of the highest order; — an infidel struggling for the miserable consolations of Atheism. Although become utterly incapable of enjoying the world, and just going to leave it for ever, he clave to it with undiminished solicitude, and, with an exultation too evidently feigned to deceive, declared his disbelief of future retribution. The blasphemous epithets he applied to the character and work of the Saviour, and the unbounded contempt in which he held his disciples, most strikingly exemplified the wretchedness of man grown grey under the hardening influences of sin.

In all his conversations he betrayed the most complete subjection to the basest passions of our fallen nature; and affected to laugh away the feeble remains of life, till forced to think he was actually dying. In that critical and awful moment a religious neighbour, who knew his character, obtained permission to see him: when, taking the old dying infidel by the hand, he abruptly proposed the following questions to him: — "Are you still sure there is no God? Are you now as fully satisfied, as you have often professed to be, that there is indeed no Hell? that there is no Heaven? Will you now tell me that there is no such thing as sin in the world? and that the blood of Christ is of no more account than the blood of any common animal?" Here a long and solemn pause ensued, which Alcimus himself at last interrupted by exclaiming, "Oh! what folly! What madness!"

The visiter was at a loss to know whether these terms were intended to characterize the Christian or the Deist; till one of the ignorant attendants whisperingly said, 'Poor man, his mind has been wandering in this way most of the night; and but a little while before you came in, he was talking to himself, and saying, "All is wrong! I see it will not do! Almost eighty years gone, and not to be recalled! Millions to come, not to be endured!" and many other such things just as foolish." Upon this the good man resumed and said, 'But yet there is mercy, — yet there is hope.' "Ah!" rejoined Alcimus, "but I am too guilty! and it is now too late! Last night, for the first time, I

felt the horrors of my situation; and now I see there are only a few moments between me and the infinite torments I have made the subject of ridicule. Wretched man! I have lived the life of a beast, and go to meet the final doom of a sinner justly abandoned of God!"

Under these affecting circumstances his compassionate neighbour, an "interpreter, one of a thousand," earnestly directed his attention to the gospel of Jesus, as an all-sufficient and immutable ground of hope to the chief of perishing sinners. "Here, Alcimus," said he, "the justifying righteousness of God our Saviour is brought nigh to the guilty; and here you will find that, in the work of salvation, nothing can be impossible with him. He has power to forgive, — unconditionally to forgive all manner of sins and blasphemies unto men, even in the last period of life. Believe then on him, — and "thou shalt not perish, but have everlasting life." Look from the borders of the pit to his recovering grace; — and this day, if he call thee from earth, thou shalt be with him in paradise."

The prescribed bounds of this essay forbid a more minute detail of particulars. We will only further observe, that the word of truth came with such efficacy to the mind of Alcimus, that when his friend came to visit him next morning, he was joyfully surprized by a complete revolution in his sentiments and language. "Yes," said he, "the Son of Man hath power to forgive all manner of sins and blasphemies unconditionally. This is the report of the gospel; — this is the faithful saying that is worthy of all acceptation; and here I will rest." In the evening of this day he died, repeating the prayer of the publican, with an addition that proved the depth of his humility, "God be merciful to me, the *greatest* of sinners."

When the set time of Jehovah is come to discriminate the vessels of mercy afore prepared unto glory, all places are consecrated to the sovereignty of his decrees; all events and circumstances combine to celebrate the sovereign efficacy of his grace: which, like the wind, not only bloweth where it listeth, but when, and as it listeth. Sometimes, amidst scenes of confused gaiety and noisy dissipation, that drown the voice of reason, there the voice of God has been heard, awakening the guilty mind to reflection. That Spirit, whose power is so glorious in the sanctuary of God, has been known invincibly to triumph in the synagogue of Satan. How many have been subdued to the wisdom of the just, while in the act of gratifying some foolish and criminal passion! And in how many instances has our Lord Jesus made the very sins of men subservient to their conversion! The curiosity of Zacheus, the persecuting spirit of Saul, and the dishonesty of Onesimus, are among the most striking instances of the overruling providence and wonderful grace of Jesus recorded in Scripture.

He is the God of grace, and Governor of the world, ordains

and manages whatsoever comes to pass, so as to promote the increase, and secure the final and eternal perfection of his purchased possession: — and all the most minute circumstances and casual incidents of life, thus co-operate in advancing the glory of his mediatorial character, by magnifying the depth of his condescension, and the majesty of his power. To accomplish his design of converting the Eunuch, he gave directions concerning the journey of Philip; and permitted the imprisonment of Paul and Silas, with an immediate view to the conversion of the jailor. By means which our pride might despise as unworthy of God because of their meanness; which our ignorance and unbelief, as in the case of Naaman the Syrian, would angrily reject as inadequate on account of their insignificance; and which, by reason of their variety and novelty, our foresight could never have anticipated, — by such means does he often display the efficacy, and maintain the honours of his grace. But whatever be the mode, or the medium of divine operation, the invariable tendency, and the infallible consequence of it is, to annihilate the haughtiness of man, and to perpetuate the undivided praise of finished redemption.

Finally, Let us contemplate the triumphant efficacy of the grace of Jesus, in the great and extraordinary consequences that are immediately produced by some conversions. All who are themselves brought near to God by the blood of the cross, will be earnestly concerned for the salvation of others, especially their own kindred; and they will estimate the success of their labours, for the accomplishment of this object, as their highest joy in time, and their crown of rejoicing in that day when the Lord of hosts shall make up his jewels. No sooner did our Immanuel manifest himself to the woman of Samaria, than she went into the city to proclaim the glory of his name; and many of the Samaritans of that city believed on him through her testimony. Salvation to one of a family, to one of a city, is often but the prelude of salvation to the whole house, and to hundreds in that city. When the streams of mercy begin to flow through such channels, who can say how many different directions they may take, and how far they may ultimately extend? Upon the important result of one conversion no man is able to calculate; and therefore it is said, and said, we have no doubt, with some reference to the truth of this remark, That "there is joy in the presence of the angels over one sinner that repenteth."

Of the wonders of grace, after all that we have felt, witnessed, or heard, we know only in part; but when our Lord Jesus shall appear in his glory, to gather his elect from the four winds of Heaven, then the whole mystery of his love, from the beginning of time, will be laid open to our view. On that day ten thousand important, but now secret circumstances, more nearly or remotely connected with our own conversion, will become the subjects of our perfect knowledge; and the reservation of such discoveries

till the glorious morning of our resurrection to everlasting day, will greatly increase our obligations and our gratitude to his covenant wisdom. Scripturally satisfied that we are made the happy partakers of his grace, our final enjoyment of his glory can be no question of doubt. It is irrevocably fixed, that no unbeliever can be saved, — that no believer can be lost. As the work of conversion is not carried on by cautious and precarious gradations, the issue of it cannot be involved in the least possible degree of uncertainty. All that the grace of Jesus does shall stand for eternity, and eternity shall celebrate the commencement, the progress, and the consummation of its operations. This grace will be the only, the delightful theme of the whole ransomed world, in life, in death, in Heaven. The cross of Christ, the great and marvellous works of free, eternal, discriminating grace, will be all their glory.

"While life and thought and being last,
Or immortality endures."

P.

ANECDOTE OF A SAILOR.

[Illustrative of the foregoing Essay.]

Mr. Pratt, in the second volume of his Gleanings, relates an affecting anecdote of a sailor on board the Venerable, the ship in which Admiral Duncan commanded the fleet in the action against the Dutch, off Camperdown. He received the account from Dr. Duncan, Lord Duncan's chaplain and relative, who, in the action, assisted the surgeon and his mate in binding up the wounds, and amputating the limbs of the unfortunate sufferers. "A mariner," says the Doctor, "of the name of Covey, was brought down to the surgery deprived of both his legs; and it was necessary, some hours after, to amputate still higher. "I suppose," said Covey, with an oath, "those scissors will finish the business of the ball, master mate?" 'Indeed, my brave fellow,' cried the surgeon, 'there is some fear of it.' "Well, never mind," said Covey, "I have lost my legs to be sure, and mayhap may lose my life; but," continued he, with a dreadful oath, "we have beat the Dutch! — we have beat the Dutch!—so I'll even have another cheer for it: Huzza! huzza!"

This anecdote is rendered more interesting still, by some prior and subsequent circumstances attending this poor sailor. Covey was a good seaman, and noticed among his ship-mates for his intrepidity; but he was pre-eminent in sin as well as in courageous actions. About a fortnight before the English fell in with the Dutch fleet, he dreamed that they were in an engagement, in which both his legs were shot off, and that he was out of his mind. The dream made this courageous seaman

tremble, and sometimes attempt to pray; but, not liking to retain God in his thoughts, he endeavoured to obliterate the impressions from his memory, and the recollection of his sins from his conscience, by drinking and blasphemous intercourse with the ship's company. His efforts, however, were in vain. The thoughts of his sins, of God, and of death, harrassed his mind day and night, and filled him with gloomy forebodings of what awaited him in this world and in the next, till the sight of the Dutch fleet, and their conversation with each other concerning the heroic achievements they should perform, dispelled the gloomy subject from his mind. As the two fleets were coming into action, the noble Admiral, to save the lives of his men, ordered them to lie flat on the deck, till, being nearer the enemy, their firing might do the more execution. The Dutch ships at this time were pouring their broadsides into the Venerable as she passed down part of the Dutch fleet, in order to break their line. This stout-hearted and wicked Covey, having lost all the impressions of his former reflections, heaped in rapid succession the most dreadful imprecations on the eyes, and limbs, and souls, of what he called, his cowardly shipmates, for lying down to avoid the ball of the Dutch. He refused to obey the order till, fearing the authority of an officer not far from him, he in part complied, by leaning over a cask which stood near, till the word of command was given to fire. At the moment of rising, a bar-shot carried away one of his legs and the greater part of the other; but, so instantaneous was the stroke, though he was sensible of something like a jar in his limbs, he knew not that he had lost a leg till his stump came to the deck, and he fell. When his legs were amputated higher up, and the noise of the battle had ceased, he thought of his dream; and expected, that as one part of it was fulfilled, the other would be so too. Indeed, considering the pain of amputating and dressing both legs, and the agitation of his mind from fearing the full accomplishment of his dream, it appears next to a miracle that he retained his reason in the most perfect state; but this was to be explained to him at a future period. Some time after, he came out of Haslar Hospital, capable of walking by means of two wooden legs and two crutches; but his spirits were sorely dejected, from fearing that as his sins had brought upon him the judgments of God in the loss of his limbs, they would bring it upon him in the loss of his reason and the loss of his soul.

Having heard of Orange Street Chapel, Portsea, he came on the first Sabbath evening after his leaving the hospital. The text that evening was Mark v. 15, "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." The minister represented this demoniac as a fit emblem of sinners in general; but especially of those who live without rule and order, drunkards,

blasphemers, and injurious to themselves and others; but his sitting at the feet of Jesus clothed, and in his right mind, as an engaging representation of the sinner converted to God by the gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the Scriptures, and receiving instructions from Christ the friend of sinners. Covey listened with attention and surprize; wondered how the minister should know him among so many hundred people; or who could have told him his character and state of mind. His astonishment was still more increased, when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him, a poor wooden-legged sailor. His sins being brought afresh to his mind, filled him with horrors tenfold more gloomy than before. Despair for some minutes took a firm hold on his spirits; and he thought he was now going out of his mind, should die, and be lost; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil; and that a man was restored to his right mind when he believed in him. He now began to understand the true interpretation of his dream. He thought he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. He was now almost overwhelmed with pleasure. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror! Those eyes which had never shed a tear when he lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams, flowing from strong sensations of mingled joy and sorrow!

Some weeks after this, he called and related to me the whole of his history and experience. He was surprized to find that I had never received any information about him at the time the sermon was preached, which so exactly met his case. Something more than twelve months after this time, he was received a member of our church, having given satisfactory evidences of being a genuine and consistent Christian. A few weeks since, hearing he was ill, I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you, and to tell you the happy state of my mind. I believe I shall soon die; but death now has no terrors in it. "The sting of death is sin, but, thanks be to God, he has given me the victory through Jesus Christ." I am going to Heaven! O! what has Jesus done for me, one of the vilest sinners of the human race!" — A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often

thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners, from the thought of being with the Saviour, of being free from a sinful heart, and of enjoying the presence of God for ever, is more than I can express! O how different my thoughts of God, and of myself, and of another world, from what they were when I lost my precious limbs on board the Venerable! It was a precious loss to me! If I had not lost my legs I should perhaps have lost my soul!"—With elevated and clasped hands, and with eyes glistening with earnestness, through the tears which flowed down his face, he said, "O, my dear minister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and as wicked as I was, that poor blaspheming Covey found mercy with God, through faith, in the blood of Christ! Tell them, that since I have found mercy, none that seek it need to despair. You know better than I do what to say to them! But, O! be in earnest with them; and may the Lord grant that my wicked neighbours and fellow-sailors may find mercy as well as Covey!"—He said much more; but his last words he uttered were "Hallelujah! Hallelujah!"—If the anecdote of his fortitude and courage is worthy of being recorded, I think it due to Covey, and to the honour of divine grace, to relate his dying testimony in favour of the religion of Jesus Christ. I wish Dr. Duncan and Mr. Pratt had witnessed the last dying hours of this once ignorant and blasphemous sinner;—they would have seen what a pleasing change was effected by the meek and efficacious grace of our compassionate Redeemer.

As these things require testimony, I give you my name,

Portsea. JOHN GRIFFIN.

THE SPIRITUAL CABINET;

OR, SELECT EXTRACTS

FROM THE MOST DISTINGUISHED CHRISTIAN AUTHORS.

Mr. Editor,

IT is the duty of Christians to endeavour, by every proper mean, to diffuse divine knowledge in its purity. How far the mean I have in view may meet with acceptance, I must leave to your better judgment to determine. When lately reading the works of that great and good man, Archbishop Leighton, I was so delighted with many of his select passages, that, in the fulness of my joy, I could not but wish that all my Christian brethren might have an opportunity of participating in the same pleasure. "These precious writings (such was my meditation) are, thanks be to God for it, in the hands of thousands: but how many thousands are there who have them not!—whose means are not adequate to their purchase; or whose laborious employments engross so much of their time, as to deprive them

of opportunity to enjoy them in all their extent. How happy then would such be to have some of the beauties of pious and distinguished authors in a less expensive and compendious form!" Such thoughts determined me to request of you to appropriate a page or two of your valuable Miscellany (which obtains so wide a circulation) for a series of papers, formed of the sentiments of a Leighton, a Watts, a Doddridge, &c. on subjects the most interesting and important that can engage the attention of an immortal soul. If, therefore, my dear Sir, your thoughts on this matter coincide with mine, I present the following paper as the first number of the plan I have ventured to propose; and happy shall I be to find that it meets with your approbation.

Kennington. —— W. C.

The Lamb of God which taketh away the sins of the world.
John i. 29.

"MEN are not easily convinced and persuaded of the deep stain of sin: and that no other laver can fetch it out but the sprinkling of the blood of our Lord Jesus Christ. Some that have moral resolutions of amendment, dislike at least gross sins, and purpose to avoid them; and it is to them cleanness enough to reform in those things; but they consider not what becomes of the guiltiness they have contracted already, how that shall be purged, and how their natural pollution shall be taken away. Be not deceived in this; — it is not a transient sigh, or a light word, or a wish of *God forgive me:* no; nor the highest current of repentance, nor that which is the truest evidence of repentance, amendment: it is none of these that purifies in the sight of God, and expiates wrath; they are all imperfect and stained themselves; cannot stand and answer for themselves, much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with this blood, are impure; all our washings without this are but washings of the blackmoor; it is labour in vain*. There is none truly purged by the blood of Christ, that doth not endeavour after purity of heart and conversation; but yet it is the blood of Christ by which they are all fair, and there is no spot in them. There is nothing in religion farther out of nature's reach, and out of its liking and believing, than the doctrine of redemption by a Saviour, and a crucified Saviour; by Christ, and by his blood, first shed on the cross in his suffering, and then sprinkled on the soul by his Spirit. It is easier to make men sensible of the necessity of repentance and amendment of life (though that is very difficult) than of this purging by the sprinkling of this precious blood. Did we see how needful Christ is to us, we would esteem and love him more.

"It is not by the hearing of Christ and of his blood, in the doctrine of the gospel; — it is not by the sprinkling of water,

* Jer. ii. 22. Job ix. 30, 31.

even that water that is the sign of this blood, without the blood itself, and the sprinkling of it. Many are present where it is sprinkled, and yet have no portion in it. Look to this, that this blood be sprinkled on your souls, that the destroying angel may pass by you. There is a generation (not some few, but a generation) deceived in this; they are their own deceivers, "pure in their own eyes*." How earnestly doth David pray, "Wash me, purge me with hyssop. Though bathed in tears †, that satisfied not, wash thou me." This is the honourable condition of the saints, that they are purified and consecrated unto God, by this sprinkling; yea, have on "long white robes, washed in the blood of the Lamb." There is mention indeed of great tribulation, but there is a double comfort joined with it; 1st, They come out of it; that tribulation hath an end: and, 2dly, They pass from that to glory, for they have on the robe of *candidates*, "long white robes, washed in the blood of the Lamb," washed white in blood. As for this blood, it is nothing but purity and spotlessness, being stained with no sin; and, besides, hath that virtue to take away the stain of sin, where it is sprinkled. "My well-beloved is white and ruddy," saith the Spouse, thus, in his death, ruddy by bloodshed, white by innocence, and purity of that blood.

"Shall they then that are purged by this blood, return to live among the swine, and tumble with them in the puddle? What gross injury is this to themselves, and to that blood by which they are cleansed! They that are chosen to this sprinkling are likewise chosen to obedience: this blood purifieth the heart; yea, this blood "purgeth our consciences from dead works, to serve the living God ‡." LEIGHTON.

Mr. Editor, ——

As Mr. Foster's ingenious Essays seem to have escaped the notice of your Reviewer, or rather, perhaps, were not considered to fall within your department, which is confined to works on religion *only*; permit me to name them to such of your readers as have a taste for literary and metaphysical subjects; and, at the same time, to give a few extracts perfectly congenial with your work. I refer to the Second Essay, which is on Decision of Character; in which, after a sketch of the illustrious Howard, which yields, in point of strength and eloquence, only to the immortal eulogy of Burke, the author has the courage to introduce another name, lightly esteemed among men, but highly honoured by the providence of God.

"UNLESS the eternal happiness of mankind be an insignificant concern, and the passion to promote it an inglorious distinction, I may cite George Whitefield, as a noble instance of this attribute of the decisive character, this intense necessity

* Prov. xxx. 12. † Psal. vi 6. ‡ Heb. ix. 14.

of action. The ardour of his mind carried him through a course of exertions which it would have fatigued a contemporary biographer to record; and, at the same time, threw into each of them a vehement eloquence, at which folly and wickedness were often alarmed as by the assault of a tempest. The great cause, which was so languid a thing in the hands of many of its advocates, assumed in his administrations an unmitigable urgency.

"Many of the Christian Missionaries among the Heathens, such as Brainerd, Elliot, and Schwartz, have displayed memorable examples of this dedication of their whole being to their office, this eternal abjuration of all the quiescent feelings."

[Farther Extracts will be given in our next]

[This Department is designed to include Anecdotes, Hints, and other Detached Papers.]

Evangelicana.

MR. FOX.

The author of a Pamphlet, entitled "Circumstantial Details of the Last Moments of Mr. Fox," among many interesting particulars, relates the following conversation with that great statesman: — . .

"A nobleman mentioning that he had formed a party of pleasure for Christmas, in which he had included Mr. Fox, added, "It will be a new scene, Sir, and I think you will approve of it." 'I shall indeed be in a new scene by Christmas next,' said Mr. Fox. 'My Lord, what do you think of the state of the soul after death?'— Lord —— (confounded by the unexpected turn of the conversation) made no reply. Mr. Fox continued, "That it is immortal I am convinced. The existence of Deity is a proof that spirit exists; why not, therefore, the soul of man? And if such an essence as the soul exists, by its nature it may exist for ever. I should have believed in the immortality of the soul though Christianity had never existed; but how it acts as separated from the body, is beyond my capacity of judgment. This, however, I shall know by next Christmas."

A LAND WHERE IS NO SICKNESS.

As a gentleman, eminent for his happy mode of introducing religious conversation among young people, was one day going in the stage-coach to his country-house at Hampstead, he was accosted by a young man, who was his only companion, in the following terms: "Sickness, Sir, is a very uncomfortable thing. I have been running almost all over London to find out a physician to attend my sister, who is sick at Hampstead; but I have been so unfortunate as not to meet with him; and I am

now so fatigued, that I am compelled to take the stage." 'Yes, Sir,' replied the gentleman, 'sickness is a very uncomfortable thing; but I know a land in which there is no sickness.' "Do you indeed," rejoined the young man; "pray where is it? I have travelled all round the world, and never heard of that land yet." See Isa. xxxiii. 24.

ARCHBISHOP LEIGHTON.

One day happened a tremendous storm of lightning and thunder as he was going from Glasgow to Dunblane. He was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him; but, wishing to fall on some method of extorting money from him, one said, "I will lie down by the way-side, as if I were dead, and you shall inform the Archbishop that I was killed by the lightning, and beg money of him to bury me." When the Archbishop arrived at the spot, the wicked wretch told him the fabricated story:—he sympathized with the survivor, gave him money, and proceeded on his journey. But, when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim aloud, "Oh, Sir, he is dead! oh, Sir, he is dead!" On this the Archbishop, discovering the fraud, left the man with this important reflection:—"It is a dangerous thing to trifle with the judgments of God!"

THE PARACLETE.

A CRITICAL HINT.

It seems a little extraordinary that the same original term (*Paracletos*) should be translated "Advocate," when applied to the Son of God (1 John ii. 1); and "Comforter," when applied to the Holy Spirit (John xiv. 16). I confess, the latter rendering appears to me not quite accurate. The original term certainly means a public pleader, whose office corresponded with that of a Counsellor with us; namely, to inform and advise his client, and to defend his cause. Christ is the "Wonderful Counsellor" of his people, as well as their "Advocate with the Father." When he was about to leave his disciples, he promised to send them "another Counsellor" (so I would render it) who should "guide them into all truth;" or rather (as Bp. Lowth observes) "all THE truth," that is, of the gospel. At the same time, the blessed Spirit performs the other part of the Counsellor's office. "He maketh *intercession for* (or *in*) us with groanings which cannot be uttered." (Rom. viii. 26.) Comfort is certainly the effect of the Spirit's teaching, but expresses a small part only of his office. As a Counsellor's office is to accuse as well as defend, so the Spirit was promised to convince the world of sin, of righteousness, and of judgment."

Obituary.

Mr. Editor, ——

Though yours is a Magazine, and not a Newspaper, as you sometimes announce the death of eminent persons, indulge me by inserting the following reflections

ON THE DEPARTURE OF MY LATE MOST VALUABLE FRIEND, *THE YEAR* 1806:—

Last night, at twelve o'clock, expired a friend, of whom, take him all in all, perhaps I shall never see his like again. As I stood by and saw his last moments, I exclaimed, "How our blessings brighten as they take their flight!" For now came rushing upon my memory all the good qualities of the deceased, and all the advantages I derived from his company. Ah! he was a steady friend; to his latest breath he stood by me, and never ceased to do me good. I have seen many changes in the affections of men; they have been mere swallows, the birds of summer: — but summer and winter, by night and by day, he was a friend indeed. Every time I lay down to rest, he gave me a parting word of advice, in case I should never see him again; and each morning, as I opened my eyes, I saw him by my bed-side, inviting me to accept his renewed aid, to live for God.

How many pleasures I have enjoyed in his company! To count them, would be to number the grains of sand which bound the ocean; — to compass the detail into this paper, Mr. Editor, would be to take up the ocean in the hollow of my hands. Two things, however, I must notice; the first is, That for three-hundred-and-sixty-five days he introduced me, more than once a day, to a closet-audience with the King of Kings; — and although I must own to you that, in his Majesty's presence, I was so delighted that I forgot the departure of my friend, he never upbraided me with it, but seemed better pleased with me for it all the day. The other tribute of gratitude which I must pay to the memory of my friend is, to own that two-and-fifty times in his life he proposed to me to spend the day in pleasure, to imitate the life of angels, and begin Heaven without waiting for dismission from earth. And oh

> "How pleas'd and blest was I
> To hear the joyful cry,
> Come let us seek our God to-day!"

To how many profitable discourses have I listened on these days, and almost reproached my friend for bringing them to a close! Shall I ever see the friend with whom I shall enjoy again such halcyon days!

But as I have a friend dearer to me even than the late deceased, whose elegy I now write with tears, this renders him especially precious to my plaintive memory, that he was ever forward to give me opportunities to serve the Lord, who bought me with his blood. He would often tell me this was all he came for; and was never better pleased than when I treated him as if he were good for nothing but to help me to work for God. Ah! how often he roused me when drowsy, and jogged my elbows when lazy in this cause! Now his lips are sealed up in silence, and I hang over his cold corpse. I seem to hear his voice, louder than before, when he used to cry, "Awake, sluggard! was I only sent to see thee sleep?" Thus, roused by his repeated faithful warnings, I have enjoyed the felicity of at least *attempting* to do something for him who has done and suffered all for me. And this, to tell the truth (without fearing a frown from the angry shade of my departed friend) is the most pleasant reflection I can take, on the review of our past friendship.

"Millions of ages hence," the dear deceased used to say, "you may be the better for my company; and according as you treat me well or ill, your

very Heaven may taste of it." Who then, of all the thousand readers of your work, will not sympathize with me in the loss of such a friend, or refuse to indulge me in the eulogium which we love to pass on those whom death has torn from our embrace? — especially, as I could hint, he was no very distant friend of theirs neither. Oh! join with me in blessing him "whose years know no end;" for the Lord gave if the Lord hath taken. Yes; I gratefully adore him that said, "Spare him yet another year." But I am afraid your pious readers who hath hitherto sympathized with me in my irreparable loss, will now start off with horror, when I disburden my oppressed conscience, and own to you that I have been, in a great degree, the murderer of the deceased! What! murder such a friend as you have described? What a wretch! I confess the blackness of my guilt, and am too much my own accuser to palliate my crime; though, if I were disposed, I could silence the loudest voice, by saying, "He that is without this sin among you, let him cast the first stone." But such recrimination ill suits the feelings of my heart. 'Tis true, I never with malice propense, as the lawyers speak, openly said, like some, "Let us play to kill time;" for he must be a murderer in grain who would, in cool blood, kill so good a friend as Time. But then, if by repeated slights and injuries, we may murder a man by inches, so that he may at last die of a broken heart, I fear I am verily guilty of the blood of the deceased. Ah! how often he reproached me for my treatment of him, and told me I should repent of it when it was too late, and he was gone for ever! Surely, he possessed a prophetic spirit; for I feel the truth of his words thrill through my afflicted soul. Ah! of how much murdered time and abused talent may one year accuse us before the bar of God! Oh! thou whose blood cleanseth from all sin, blot out this my guilt, and let this solemn returning period of time, be at least improved to renew my application to that atonement, which

"In the gospel now appears
Pardoning the guilt of num'rous years."

And since I may never have another, for this year I may die, "so teach me to number my days, as to apply my heart unto wisdom."

MRS. ANN WRAY.

Mrs. Ann Wray was born at Chelmsford, Nov. 25th, 1765. At the age of thirteen she lost her father; after which she went to reside with a relation, where she enjoyed few religious advantages, but was exposed to peculiar danger. For several years, she spent much of the summer at Margate, Brighton, &c. enjoying the imaginary pleasures of this delusive world. During these years of youthful vanity, and surrounded with temptations, she spent her time differently from the generality of young people, who move in that gay circle. She was even now an attentive observer of the world, as appears from a journal which she kept. Her person and manners were engaging; her mind capacious and inquisitive, and her sentiments liberal.

In the year 1786, she returned to Chelmsford. Curiosity led her, occasionally, to hear the gospel at evening lectures; by which her mind became gradually serious, and her attendance more frequent and regular. In May, 1789, she was married to Mr. G. Wray, a respectable tradesman; and they both attended the means of grace. She had very fearful apprehensions of God's displeasure; and, for more than a year, felt her sins a burden intolerable. During the time of confinement with her first child, when her body was very weak, and her soul almost overwhelmed within her, it pleased the Lord to visit her with an uncommon degree of gospel liberty. Out of the fulness of her heart, she spoke with rapture to all around her. To their greatest astonishment, she said, "My gloom is removed. I have clear views of my interest in the merits of my dear Lord and Saviour, and of the pardoning love of my heavenly Father. The divine word is applied with power to my soul, filling it with light, life, and

liberty." She continued to speak with such fluency and zeal, that her most pious friends entreated her to desist, fearing she should injure her health. It pleased the Lord to restore her to perfect health; but the savour of this visit of pardoning love never left her. It would be peculiarly grateful to my feelings could I trace her steps through the sixteen succeeding years; but this would occupy too much of your valuable Miscellany. We only observe, that she soon after joined the church, under the care of the Rev. S. Douglas, and was a pattern of good works. We can say of her, that she adorned the doctrine of God her Saviour in all things. In her family, she was frugal and industrious; feared and loved by children and servants. In the church, she was viewed by members and pastor as the chief ornament. Her attendance was regular and serious; and when any of the congregation were athirst for novelty, her prayers, support, and attendence were certain. She studied to conceal the faults of others, and with meekness instructed those who opposed themselves. In the town and neighbourhood she was greatly esteemed and blessed. The sons and daughters of affliction had always a place in her compassionate breast. She went about doing good. She made it her constant business to feed the hungry, — clothe the naked, — instruct the ignorant, — and comfort the feeble-minded. Her unwearied labours in visiting the sick were crowned with great success. Though she had a large family, and was remarkably attentive to every domestic duty, yet she seldom passed a week without visiting and relieving some afflicted poor.

August 10, 1800, she began to keep a diary: an extract from which may best display her spirit and piety: — "My mind has been engaged this day in reviewing my past life. When I consider from what evils the Lord has preserved me, and in what troubles he has granted me support, I am a wonder to myself. Taken from my parents in the early part of life, to reside with a relation, there I enjoyed what the world calls pleasure; namely, plays, cards, tea-gardens, country rides, watering-places, &c.; which exposed me to various temptations that might have proved ruinous both to body and soul; but out of them all the Lord delivered me. A particular circumstance brought me to my native place, where a kind Providence has placed me in a comfortable situation. I have had trials, but they were for wise ends; that the Lord might draw me to himself. I first went to hear the gospel, not from love, but it was made effectual. It is now about twelve years and a half since I first felt the burden of sin; and about ten years and a half since the Lord removed that burden, by enabling me to trust in Christ for a whole salvation; and, blessed be the God and Father of mercies, who, by his Holy Spirit, has enabled me to enjoy that hope in Christ, which I first received, to this present day; and, I trust, will never leave nor forsake me, till he bring me to those happy mansions which he is gone to prepare for his people. Oh, the amazing love of Christ!"

Every Lord's Day she took her children into her room, heard them repeat their catechism; conversed familiarly with them; always insisting on regeneration, holiness of life, and diligence in the use of means; never omitting to pray with them for a divine blessing to attend her instructions, and the word they were about to hear. She always came from her knees to a place of worship; and, instead of trifling on her return, a holy jealousy over her own heart, and an ardent desire to improve by what she had heard, led her, as soon as possible, to her closet again. This was remarked by children and servants; and had, doubtless, a beneficial effect. That she heard sermons with uncommon attention, appears from the remarks she made in her diary. Thus she persevered increasingly zealous of good works, until she was confined with her ninth child. She was safely delivered; and every thing promised a speedy recovery. A few days after, however, she was seized with the miliary fever. An unusual concern was manifested by all who knew her;

and the whole church was incessant in prayer for her recovery. The means were blessed, the disorder took a favourable turn, and she was pronounced out of danger. As soon as she was able, she sent for all the workmen, one by one, exhorting them, when they went home, to pray fervently for themselves, for their families, and then for her. She continued thus about a week; and when all her friends were rejoicing, she was suddenly taken ill on Friday, June 6. She was much worse on Saturday. In the evening of that day the physicians pronounced her dangerous. On Sabbath morning, about four o'clock, a medical friend who sat up with her, told her she would this day begin her eternal Sabbath; — she replied, "Do you think so? — then I must make the best of my time." She first solemnly addressed those in the room; and then called for her husband and children, delivering to each a suitable and an affecting address. She afterwards sent for several young people who attended the meeting. To see the dear woman take each by the hand, — to see the grief and solemnity which sat on each countenance, was affecting beyond all description! — and while Death and Heaven stood in view, to hear the dying advice, directions, warnings, and encouragements, which flowed from her fervent heart and pale lips, was awfully sublime; and when her speech began to falter, she lifted up her feeble voice and prayed, "Oh, God grant me the use of my speech a little longer!" which was granted; and having addressed every one present, she said, "This is what I long wished for! — now my work is done, and I am ready to go!" She continued to breathe easily about half an hour longer, when she fell asleep in Jesus June 8. It is expected that her Letters, and part of her Diary, will be published.

RECENT DEATHS.

Oct. 4. Died suddenly, at Stockport, Cheshire, Dr. H. Richmond (son of the late Rev. Leigh Richmond) many years a resident physician at Bath. At the moment of his death Mrs. Richmond was reading the 23d Psalm in Bishop Horne. When she read the words, "Tho' I walk thro' the valley of the shadow of Death," &c. — he said, 'That is a comfort indeed to *me!*' — his head turned giddy, he sunk down on a sopha, on which Mrs. Richmond sat, and expired in her arms.

On the 18th of November died, aged 75, the Rev. John Kingdon, who was 43 years pastor of the Baptist Church, Frome. He was interred the following Lord's Day morning in the meeting-house. Dr. Ryland preached the funeral-sermon from Rom. v. 8, 9; and Mr. Sibree, an independent minister, of Frome, pronounced the funeral oration. The pall was supported by two Baptist, two Independent, and two Methodist ministers. His life was honourable, and his death was comfortable. But as we have received a Memoir of Mr. Kingdon, which we shall insert as soon as possible, we think it unnecessary to enlarge.

Died, Dec. 2, the Rev. T. Towle, B. D. in the eighty-third year of his age. He was the oldest Minister of the Independent Denomination in London. He had been pastor of the church which formerly assembled in Rope-makers' Alley, Moorfields; and since, at Aldermanbury Postern, for 59 years. For 20 years past he suffered much from the distressing pains of the stone; and for the last 21 months of his life, was confined wholly to his bed, as in that situation he endured less torture, which was incessant, than in any other position. What his agonies at times must have been, may be better imagined than described; for after his death a stone was extracted from his body three inches in length and one inch and a half in diameter, weighing three ounces and one dram. Yet he was enabled to bear all with firmness and patience; saying, he was not only resigned to, but satisfied with the will of God. — The Rev. Mr. Kello delivered the oration at the grave in Bunhill Fields. The funeral-sermon was preached on Lord's Day afternoon, Dec. 14. by the Rev. Mr. Kingsbury, of Southampton. The discourse we hear will be printed.

REVIEW OF RELIGIOUS PUBLICATIONS.

On the Duty of Christians to discountenance Publications of a sceptical and erroneous Tendency.

Mr. Editor,

I was much struck with the following paragraph, in the Preface to the second volume of the Eclectic Review, given in the Number for the present month:

"If the conductors of the Eclectic Review may be allowed to glance at the obligations of others, while they recognize their own, they would observe that this is not a time for supineness and indifference. The enemies of sound principles will be active, if their friends are not. The field of public sentiment cannot be left waste: if good seed be not sown, tares certainly will. It is therefore a necessary and incumbent duty of all who rank themselves on the side of pure Christianity and its attendant moral virtues, cautiously to estimate the tendency of those literary productions which they countenance and support. Such a discrimination, conscientiously exercised by each individual who feels its importance, would do more to dismay error, and give the ascendency to truth, than a myriad of learned disquisitions and moral harangues."

It is the latter part, as you will conclude, that I refer to; and I do it for this reason, That it gives a just statement of a duty incumbent on every Christian, but which, too generally, is practically disregarded. To judge from fact, it seems to be considered by very few as an obligation resulting from the profession of the "faith delivered to the saints," to weigh with caution the influence produced upon religious and moral principle by the literary publications, in the support of which they are applying the precious talent of property. Surely, it is not an unreasonable and unjust demand of the law of Christian allegiance, that the disciples of Christ should so far be faithful to their Lord and true to their own cause as not to contribute to the maintenance and encouragement of agents, confessedly employed in opposition to the establishment of his gospel among men. Such an agent, undoubtedly, is every literary production which, either ignorantly or wilfully, disseminates sentiments contrary to the simplicity or purity of evangelical truth:—and, in our days, are these either few or unsuccessful? Unhappily, very far from it. From the statements recently published of the extent of sale possessed by existing periodical publications, to which I now chiefly refer, it is evident that some of those very works are the most encouraged, which every considerate Christian would wish to be consigned to oblivion. How much of the *dedicated* treasures of the sanctuary, I mean the property possessed by Christians, goes to swell this tide of success, it is impossible to say; but I suspect, that were it faithfully withdrawn, as conscience requires it to be, the stream would be confined to a much narrower channel.

It seems difficult to account for the blindness and unconcern with which Believers have thus put weapons into the hands of the Infidel and the Deceiver. They would, doubtless, think it wrong to purchase quarto or octavo volumes, filled with anti-Christian or immoral sentiments; but they hesitate not to bring into their houses Magazines and Reviews, which are the known advocates of Error, both in doctrine and practice. Let them, however, be assured, that it is by this minor class of publications that, in the present day, both truth and falsehood are chiefly disseminated. If good men are not aware of this fact, bad men are; and it is the more requisite that it should be attended to, in order both to discourage existing noxious productions, and to prevent the rise of fresh ones.

I hope, Mr. Editor, that I have not violated the bounds either of truth or propriety; but I confess I feel strongly on the subject. Convinced of its great importance, I avow an honest concern that it should receive the attentive consideration of every genuine friend of the gospel in the kingdom. Much might be added to give weight to the recommendation; but I trust that the conviction of every Christian's mind will supply the place of any arguments that I could adduce. If I mistake not, it is from the sober-minded part of the public (which I now wish to address) that the publications chiefly referred to derive a great part of their encouragement. Let it once be understood and felt by their Proprietors and Conductors, that the tinsel of a little literary and scientific ingenuity, shall not screen the religious and moral delinquencies of their productions from pointed reprobation, and their audacity will quickly feel itself confounded. We are now

arrived at the season when readers usually make their arrangements for the year; and I flatter myself, that many will thank you, Sir, for bringing to their remembrance a duty which they may have inadvertently disregarded.

Wishing your excellent Magazine every possible encouragement, I am, Sir, your constant reader, SCRUTATOR.

Sermons, *chiefly designed to elucidate some of the Leading Doctrines of the Gospel. By the Rev.* E. Cooper, *Rector of Hamstall Ridware, &c. Two Vols. crown* 8*vo*, 10*s.*

AMONG the beneficial effects resulting from the extensive circulation of the Evangelical Magazine, one, and by no means the least, is to make known more generally to the religious public works which bear the stamp of peculiar excellence, and whose tendency is to diffuse the genuine doctrines of the grace which bringeth salvation, and shew their influence on the conscience in the necessary and powerful production of righteousness and true holiness. As such, may we confidently announce the two volumes of Mr. C.'s Sermons, which no real Christian can read without becoming more so; and no man, who hath yet been a stranger to the power of vital religion, can peruse without being left inexcuseable for having heard and neglected so great a salvation.

The style in general is plain and unadorned, but forcible, and highly suited to the communication of the truths which the author avowedly desires to inculcate; and they are those of the last importance to the souls of men, and truly, as the title intimates, the leading Doctrines of the Gospel. He expects, and no doubt meets the frowns of his fellows and of a gainsaying world, which our approbation will rather tend to increase than diminish; but such honour have all his saints.

Our limits admit not a very extensive review, but we will present from the sermons such specimens as we persuade ourselves, whilst they will highly gratify the bulk of our readers, will engage them to gain a fuller acquaintance with the works of this highly respectable, though to us personally unknown, author.

We are happy to see a second edition of the first volume, and that it is accompanied by a second. It proves an answer to the prayer with which his Preface closes; and how acceptable his faithful and perspicuous statement of evangelical truth hath been to the men of real religion. May succeeding editions enlarge the circle of their usefulness!

Each of these volumes contains twelve sermons; and we may say of them, generally, "that Christ is all and in all."

Sermon I, contains a glorious display of the divine perfections of the holiness, love, and truth of God, transcendently exalted by the vicarious sufferings and atonement of his own coequal and incarnate Son, with an application of the subject to the conscience, forcible and pathetic.

The second demonstrates the great and important doctrine of the sinner's justification by faith without works: in which the righteousness of God is manifested through the redemption which is in Jesus Christ. This subject he treats in a tone so decisive and truly evangelical, as cannot but excite the wrath of Anti-Evangelical Reviewers, with all the horde of dignified or diminutive oppugners of the grace of God in truth; but their invenomed arrows fall impotent on his shield of faith: *imbelle telum sine ictu.*

The third vindicates the doctrine of the preceding discourse from the charge of licentiousness, the cry of the ignorant, unawakened, and self-righteous, from the apostle's day to the present. He demonstrates the powerful efficacy of faith working by love to produce righteousness and true holiness, — to engage the heart of a sinner to a pardoning God with such constraining influence, as whilst it pours contempt on the grovelling morality of rational and pharisaical religion, — and cannot but mortify the pride and goad the enmity of those who have never tasted the grace of God in truth, engages, enforces, and necessarily secures that spirituality of temper, that real and universal devotedness to God and deadness to the world, that peculiarity of conduct of the redeemed from the earth, which makes them constantly exposed to the inconsistent charges of licentious doctrine and over-righteous severity. The last is indeed the most offensive, as testifying of the world that its deeds are evil, and its professional religion but name and form: *et hinc illæ lachrymæ.*

The preceding discourses receive the stronger evidence of their truth, from the consideration of the total depravity and desperate wickedness of the human heart since the fall; which, in spite of all the pretended dignity of our nature and goodness of heart, is

proved to be evil, and only evil, and that continually, till created anew in Christ Jesus, and born again of the Spirit. Nay, any change, the mere effect of moral suasion, and not from divine operation, leaves the sinner as it found him, only "exchanging one iniquity for another. Humiliating indeed, and highly repugnant to our pride and self-complacency, is the picture the sacred mirror discloses of the radical, the total, the universal depravity of the human heart." The author can never broach a subject that will draw down upon him heavier vials of wrath than the present.

The sanctification of the Spirit, experimentally, by the power of the Holy Ghost, is as essential to a sinner's salvation, as his justification by faith to his acceptance with God. If any man hath not the Spirit of Christ, he is none of his. This is to be sought in the exercise of diligent prayer, praying in the Holy Ghost, under his teaching and influence and in faith, that God will give his Holy Spirit to those who ask him.

The sixth sermon displays the danger of being corrupted from the simplicity which is in Christ. The nature of this simplicity he exhibits in the most striking *traits* of a real Christian's temper and conduct. The application, p. 151, demands the most serious attention. The danger arises from the wiles of the Devil, not an imaginary or metaphorical being, but a restless, subtle, insidious foe, "adapting his temptations to the peculiarities of each person's disposition and circumstances." The wise reasoner and formal professor may smile or contemn these suggestions; but, without repentance, they will one day find them awful realities, when tormented with the Devil and his angels.

Christ's easy yoke is next recommended to our cheerful bearing. It is a yoke, a necessary one: we are not our own, but the Lord's; and those who faithfully take it up, will prove its blessedness amidst all the labours and difficulties they have to encounter. An able Address to two sorts of persons deserves serious attention, — to the Antinomian perverters of Christian liberty, and to the debasers of morals, "a greater number, who talk of a mitigated law, as if Christ had purchased for us easier terms of acceptance, — in conformity to our fallen nature has relaxed the severity of his demands, — has established a milder code of laws, and will be satisfied with a far less scrupulous obedience; and if we are but sincere, according to our abilities, our imperfect services, through the merits of our Redeemer, will be accepted for righteousness." This is indeed the marrow of modern divinity; the sum of the famed "Christian Theology and True Guide to the Church;" but as he strongly demonstrates, not to the church of the first-born, whose names are written in Heaven, among whom they can be never numbered, who die with this lie in their right hand.

Ser. 7, is a sequel to the former. The burden he describes as those "peculiar sufferings, labours, and afflictions to which Christ's service exposes those who follow it." These he mentions as arising from the conflict of indwelling sin, — from the hostile treatment a real Christian experiences from the world, — and from Christ's loving corrections. The considerations which make every Christian's burden light follow. Happy is he that endureth! These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

The world is the great engine the god of it makes use of to enslave and deceive the souls of men. The great danger of a worldly spirit is beautifully depicted in the History of Lot: Sermon 9. The variety of spiritual observations made are as entertaining as they are useful. I will mention the last only for encouragement: "The Lord never forsakes his people: they shall be saved with an everlasting salvation!"

The institution of the Sabbath with the obligations of a due observance of it, and the manner of doing so, are ably discussed in Sermon 10; and most cordially do we recommend the conduct recommended, as suited to that holy day. We were, however, a little surprized in the pleasing employments of divine worship not to hear a word mentioned of speaking to each other in psalms, hymns, and spiritual songs, singing and making melody in the heart unto the Lord. A part of divine worship, as powerfully tending to impress religious truth on the memory, as pleasingly to engage the heart to delight itself in the Lord.

The danger and misery of self-deception is exemplified in the case of the young man, making enquiry of our Lord, What he should do to inherit eternal life? His too-presuming confidence in what he had done, and self-sufficient assurance of his own ability to do more, manifest an ignorance of himself as great as of the extent and purity of the divine law. Among other important inferences from the subject,

the preacher particularly remarks the duty of a minister to strip the specious covering from the deluded heart. Let others prophecy smooth things, lull men into false security, and buoy them up with fallacious hope. The faithful pastor cannot thus betray his trust, or lead his hearers to suppose that "all is well," whilst he has reason to suspect the contrary. He cannot flatter them with the delusive notions of their own sufficiency and merit. He must labour to undeceive them: he knows that until convinced of sin, they will never cordially submit to Christ.—"Bear, brethren, with ministers of this description. Do they strive to correct your erroneous sentiments of the goodness of your own hearts? Do they unfold the spiritual import of the law, and point out your numerous transgressions? Call them not your enemies: they are your real friends; they love your souls," &c. This is a specimen of his manner of application. There are others throughout, and everywhere earnest and faithful.

The last discourse exhibits Christ the beloved and Friend of his people. "They love him; that is their character: they have Christ for their friend; that is their privilege." The motives of their love are described, and Christ's friendship displayed, in his love, power, and unchangeableness. A passage or two from the last shall speak for itself:—"A man may be influenced by caprice in selecting the objects of his favour, or by injurious misrepresentations, he may be persuaded to abandon those whose cause he has espoused, &c. but none of these causes can operate to impair the love of Christ for his people. With him is no variableness or shadow of turning;—"he is the same yesterday, to-day, and for ever!" The world may mistake or calumniate the character of his people, but Christ knoweth them that are his, &c. "Who shall lay any thing to the charge of God's elect? I have redeemed them,—they are mine! For them I shed my blood,—for them I fulfilled all righteousness! They are my friends, the people of my hand, the sheep of my pasture!"

In the trial of a believer's love, he lays down the following criterion of judgment: 1. If you love his cause,—"The success of it in the world will lie near your hearts; that his kingdom *may* come, is your prayer; that it *will* come is your joy."—2. If you love his people,—"His image, wherever discovered, will be the object of your love, by whatever name it may be distinguished, in whatever sect or party it may be found, whether it inhabit a palace or a cottage, that mind, which was also in Christ Jesus, will attract your esteem, will engage your affections."

Did we attempt to produce from every page, what they would afford of edifying truth, we must transcribe the work instead of exhibiting specimens and a brief analysis. The volume hath afforded us high satisfaction; we have not found a sentiment which does not speak to the heart and is purely evangelical; and cordially follow with our prayers the labours of our brother in the gospel, that he may see the travail of his soul in many given him to be his joy and crown in the day of the Lord Jesus Christ!

[*Review of Vol. II. in our next.*]

A Theological Dictionary. *By* Chas. Buck. *Second Edition, Two Vols. 8vo, 2l. boards.*

We have formerly given a decided judgment in favour of this valuable work, which has been followed, we believe, with the suffrage of most of the periodical journals. In the present edition, the work has not only been enlarged about fifty pages, but further additions have been made by the retrenchment of some articles, which, in the former edition, were disproportionally long. Some new articles are inserted, and mistakes rectified; so that, upon the whole, the work is rendered still more deserving the patronage it has received; and certainly contains an extensive fund of theological information.

An Essay on Marriage, *or the Duty of Christians to marry religiously; with a few Reflections on Imprudent Marriages. By* W. Jay. *8vo, 1s. 6d.*

To this Essay is prefixed the following request:—"We, the ministers of the Wiltshire Association, assembled together at Melksham this day, Oct. 22, 1806, deploring the little regard of late years paid by too many professors of religion to the Christian rule of marriage, and deeming it desirable that the attention of the public in general, and our own churches in particular, should be called to this subject, do unanimously request the Rev. W. Jay to publish some strictures upon it: and the more so, as he has already sent forth a sermon on the Duties of Husbands and Wives, which has met with great acceptance."

It is on all hands admitted, that from our domestic relations flows a very large proportion of the misery or happiness of human life. Among these, the first in order, and from which the others take their rise, is the state of Marriage. The influence of Christianity on connubial happiness is great and manifold. In prohibiting polygamy and restricting divorce to its only legitimate cause, it has improved the civil polity of nations. By enjoining mutual duties on the husband and wife, it regulates and exalts domestic society; whilst, by authorizing its disciples to marry only in the Lord, it secures to them, in the prudent observance of its rules, the largest portion of happiness in the present world, whilst it tends in this as in all other cases to secure most effectually their immortal felicity. The first kind of influence, Mr. Jay perhaps did not think within *his* province. The second he has already illustrated in the sermon before mentioned: the last is the subject of the present Essay; of which the following are an outline: — Sect. I, The Peculiarity and Importance of the Marriage Relation, — The Possibility of knowing the Will of God in this Affair, — The Law laid down; — II, This Law argued and established; — III, The Evils of transgressing it, variously viewed; — IV, The Mischief historically considered; — V, Excuses to justify a Deviation from it examined; — VI, In what Cases this Law is not broken, though both the Parties be not Religious; — VII, Disregard to this Principle lamented, — But Piety, though essential to choice, not sufficient alone to justify it, — Marriages of Ministers, — Prudence needful, and recommended.

Motives of delicacy prevent us from saying all we would wish on the merits of this Essay. We think it our duty, however, to say that its *necessity* at this moment, and the *ability* with which it is executed, do honour to the choice of the Association; whilst the great importance of the subject itself will, we doubt not, insure the extensive circulation and usefulness of this seasonable and well-written Essay.

LITERARY NOTICES.

Mr. Shurlock, of Farnham, an intimate friend of the late Rev. Mr. Gunn, intends printing a volume of his Discourses and Letters, which he has in Mr. Gunn's own hand-writing.

Mr. Ward and Mr. Davies, of Ipswich, issued Proposals for printing, by subscription, in one small volume, the last Sixteen Sermons of Christopher Love, with his Trial, Death, &c.

The late Dr. Erskine once advertised on the cover of his Consolatory Letters, to recover some MS. papers of the late Mr. Maclaurin, of Glasgow, which he had read with great pleasure in his early years; and we are desired to make the same enquiry by the medium of our extensive circulation. The following are the Pieces he enumerates: — On the Difference between Enthusiasm, and Piety, — On the Scripture Doctrine of continued Forgiveness, — On the New Testament Miracles, — On the Mystics, — On Infant Baptism, — On Col. Gardiner's Death, — Nature of Faith, — and Two or Three Sermons.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Doctrine and Duty of Self-Examination: Two Discourses, by J. A. Haldane.

Preparation for Death and the Parable of the Sower: Two Sermons, by the late Rev. W. A. Gunn, 8vo, 1s.

New Editions.

Female Pilgrim, or Travels of Hephzibah. Third Edit. with Plates, 8vo, 7s.

Age of Frivolity: a Poem. By Timothy Touch'em. Second Edition enlarged, 3s. 6d. boards.

Third Edition of Jay's Sermons, Vol. I,

Griffin's Encouraging Aspect of the Times, 1s.

Young's Night Thoughts, with Life and Notes, by Mr. Decoetlogon, and 14 Fine Plates, 8vo, 10s. extra boards.

Herbert's Temple and Priest, with his Life, 32mo, 3s. 6d.

Original Poems, by a Lady. Revised by Mr. Cowper, 2s. 6d.

A *Chart* of the Revelations of St. John. Price 1s.

Proposals are in circulation to publish by subscription, Two capital Engravings, with proper descriptions, of *The Moon in Plano*, prepared, with immense labour, by the late W. Russel, Esq. R. A. well known in the religious world.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

INDIA.

The following are Extracts of Letters to the Directors, from the Missionaries Crau and Desgranges, at Vizagapatam; and from Dr. Taylor, at Calcutta, who intends to proceed from thence to Surat.

Vizagapatam, Feb. 26, 1806.

It will afford you much pleasure to find that we are so conveniently situated for being useful in the English and Telinga languages. We have not yet taken possession of the spot of ground which was given us; but expect to receive a grant of it in a few days. It contains nearly ten acres, and is exceedingly well situated for a garden, school-house, &c.

We have begun something like a school, or rather two. The poor children of colour attend at the house in which we live; and one of the European soldiers, whom we trust the Lord hath called by his grace, instructs them in reading, &c. Besides these, there are six children placed under our immediate care; and we hope the number will increase. These, on the Sabbath afternoon, are instructed in the principles of the Christian religion. It is unnecessary to remind you how acceptable a few school-books, catechisms, &c. would be to us. A set or two of the Evangelical Magazine will be a treasure to us.

We persevere in our Telinga studies; and hope, ere long, to do something among the natives in their own language, and to be able to draw up a few small tracts. How happy should we be to put into the hands of those around us a part of the Scriptures.

The natives continue friendly; they often call and talk with us on the Christian religion; but the bramins do all they can to keep them in darkness. They are a poor depraved set of men. A person must have an unfeeling heart who is not constrained to shed tears over them. We cannot say that any abiding impression has been made on the mind of a single native; but hope our labours among Europeans and people of colour have been blessed. Still we hope to see the day dawn!

We long to hear how the Missionary Cause prospers. A few of us meet on the first Monday evening of every month, when we pray for you all. Pray for us.

Nathaniel Sabat, the converted Arab, frequently calls on us. We hope well of him.

From another Letter, dated May 19, 1806.

God continues to smile on this infant mission. Amidst surrounding darkness, we perceive a beam of light which cheers our hearts. We have had experience of indisposition, but, through mercy, we are now able to attend to our studies, &c. The piece of ground mentioned in our last, is in a state of cultivation, and is remarkably well situated for building on, and for gardens. On account of the difficulty and expence of hiring a house, we resolved to get a small one erected on the ground; and the foundation was laid to-day. It will cost, including adjoining buildings, about 1500 rupees. We have drawn up a plan of a charity-school, to be erected by voluntary subscription; and upwards of 1000 rupees are already subscribed. You will be glad to hear that the young folks, under our care, have increased in numbers; and we hope that there are some among them who will soon assist us, and be able to teach in the charity-school.

The gentlemen of the settlement pay into our hands about thirty rupees per month, for procuring rice for the *real* objects of distress; and which is distributed under our immediate inspection to all who are unable to work. We have generally about 150 poor objects round the door every Sabbath; and whose miserable state is enough to pierce the hardest heart. O that they were only half as anxious for food for their souls as they are for their bodies!

We have made considerable progress in the language, particularly in reading and understanding the plain books; but the Telinga language is so copious, that a person, destitute of the elementary books, finds it a hard task. Blessed be God, we find many of the difficulties removed, and begin to converse

with the poor Heathen on the love of Christ.

Mr. Loveless has accepted of a very useful situation in the Male Asylum at Madras; and preaches in English two or three times every week to pretty large congregations. We have just heard that he was married on the 9th inst. to a Miss Farquerson, who came to this country in the same vessel with him.

We want many more Missionaries. Without numbers, nothing can be done. Millions are perishing! "O come over and help us!" Send books and good Missionaries to us, and the Lord will give you souls for your hire, &c.

G. CRAN,
A. DESGRANGES.

Extract of a Letter from Dr. Taylor, dated Calcutta, May 27, 1806.

MY last letter informed you, that the afflicting intelligence of Mrs. Taylor's death had determined me to return to Bengal. I arrived here on the 28th of February: and experienced a kind and affectionate reception from the Missionary brethren and other friends. About four weeks after my return, I proposed to proceed to Bombay; but having counselled with the brethren here, we determined that it would be advisable for me to continue two or three months longer, for the following reasons: — That my mind was by no means in a fit state for going to a new and difficult station; and that here I could apply to some of the languages spoken at Surat. I was also unwilling to leave the family at Serampore in its present sickly state, as there is no other medical person now on the spot.

I have some thoughts, if Government permit, of going to Bombay by proceeding up the Ganges and the Soane, and along the Nirbudda. As I can go most part of the way in a boat, the expence would not be very great; and by this route I should be able to explore an extensive tract of country: I should also be learning the Hindoostanee and Mahratta languages in the most effectual manner, by conversing with the natives. I could distribute some of the Hindoostanee Gospels and Tracts; and possibly tell the people something about the gospel-plan of salvation.

Allow me to request you to send us assistance to Surat as soon as possible. I hope you will not think of sending less than six at first. Will you be so good as to send with them all the Persian and Arabic books you can.

I hope I shall write you next from Bombay or Surat. As at the time you will receive this letter I shall probably be exposed to perils, either by sea or land, I trust you will remember me at the throne of grace; and that at all times you will implore for me that strength and zeal which are necessary for the discharge of Missionary duties.

I am, &c. &c.
J. TAYLOR.

SOUTH AFRICA.

Extract of a Letter from Dr. Vanderkemp, dated Bethelsdorp, July, 10, 1806.

IN my last, I informed you of the wonderful interposition of Providence in our behalf, by a sudden change of Government: immediately after which, Sir David Baird permitted us to return to Bethelsdorp. I left the Cape Feb. 5, accompanied by Brother Sinet, and eleven Hottentot men and women; and arrived here March 12. Brother Read, who came by sea, arrived here, to the inexpressible joy of our people, twelve days before me. He was in the most imminent danger of shipwreck on the coast of Caffraria; but God preserved him.

We found, to our joy, the work of converting grace going on prosperously; and we admired the success with which that exemplary sister Smith had set up a school; in which Hottentot children are instructed to knit stockings, &c. She is universally beloved and respected by all our people. Besides her conversation with the females, who seem to be concerned about their souls, she keeps a weekly-meeting with our baptized sisters; and instructs them, by way of catechising, in the practical as well as doctrinal truths of the religion of Christ.

The Landrost has spontaneously permitted us and all our people to plough and to sow, this season, upon an excellent piece of ground belonging to Government, in our neighbourhood. O that we may be thankful, and trust him without reserve in all our circumstances.

Extract of a Letter from Brother Read.

Bethelsdorp, Aug. 2, 1806.

THE Cape had no sooner capitulated than we were introduced to Sir David Baird; and our way to return to Bethelsdorp was at once opened. Thus

were our prayers and the prayers of our dear people fully answered. He assured us of his protection, and offered every assistance the institution might need. We only begged that the articles which had lain so long at the Cape might be transported to Algoa Bay by the first vessel that might sail for that place; which was granted.

On the 3d of February we went to take leave of his Excellency, intending on the morrow to set off for Bethelsdorp, when he expressed his wish that I should go by sea to accompany Capt. Cuyler, who was appointed Landrost of Vitenhage; a district formed by the Dutch from that of Graaff Reinet and Zwellendam, to which our institution belongs. A sense of obligation would not suffer me to refuse, although it was hard to be separated from my wife (whose circumstances would not allow her to accompany me) and my dear brethren and sisters. On the 5th, Brother Vanderkemp, &c. began their journey; and I was only waiting for a moderate wind to get on board. On the 7th I sailed out of Table Bay, with the troops bound for Algoa Bay. We were soon becalmed, and had afterwards a contrary wind; so that we were eight days before we could get round the Cape.

[*A very Remarkable Circumstance follows.*]

Little did I think that this circumstance would give me an opportunity of seeing my sinful desire on mine enemy. A few days before the arrival of the English fleet, the *Napoleon* French privateer had been driven on shore by an English frigate near the Cape, and was lying there when we were trying to weather the Cape. One day, when we were tacking, we came very near her. I happened to be telling our captain of having been captured in the *Duff*, by the *Bonaparte* privateer: — he immediately replied, "There then lies your enemy! — that is the Bonaparte that was cruizing last war off South America; but her name was changed when Bonaparte became Emperor." O what did I then feel! all my old trials came to mind; and I could only stand and wonder at the way in which the Lord has led me!

We had a voyage of twenty-two days, which is often accomplished in three or four; and were in great danger of being lost. Having no map of the coast, we over-ran the bay; and came, in the night of the 23d, between an island off Caffre-land and the main land: we came under full sail before the wind, and were within a quarter of a mile of the rocks, before we saw them. The island or islands are called here the Bird Islands, about one degree from Algoa Bay. Here the Lord's goodness was manifested to one of the unworthiest of all his servants. The night before, we were near being destroyed by fire. Thus He who hath delivered, does deliver; in whom we trust that he will yet deliver.

I had an opportunity while on board, of holding forth the word of life; but saw not much fruit. Since my arrival here, I have gone as often as possible to Fort Frederic, where I have an opportunity of preaching the gospel to my poor countrymen, and others who attend; but as yet, I have seen no instance of converting grace.

I arrived at our dear Bethelsdorp, March 1, in the evening; where I was received with universal joy: even the old Hottentot women, who otherwise would not leave their houses, appeared to join in the general acclamations by clapping of the hands, &c.; and I was afraid of being smothered by their caresses. We found the Lord's work prospering; many, many thirsting for the water of life! We found our dear mother Smith labouring with great zeal, both for the temporal and spiritual welfare of our people; of whom we shall give a more particular account in our Report. J. READ.

BRITISH PRISONERS
IN FRANCE.

A respectable correspondent, who signs himself C. L. has favoured us with an Address to the Religious Public in behalf of our brave countrymen, now prisoners of war in France. We shall certainly rejoice to see a fund raised for their relief; but we do not see the propriety of bringing it before the religious world as a specific object of their attention; it belongs to our humane and benevolent countrymen at large; and we are glad to find that the Patriotic Fund has already remitted more than 20001. towards their relief; in consequence of which, hospitals have been established; and 3001. has also been voted towards the support of some schools for the children of the prisoners. We are also informed, that Government has granted considerable sums, through the medium of Mr. Augerstein.

C. L. assures us, that there are upwards of 5,000 Britons immured in the prisons of France, — suffering, in a foreign land, the miseries of hunger.

nakedness, and sickness! What little is done for them by their friends, is through the private medium of the banking-house of Messrs. Coutts and Co. who would, no doubt, be happy to remit them much larger supplies.

In the midst of these miseries, he informs us, and we receive the information with inexpressible joy, that at *Serre-Libre*, one of the principal prisons in France, where so many of our countrymen are confined, the Sabbath is sanctified! — the Scriptures are daily read! — the young men and boys, amounting to hundreds, who never had instruction before, are formed into a school; and the work of the Lord is, we trust, prospering among them, under all the discouragements of a gloomy prison. Some of the poor lads, now prisoners there, may have reason to bless God, through eternity, that ever they were carried captives to those walls, for there they may first have heard, to some good purpose, of that precious Saviour who, by his word and Spirit, sets captive-sinners free. This blessed work of instruction was set on foot, and is carrying on, by some pious masters of merchant-vessels, who have long been prisoners in Serre-Libre. — May the Lord reward them richly for their labours of love, — and may he open the hearts of his people in their behalf!

MR. PARK,

THE TRAVELLER.

Mr. Jackson, British Agent at Mogador, who has lately arrived in this country, in a letter to Mr. James Bell, thus writes:

"Sir,

"I AM lately arrived from Africa (Magador); and have the satisfaction of informing you, that Mr. Park arrived at Kabra, the port of Tombuctoo, in March last. He did not land; but remained in his boat, on the river Niger, where he hoisted his white flag; but, as the Tombuctoos did not understand the meaning thereof, he remained at anchor until sun-set, having received no invitation from the natives to go on shore. He returned in the evening towards Jennie (westward); since which nothing has been seen of him. I give you this intelligence as authentic, it having been communicated to a friend of mine by his correspondent and agent, resident at Kabra; and I read the letter, it being in the Arabic character. If any curious person is particularly interested in knowing any thing farther respecting this extraordinary traveller, I give my address, No. 3, Fenchurch Buildings, City. I am, &c.

(Signed) J. G. JACKSON.

HOME INTELLIGENCE.

MISSIONARY UNION.

THE Missionary Society, established in 1795, for the purpose of "sending the Gospel to Heathen and other unenlightened nations," has been favoured with many distinguishing tokens of the divine favour and blessing. A great number of Missionaries have been sent forth to various parts of the world; and many poor benighted Heathens have been "turned from darkness to light, &c. — from the power of Satan unto God." The Missionaries are now labouring at Otaheite, in several parts of South Africa, in the island of Ceylon, at three or four different districts in the populous parts of India, and in various parts of North America.

It has pleased God also to open the hearts of his people liberally to contribute towards the support of this work; and though the funds of the Society are still supplied, both by annual subscriptions and occasional collections, yet the constantly increasing expenditure is such as to make it necessary to engage the assistance of as many friends as possible, that not only the missions already established may continue to be supported, but *many others*, if possible, undertaken, and which the Society cannot expect to attempt, unless there be a large addition made to its annual income. It is necessary also to obtain this, that the Society may be able to support a considerable number of students, who are from time to time offering their services to this great work, and without which they must soon be obliged to refuse them.

To accomplish these noble purposes, it is proposed to establish Auxiliary Societies, both in London and throughout the country, in which many persons, not blessed with affluence, and whose convenience it would not suit to become Annual Subscribers, may unite

their efforts, and by small, but regular, contributions afford a valuable assistance to the Society. This is especially desirable in those places where no collections are regularly made for this institution; and, where such are made, the amount will form a respectable addition to them.

To these Societies, regular communications will be made from the Directors of the Missionary Society, so that at their meetings the state and progress of the work will be made known. The transactions, and occasionally other printed accounts will be sent free of expence. By these means, not only will the Society derive a valuable pecuniary assistance, but the prayers of thousands of God's people will be engaged for the success of Missionary efforts; and, it is hoped, the heart of many a pious youth will be warmed with holy zeal to go forth to the Heathen with the good news of salvation.

The following REGULATIONS are respectfully offered to the consideration of the religious public, subject to such variations as local circumstances may render necessary.

1. One Shilling, or more, per Quarter to constitute a Member.

2. The Business of the Society to be conducted by a Committee of Twelve Members (exclusive of the Treasurer and Secretary) who shall meet on the first ——— in every month.

3. An Annual Meeting of the Subscribers to be holden on the first ——— in April, at Seven o'clock in the evening, precisely; when a Treasurer, Secretary, and Committee shall be chosen for the succeeding year. The Treasurer and Secretary to be considered as Members of the Committee.

4. The Committee shall be empowered to appoint gratuitous Collectors to receive Subscriptions quarterly; and the Collectors shall report their proceedings to the Committee, in order that the state of the subscriptions may be known; and that the Secretary may be enabled to prepare a book for each Collector for each succeeding Quarter.

5. At the Meeting of the Committee (which shall be special) on the first ——— in the month succeeding each Quarter Day, the Collectors shall give up their books to the Secretary; and shall pay the subscriptions which they have received, into the hands of the Treasurer; and they shall then (or as soon afterwards as may be) be furnished with new collecting books by the Secretary.

6. The Committee shall make up the account of all subscriptions received, in time to report the amount of the same to the General Annual Meeting, on the first ——— in April of every year; which amount shall always be paid to the Treasurer of the Missionary Society in London, before the Annual Meeting of that Society in May.

7. No money to be paid by the Treasurer, on the account of the Society, but by an order, signed by three Members of the Committee, at one of their Monthly Meetings.

8. The Treasurer and Secretary shall be authorized to call a Special Meeting of the Committee, at the requisition of three of its Members; and a General Meeting of the Society, at the requisition of Ten Subscribers thereto: such requisitions to be given in writing to the Treasurer and Secretary.

All Meetings shall be opened and concluded with Prayer.

Communications respecting these Societies, may be made to the Rev. Geo. Burder, Secretary of the Missionary Society; or to Mr. D. Langton, Assistant Secretary, at J. Hardcastle's, Esq. Old Swan Stairs, London.

IN recording recent events relating to the Church of Christ, it is with concern we report the removal of faithful ministers. Several of these have lately been translated from scenes of service or suffering to the upper world, where "they rest from their labours and their works follow them."

Part of our last Number was worked off before we received the afflictive information of the death of that truly lively and zealous servant of Christ, the Rev. James Moody, of Warwick, who died at that place, on Saturday, Nov. 22, aged 50.

After a day of severe ministerial labour (July 6) he received a slight stroke of the palsy; in a few weeks he seemed somewhat better, and took a journey to Bristol; where, and at Kingswood, he preached thrice. He returned to Warwick much worse. Sometime after this he commenced another journey, with hope of improving his health; but had proceeded only fifteen miles when a second stroke obliged him to return. He became gradually worse; was, for several weeks, generally in a lethargic state, and, at length, resigned his spirit into his Redeemer's hands, on the day before mentioned.

His remains were committed to the grave, under the communion-table in his own chapel. On Friday, Nov. 28, Mr. Evans, of Coventry, delivered the

eration. The funeral sermon, from 2 Tim. iv. 7, 8, was preached on Sunday, Dec. 7, by Mr. Burder, his intimate friend. The discourse, including an account of his early life, conversion, ministerial labours, and dying experience, is expected to be published.

The pulpits of the Tabernacle and Tottenham Court Chapels were covered with black cloth, as a token of respect to the memory of a minister who had, for thirteen years, paid his annual visit to the congregations assembling there, and where his labours had been so acceptable and useful. A funeral sermon was preached at each place on Sunday Dec. 7th. That in the morning, at Tottenham Court Chapel, by the Rev. Matthew Wilks, from Acts viii. 3, "And devout men carried Stephen to his burial, and made great lamentations over him." The sermon in the evening at the Tabernacle, by the Rev. Mr. Hyatt, from Matt. xxiv. 44, "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." The immense congregations at both places, proved in how high estimation the deceased was held.

Oct. 29, 1806, died at Reading, the Rev. Henry Mead, B. A. of Trinity College, Cambridge. He was originally a student at Lady Huntingdon's College, Trevecca. Afterwards he took orders in the established church, and became minister of Ram's Chapel, Hackney, of which Mr. Eyre was afterwards minister. He was chosen joint lecturer of St. John's Church, Wapping; and, on the death of his colleague, succeeded to the whole of the lectureship. Sometime after this, he married the daughter of —— Cooper, Esq. a lady of whose good sense, piety, and amiable temper it is impossible to conceive too highly. At one time, he preached a morning lecture at the German Chapel, in Goodman's Fields, and had a weekly lecture at the Little Minories Church. At another period of his life, he preached a morning lecture at the Parish Church of St. Pancras; and then took a small chapel at Somerstown. His health, at length, declined so, that he was rarely able to preach; and on a fast day in 1797, he preached, what he expected would prove, his last sermon; and he published it, signifying that expectation. A few weeks afterwards, he went to Henley on Thames for the benefit of the air, where his amiable lady died; and he, to the astonishment of himself and his friends, recovered in a considerable degree. Unable, however, to recover his spirits, he did not resume his stated labours at the above places, but visited various parts of Yorkshire, Hampshire, &c. At a small chapel near Southampton, built by W. Taylor, Esq. he officiated for a few months. About five years ago he removed to Reading, where he occasionally assisted the Rev. Mr. Marsh, as his health would allow.

His death was occasioned by the rupture of a blood vessel. He dined on Monday, Oct. 27, at the house of a friend near Reading; who, on his being taken ill, sent him home in his carriage. He continued to bring up a great quantity of blood; and expired about three o'clock on Wednesday morning.

Having no particular friend with him at the time of his last illness, we have not been favoured with any account of the frame of his mind in the prospect of dissolution; but we have what is of far more consequence, the uniform evidence of a life of near 40 years spent in the service of his divine Master, thirty-five of which, at least, were devoted to the ministry of the gospel.

Mr. Mead was not a man of the first-rate abilities; but he was generally esteemed as a preacher. His views of truth were, what are generally termed, Calvinistic; and he continued firmly attached to them to the end. He was an affectionate friend, and, when in health, lively in conversation. In a word, he adorned the doctrine of God his Saviour in all things.

On Friday, Dec. 5, died, aged 46, the Rev. William Alphonsus Gunn, Curate of St. Mary Woolnoth, Lombard Street; and Lecturer of St. Mary Somerset, Thames Street. His parents were Dissenters, and lived in Rotherhithe. He was called by grace under the ministry of the late Rev. Mr. Brewer, of Stepney, by means of one of his May-day Sermons to Young People. He was formerly afternoon-preacher at the parish-church of Farnham, where his labours were very useful; but he was dismissed by the rector, in 1792, at the instigation of some wealthy persons, who could not endure his faithful preaching. His labours have also been eminently blessed to the conversion and edification of many souls in London.

It is exceedingly regretted by his friends, that while many are far too indulgent to their bodies, Mr. Gunn, amidst all his labours, was habitually inattentive to the preservation of his health. Perhaps, it was in consequence of this that Nature seemed to fail at once. He was laid aside from his work but about a fortnight; and his death was scarcely apprehended, especially by himself.

He was interred on Saturday, Dec. 13, in the vault under St. Mary Woolnoth's church. His funeral was most respectfully attended by evangelical clergymen, gentlemen, and a numerous body of people, who filled the church. The grief manifested on the occasion was uncommonly great. Mr. Foster read the funeral-service. Three funeral-sermons were preached on the following Sunday, by Messrs. Shepherd, Sanders, and Davies.

July 2. A New Baptist Meeting was opened at Eynsford, in Kent, for Mr. Rogers's Congregation. Three sermons were preached on the occasion, by Dr. Rippon, from Zech. iv. 7; Mr. Upton, from Hag. ii. 19; and Mr. Knott, from lxiii. 1. Messrs. Cocket, Lloyd, and Stanger engaged in prayer.

The Quarterly Meeting of the Associate Congregations will be held on Tuesday, Jan. 6, 1807, at the Rev. Mr. Jones's Chapel, Islington; the Rev. G. Williams to preach; — the subject *Prayer*. Service to begin at Eleven o'clock.

The Welch chapel in Wilderness Row, Goswell Street, was opened on Sunday, Nov. 9. Mr. J. Elias, of Anglesea, prayed; Mr. Farmer, of Hull, preached in the morning, from Psalm cxxii. 7; Mr. Hyatt in the afternoon, from Rom. iv. 16; Mr. Collison, of Hackney, in the evening, from Psalm cxlvi. 10.

A considerable number of Spanish Testaments and Tracts have been sent to Buenos Ayres with the Rev. Mr. Crighton, who is gone thither as a Missionary.

Several Ministers in Scotland are about to publish a translation of Boston's Fourfold State into the Gaelic language. The translator has already made some progress in the work. In order to render the book as cheap as possible, donations are requested to be paid to the ministers of the gospel at Edinburgh, Glasgow, &c.

BRISTOL MONTHLY LECTURES, 1807.

Time.	*Place.*	*Subject.*	*Preacher.*
Jan. 13, Tu.	Castle Gr.	Connexion between Holiness and Happiness.	Tab. Minis.
Feb. 12, Th.	Pithay.	Spirituality of the Kingdom of Christ.	Mr. Lowell.
Mar. 11, W.	Tabernacle.	Aid of the Spirit in Prayer.	Pithay Minis.
Apr. 14, Tu.	Bridge Str.	Duty of Christians to promote Religious Knowledge.	Mr. Page.
May 12, Tu.	Broadmead.	Sin of Covetousness.	Mr. Thorp.
June 16, Tu.	Castle Gr.	Great Evil of Sin.	Dr. Ryland.
July 16, Th.	Pithay.	Divinity of Christ.	Tab. Minis.
Aug. 12, W.	Tabernacle.	Importance of Union among all True Christians.	Mr. Lowell.
Sept. 15, Tu.	Bridge Str.	Divinity of the Holy Spirit.	Pithay Minis.
Oct. 13, Tu.	Broadmead.	Agency and Artifices of Satan.	Mr. Thorp.
Nov. 10, Tu.	Castle Gr.	Intermediate State.	Mr Page.
Dec. 17, Th.	Pithay.	Efficacy of Divine Grace.	Dr. Ryland.

UNITED MEETING OF PRAYER,

For the Success of the Gospel at Home and Abroad,

to be held in Bristol, for the Year 1807.

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

List of Lectures, &c. in and near London, for January.

1. *Th. Ev.* Fetter Lane, Mr. Burder. Advantages of Religion.

4. LORD'S DAY Ev. Broad Str. Mr. J. Clayton; Palace Str. Mr. Dunn; Peter Str. Mr. Brooksbank; Hare Court, Dr. Young.
5. *Mon. Ev.* Missionary Prayer-Meeting, Adelphi, Mr.
6. *Tu. M.* Broad St. Mr. Barber.
7. *Wed. Ev.* Prayer Meeting for the Nation, at the late Mr. Booth's.
8. *Th. M.* Monthly Meeting (Indep.) at Mr. Winter's, New Court, Mr. Clayton to preach. — The Perseverance of the Saints.
   Ev. Fetter Lane, Mr. Ford. — The Consequences of Sin, as it respects the present Life.

11. LORD'S DAY Ev. Broad Str. Mr. Hughes; Palace Street, Mr. J. Thomas; Orange St. Mr. Townsend; Peter Str. Mr. Buttou; Hare Ct. Mr. Burder.
12. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
13. *Tu. M.* Broad St. Mr. Clayton.
14. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Winter's.
15. *Th. Ev.* Fetter Lane, Mr. J. Clayton. — The Best Election.
18. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Hare Ct. Mr. Winter; Peter Str. Mr. Spilsbury; Palace Str. Mr. Winter; Orange Str. Mr. Burder.
20. *Tu. M.* Broad Str. Mr. Barber.
21. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Rippon's.
22. *Th. Ev.* Fetter Lane, Mr. Hughes. The Excellence of the Gospel.
23. *Frid. Ev.* Sermon to Young Persons, at Founders' Hall, Lothbury, Mr. Brooksbank to preach.

25. LORD'S DAY Ev. Broad Str. Mr. Dore; Hare Crt. Mr. Lyndall; Palace Street, Mr. Gore; Peter Str. Mr. Brichan.
27. *Tu. M.* Broad St. Mr. Clayton.
28. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Brooksbank's.
29. *Th. Ev.* Fetter Lane, Mr. Townsend. — Domestic Religion.

[*This List is unavoidably incomplete.*]

MINISTERS SUPPLYING AT

Surry Chapel, Mr. R. Hill.
Spa Fields, Mr. Jeary.
Sion Chapel, Mr. W. Bennett.
Hoxton Chapel, Mr. Gawthorne.

MISSIONARY PRAYER-MEETINGS, 1807.

Jan. 5,	Adelphi	—	Various
Feb. 2,	Jewry Street	—	Rev. Mr. Ball
Mar. 2,	New Court, Carey Street		Winter
April 6,	Surry Chapel	—	Hill
May 4,	Holywell Mount	—	Platt
June 1,	Islington Chapel	—	Jones
July 6,	Shadwell	—	C. Hyatt
Aug. 3,	Hoxton	—	Various
Sept. 7,	Rose Lane	—	Rev. Mr. Williams
Oct. 5,	Crown Court	—	Greig
Nov. 2,	Union Street, Borough		J. Humphrys
Dec. 7,	Bury Street	—	Beck.

*** Service to begin at Half past Six in the Evening.

MISSIONARY COLLECTIONS, &c.

			L.	s.	d.
From the Associated Burgher-Congregation, in the Kincardine, by Alloa, N. Britain, by Rev. Mr. Campbell				2 4	11
Legacy of Mrs. Catherine Farr, late of Turner's Square, Hoxton, deceased, by Mr. R. Walker, one of the Executors	—	— L.	100 0 0		
Paid Duty	—	—	10 0 0		
				90 0	0
Legacy of Mr. B. Coles, late of Homerton, deceased, by Rev. W. Goode, A. M. one of the Executors			100 0 0		
Duty paid by Executors	—		10 0 0		
				90 0	0

POETRY.

ODE ON THE NEW YEAR.

THE PAST.

Hitherto, the Lord has helped me. — 1 Sam. vii. 12.

GENTLY glides our life away;
Unperceiv'd the moments fly;
As, at op'ning Summer's day,
Dew-drops vanish in the sky!
Lo! another year is gone,
Added to the thousands past!
And the present hastens on,
Urging Time to reach his last!

When we view departed years,
Mingled grief and praises flow:
Heav'nly love throughout appears,
Mix'd with human guilt and woe!
Unaccustom'd to the yoke,
Ephraim murmur'd when reprov'd;
Yet beneath the bitter stroke
Ephraim was a child belov'd.

Love bestow'd my daily bread,
Cheer'd my wakeful hours with light,
Safely round my slumb'ring head
Drew the curtains of the night:
Love, when fainting, rais'd me up,
Sooth'd my sorrows, chac'd my fears,
Sweeten'd ev'ry bitter cup,
Eas'd my pains and dry'd my tears!

Love hath smooth'd my rugged way, —
All my wand'ring steps forgave;
Found me when I went astray,
Kind to seek, and strong to save!
Thus far safely led along,
I my Ebenezer raise;
Finish the last year with song,
And begin the next with praise!

THE PRESENT.

The Earth is full of thy Riches. — Psalm civ. 24.

Oh! thou who hast made me, and kept me till now,
Sustain'd by thy goodness, before thee I bow:
What tongue can be silent while years as they roll,
Still bring thy new blessings for body and soul!

Around me, above me, beneath me, I trace
Fresh proofs of thy wisdom, and power, and grace!
The stars in their courses thy glories proclaim,
For ever unfolding, yet ever the same!

The blast of the Winter was temper'd by thee;
The bloom of the Spring thou didst hang on each tree;
The bright beams of Summer thou madest to glow;
The harvests of Autumn thine hands did bestow!

The truth of thy gospel still sounds in the land;
Thy church on a rock, like a bulwark, doth stand:
The plants of thy vineyard still fruitfully grow,
And glory shines down on the valley below!

The rain may fall heavy, the storm may be high,
The cold dreary winter of age may draw nigh;
Yet saints, like the lily, shall flourish again;
For life in the root shall for ever remain!

Oh, teach me, while yet it is called To-day,
The voice of thy mercy to hear and obey; —
To live in thy favour and walk in thy fear,
Thus wisely beginning *a happy New Year!*

THE FUTURE.

Can ye not discern the Signs of the Times? — Matt. xvi. 3.

As Winter, all gloomy and cold,
Attends on the dawn of the year:
So thick'ning around we behold
The gloom of affliction severe!
We look to the signs of the sky,
Their aspect with sorrow remark;
For lo! the sad tokens are nigh
Of times that grow stormy and dark!

Aloud sounds the trumpet of war,
The chains of the demon are broke;
And Death, in his scythe-armed car,
His thousands mows down with a stroke!
Triumphant through regions of blood
He drives down the mighty and strong,
O'erwhelming the world like a flood
That sweeps with destruction along!

Ah, who of to-morrow can boast!
What portion on earth is secure!
To-morrow may vanquish an host,—
A Monarch, to-morrow be poor!
A day,—and our joys may be fled!
A night,—and our griefs may be o'er!
An hour,—and we join with the dead!
A moment,—and we are no more!

Soon, soon shall the season appear
When Nature and Time shall expire:
The Sun shall be pluck'd from his sphere,
And Earth be refin'd in his fire!
The God at whose *fiat* they rose,
The worlds by his providence sways;
His pleasure the system shall close,
And finish the work to his praise!

Oh! teach us in thee to confide,
Thou Shield of thy people of old!
For thou canst a refuge provide
To shelter the sheep of thy fold!
Though Earth to its centre should quake,
And mountains plunge into the sea,
Thou wilt not thy children forsake,
Who fly, through a Saviour, to thee! ALIQUIS.

A REFLECTION ON THE CLOSE OF THE YEAR.

Ye creatures of a day! can you rejoice
That all-important Time so swiftly flies?
And scorn Reflection's monitory voice,
That calls, that warns, that wooes you, to be wise?

For ever, ye departed months, adieu!
What heart that knows your value can be gay?
That by reflections forced, tho' loth to view,
How unimprov'd the hours are fled away!

Yet oft the warning voice (before they fled)
Cry'd, "Seize the precious minutes! make them thine!
Ah, how wilt thou account for so much waste
Of treasure, lent for purposes divine!"

Thy voice, Reflection, now resolv'd, I hear;
To thee the solemn midnight now I give!
And ask, while musing on the finish'd year,
How have I spent my time?—and why I live?

"How have I spent my time?"—Reflection, say:
She answers, 'Wasted many a precious hour;
And thrown, in careless indolence, away
The days which claim'd for God each active power!'

Why do I live? "Past errors to deplore,
And humbly at thy Saviour's cross to bow;
To ask his aid, and all his grace implore:
To dedicate to him the present Now."

Then O, my Lord, to thy atoning blood
For pardon, peace, and pow'r I meekly fly!
Forgive my follies past: then, O my God,
Instruct me how to live,—and how to die! E*****.

Printed by G. Auld, Greville Street, London.



Ridley & Blood Sc.

The Revd Mr Jones
of Langan.

Published by Williams & Smith Stationers Row

THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1807.

MEMOIR

OF

THE LATE DAVID DALE, ESQ.

OF GLASGOW.

THE great end of Biography is example; and no characters are so interesting as those to which we can point, and say, "Behold the Man, the Christian, the Minister, in whose life are exemplified the great virtues we wish to recommend." Such was Mr. Dale, whose very important life forms the subject of this Memoir.

Mr. Dale was born in the year 1739, in the village of Stewarttown, in Ayrshire, where also he received his education. His parents, respectable both in circumstances and character, were of the Presbyterian denomination. Very early he discovered a love for religion; and made an open and devout profession of it. On leaving home, he resided a few years at Paisley, where he followed the weaving business; and became intimately acquainted with the great Dr. Witherspoon, then one of the ministers of that town, with whom he ever afterwards maintained a correspondence.

In the year 1761, Mr. Dale came to Glasgow; where he was first employed as clerk or shopman to Mr. James Alston, silk-mercer. About the beginning of 1763 he commenced business in the linen-yarn branch, in company with a young man: afterwards, he united with other partners; and, lastly, he carried on the trade alone, for some time with various and doubtful success, till he engaged in the fine French-yarn line. This article he imported from Flanders; and carried on the traffic a long time, very successfully, and to a great extent, till the introduction of the muslin manufacture. He was then employed by Sir R. Arkwright and others, as agent for the sale of their cotton-yarn, in Glasgow. This employment led him into partnerships in several cotton-spinning concerns; and at length to the establishment of the Lanerk Cotton Mills in 1785, which were exclusively his own. An account of these was published some years since by T. Barnard, Esq. from which we give the following extract:

"These cotton-mills are four in number, of very large dimensions, turned by the rapid stream of the Clyde: the first two contain 12,000 spindles for spinning water-twist; the two others are occupied by jennies, for spinning mule-yarn. The village of New Lanerk owes its existence to the erection of these mills. It consists of neat substantial houses, forming two streets, half a mile in length, and broad, regular, and clean. Near the centre of the village are the mills; and opposite to them a neat mansion, the occasional residence of Mr. Dale the proprietor, and his principal manager. The village, consisting chiefly of Highlanders, contains about 1500 inhabitants; of whom, all that are capable of work are employed in and about the mills; of these, there are 500 children, who are entirely fed, clothed, and educated by Mr. Dale. The others lodge with their parents in the village, and have a weekly allowance for their work.

"The healthy and pleasurable appearance of these children has frequently attracted the attention of the traveller. Peculiar regulations, adapted by Mr. Dale, for the preservation of the health and morals of those under his protection, have made this striking difference between his manufactory and many other similar undertakings in this kingdom; so that while some other mills must be regarded as seminaries of vice and sources of disease, those at Lanerk are so peculiarly exempt from these objections, that out of near 3000 children employed in these mills, during a period of twelve years, from 1785 to 1797, only fourteen have died; and "not one has been the object of judicial punishment."

Mr. Dale was also many years one of the Cashiers of the Royal Bank, and a Magistrate of the City of Glasgow; but as our concern is chiefly with his religious life, we return to that, and mean to trace it more particularly from the period of his coming to Glasgow.

We have mentioned his early attachment to religion, which led him to be a great frequenter of the Sacraments, which, in the church of Scotland, being but seldom administered, are considered as great solemnities, and are very numerously attended. He generally went along with a party of religious people, who attended at select places, where the ministers were esteemed orthodox; and here he formed some friendships which continued with unabating affection until death separated them. It was usual on these occasions for those who went from Glasgow to any place where they had no previous acquaintances, to travel in parties, and lodge together at a convenient public-house on the Saturday evening, when they held a meeting for prayer and religious conversation. At one of these opportunities, Mr. Dale being desired to engage in prayer, the company were so struck with his solemn, grand, and pathetic address to God, that they acknowledged to each other they never heard the like from so young a man before.

About this period a law-suit commenced between the Magis-

trates of Glasgow and the General Session (a body consisting of all the Ministers and other Members of the Kirk Session in the city) about the right of choosing ministers for the city churches. The issue was, that the magistrates and town-council were declared to be the patrons; and they placed a minister in the Wynd-church, which had lately been rebuilt, disagreeable to the more serious part of the congregation. In consequence of this, a subscription was raised for erecting a relief meeting-house; which was done in 1766, tho' it has since been converted into a chapel of ease to the Establishment. Mr. Dale was a subscriber; and one of his particular friends took the most active part in the erection. Thus the abolishing the old way of calling the ministers of Glasgow, was the means of loosening the affections of many devout people from the national church of Scotland.

About this time Mr. John Barclay, the founder of the sect called *Bereans**, came from Fettercairn (where he preached as an assistant) on a visit to Glasgow; where he was one Sabbath permitted to preach for Dr. Gillies. His rapidity of utterance and vehemence of manner, amazed and disgusted the greater part of the congregation; but Mr. Dale and some of his friends were much struck with the matter of his discourse, which they thought remarkably clear and evangelical. This produced an intimacy with Mr. Barclay, whom they still liked better in conversation than in the pulpit; and for some years he paid them an annual visit. In the most forcible manner he recommended to them the excellency of the Holy Scriptures; and urged the bounden duty of all who possess that blessed book, to search it for themselves, as containing the words of eternal life. With

* The *Bereans* are a sect of Dissenters from the Church of Scotland, who take this title from, and profess to follow the example of the ancient Bereans, in building their faith solely on Scripture. They are Trinitarians and High Calvinists; but differ from other Christians, maintaining that faith is a simple credence, not only of the truth of the gospel in itself, but of their interests in its blessings. Faith and assurance are with them the same; "because (they argue) God has expressly declared, 'He that believeth shall be saved;' and, therefore, it is not only absurd but impious, and in a manner calling God a liar, for a man to say, 'I believe the gospel; but have doubts, nevertheless, of my own salvation.' — Personal assurance (they insist) is the present infallible portion of every individual believer." This Mr. B. calls believing the *direct* testimony of God, — as if God had said that A. B. or C. D. were the individual subjects of his grace. "This," says Mr. M'Lean, "is a favourite and distinguishing point, in support of which he denies that there are any natural notices of God or his law, — any conviction of sin before the assurance of pardon, — any different degrees of faith, — that sin can weaken the assurance of our salvation, — that the fruits of faith are any evidence to ourselves of our justification, — that any should pray to God until they are assured of their being justified. He maintains that all the doubts and fears in the Psalms are Christ's, — that self-jealousy, and cautious fear of coming short, is making God a liar, — that the sin against the Holy Ghost is simple unbelief, &c. These sentiments are scattered throughout his works, and retailed by his adherents." — *See Adams's View of Religions, by Fuller, p.* 98.

characteristic violence he condemned all human comments, wishing (to use his own words) that all that had been written were gathered into one heap, and his own tracts used as a match to set them in a blaze. This doctrine was new to Mr. Dale and his friends; and though they disapproved the rash and unqualified language of Mr. Barclay, they began to suspect they had paid too much respect to human authority; and considered him as rendering an important service, by having turned the attention of the people to the Scriptures, as the chief object of their study.

Mr. Barclay, on his first visit, strongly recommended Mr. Cruden, who preached near Fettercairn, as a suitable minister for the new congregation; and he was accordingly chosen: but Mr. Dale and his friends being now fully set upon an examination of the Scriptures, in order to derive from them all their principles, and thereby regulate all their conduct, they began to be dissatisfied with several things in the Presbyterian mode of worship, and inclined toward the Independent discipline. Particularly, they disapproved the quarterly administration of the Lord's Supper, conceiving it should be administered every Lord's Day; and that the members should be united by a mutual confession of their faith. On this change of principles, Mr. Dale and his friends withdrew to a private room, where they used to meet for mutual edification, and prosecute their religious enquiries.

Not long after this, Messrs. Smith and Ferriar, two ministers of the church of Scotland, seceded from her communion, and formed a kind of Independent church at Balchristy, on what they supposed to be the exact plan of the New Testament, of which they were appointed elders or co-pastors. About the same time one of Mr. Dale's friends built the new meeting in Grammar School-Wynd; and the congregation forming an intimate connection with that at Balchristy, they visited each other. After some time it was agreed that Mr. Ferriar should leave Balchristy, and come to Glasgow; and as, according to their opinion, two ministers (or elders) were necessary to each church, another was chosen to assist Mr. Smith; and Mr. Dale was ordained joint elder with Mr. Ferriar, over a church of about twenty members. Mr. Dale, however, accepted the office with reluctance, and with such diffidence and anxiety, that his health was thereby materially affected. This was in 1769. On the opening of the new meeting, Mr. Dale could not be persuaded to engage till the second Sabbath; and then began with saying, "As I have no talent for composition, I propose only, comparing spiritual things with spiritual, to make a few observations on the passage I have read," namely, Rom. i. 14—18; which he then proceeded to expound. Mr. Ferriar, however, was an able preacher; and the congregation increased greatly, notwithstanding the ridicule of the profane and the reproach of many professors, who then considered Independentism as a kind of new heresy, that ought not to be suffered: — so little was the doctrine of toleration then un-

derstood. But in the course of a few years, many similar congregations were formed in Scotland, which still subsist, and continue greatly to increase.

In the mean time Mr. Dale's church became greatly agitated by doubtful disputations; and some of the weighty points contested were the use of the Lord's Prayer, standing to sing, and repeating Amen aloud by the congregation. Mr. Ferriar, who contended for uniformity of faith and unrelaxing discipline, separated from Mr. Dale and his friends and joined Mr. Glass, the founder of the sect of *Glassites*. On the contrary, Mr. Dale pleaded for the doctrine of Christian Forbearance and Forgiveness. If on this question the New Testament is to be the criterion, it is easy to see which is right; for on whatever points that sacred book may be supposed ambiguous, it could not possibly be more decided in favour of Christians loving, forbearing, and forgiving one another; nor more severe against all wrath, bitterness, and angry disputation.

Some of these persons pleaded also, that a minister or deacon must be but once married, because he is to be the "husband of one wife;" which Mr. Dale understood merely as forbidding the practice of polygamy: others contended (the poorer part we may

* The *Glassites* originated about 1728; and were denominated from the above Mr. Glass, who had been expelled by the Synod, under the charge of attempting to undermine the Scotch Establishment. The same sect in England are denominated *Sandemanians*, from Mr. R. Sandeman, one of their elders, who about 1756, attacked Mr. Hervey, in Letters, on his Theron and Aspasio. "In these letters Mr. Sandeman attempts to prove that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

"Some of the 'popular preachers,' as they were called, had taught that it was of the essence of faith to believe that Christ is ours; but Mr. Sandeman contended, that that which is believed in true faith is *the truth*; and what would have been the truth, though we had never believed it. They dealt largely in calls and invitations to repent and believe in Christ, in order to forgiveness; but he rejects the whole of them, maintaining that the gospel contained no offer but that of evidence, and that it was merely a *record* or *testimony* to be credited. They had taught, that though acceptance with God, which included the forgiveness of sins, was merely on account of the imputed righteousness of Christ; yet that none was accepted of God, or forgiven, till he repented of his sin, and received Christ as the only Saviour; but he insists, that there is acceptance with God, through Christ, for sinners while such, or before 'any act, exercise, or exertion of their minds whatsoever;" consequently, before repentance; and that "a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love.' . . . . . .

"With respect to discipline, the Glassites are particularly strict, maintaining communion with no other sect of Christians,—not even to pray with them! and here originate the two great evils of the system. It engenders and promotes a spirit of disputation, which is always unfriendly to practical religion; and the circumstance of refusing to pray with unbelievers, annihilates family-prayer, and very much embarrasses social worship." — *See Adams's View of all Religions, by Fuller, p. 275.*

suppose) for a kind of community of goods, as practised by some of the primitive Christians; but Mr. Dale maintained that it was the order of God's providence that there always should be rich and poor among his people, as well as in the world; and that it is lawful to acquire riches by industry, avoiding all undue means of "hasting to be rich:" — that Christians are to consider themselves as God's stewards in the riches they possess, and, according to their ability, to "do good to all, especially to the household of faith:" a precept of which Mr. Dale gave the most happy exemplification.

Notwithstanding the above separation, Mr. Dale occasionally visited the church at Edinburgh, where he formed an acquaintance with the lady to whom he was shortly married. Soon after this, Mr. Robt. Moncrief, a member of the church at Edinburgh, and a young man of very popular talents, came to Glasgow; where also his labours were highly acceptable, and was chosen an elder; but in a few months he declared against Infant Baptism, for which Mr. Dale was a zealous and conscientious advocate: but Mrs. Dale became a convert to the young preacher; and, with a few others, left the church of which her husband was an elder.

By this series of painful events, the church at Glasgow was continually torn; and we cannot but lament, that the occasions were often inconsiderable. Yet Mr. Dale continued his ministry among them. All the doctrines he taught were the result of mature deliberation, for he was naturally thoughtful and deliberate. He searched the Scriptures daily, to know the will of God; and never shunned to declare, it to the best of his judgment, — "preaching the gospel of the kingdom faithfully, and with all boldness."

His prosperity in the world, far from contracting the heart, as is too often the case, enabled him to adorn the doctrine of Christ by very extensive liberality to the poor; and to display a very active and public-spirited benevolence on all occasions, being constantly ready to every good work. Above all, he was interested in the propagation of the gospel throughout the world. Whenever he could approve the principles of Missionaries, he was most cordial in affording them assistance; and in every attempt to translate and publish the Holy Scriptures, his zeal was remarkable. Often would he say, that even if some of these attempts were be executed in an inferior manner, they should be encouraged; for he had never seen a Bible in any language so mistaken as not to contain the revealed method of salvation; and a new translation, though erroneous, would make room for another, and an improved one.

For several of his latter years he was infirm; but was not confined till within two or three weeks of his end. The very day before his departure, which was the Sabbath, he sent for some of his brethren in the church to confer with them. He told them

he had now found time to review his principles, and had seen no reason to change them. He recommended attending simply to the word of God, and following it with implicit obedience. He particularly begged their attention to our Lord's dying testimony: "My kingdom is not of this world;" and added, "Never give up that." He spoke briefly of the way of salvation by the Son of God, as what alone could satisfy the mind of a dying man. He mentioned the song of the redeemed in Heaven: "To him that loved us, and washed us from our sins," &c.; and how distinguished a privilege it is for believers to join in it upon earth. He told them he had left nothing to the church; and wished to know their opinion. They were glad of it; because they thought the church should rely only on her exalted Head, and not on any earthly funds. These, he said, were his sentiments; and he was happy they were theirs. "The church (he added) has nothing to fear; the Lord will be with you through fire and thro' water, till he bring you to a wealthy place." His strength failing, they took leave; and after falling on his neck and kissing him, they left the room with mingled sensations of sorrow and of joy, easier to be conceived than described. The next day, being April 17, 1806, he departed at four o'clock in the afternoon, in his sixty-eighth year, beloved and lamented by all with whom he had been connected, or to whom he had been known. His fellow-citizens, and especially the poor, bewailed him as their father; for on all occasions they had found him such, being applied to as well for counsel as for assistance. His manners were always modest and unassuming: his charities, though numerous and great, were never ostentatious; on the contrary, he was so careful to conceal them, that many of the individuals who were saved by him from wretchedness and want, never knew the instrument which Providence employed for their deliverance. Though a Dissenter, he was highly esteemed by all parties of Christians; and by his own, affectionately beloved. In short, his memory is deeply engraven in the hearts of his friends, his fellow-christians, and his countrymen!

THE NAZARENE.

I AM sensible that there are many difficulties in the sacred Scriptures, some perhaps which no human skill can satisfactorily resolve; but I am sorry to find others created by hypothesis or prejudice which have no existence but in our own conceptions. Of this kind I consider Matt. ii. 23, on which a great deal of critical sagacity has been lavished, in order to find a passage in the prophets, containing the prediction there referred to, which probably never was in writing. Without entering into the question, Whether we have all the writings of the

prophets? — it will hardly be denied that we have but a small part of the discourses which they delivered; for it is generally believed, they usually taught the people on the Sabbath-days. Now the Evangelist says, that it was *spoken* (ῥηθεν) by the prophets (perhaps two or three of them) "He shall be called a *Nazarene*:" a circumstance which we must take on the authority of the writer, to which no reasonable exception can be made.

But there is another expression in the same verse, which has I fear been equally misunderstood. It is said, "Joseph came and dwelt in a city called Nazareth, *that it might be fulfilled* which is spoken by the prophets," &c. which does not imply that Joseph acted with any view to the fulfilment of the prophecy; but that the providence of God so over-ruled events, as thereby to accomplish its fulfilment; which I believe is the general import of the expression.

Before I take leave, Mr. Editor, permit me to drop two or three practical reflections, for I think that must be a dry subject indeed that will afford none.

1. The Lord superintends all the removals of his people. "He hath determined the times before appointed, and the bounds of our habitations." So here, Joseph is directed by an angel to flee into Egypt; and by another, to take up his residence in Nazareth; and both, in order to accomplish the divine decrees, as delivered by the prophets.

2. Little events often lead to others of great importance, and are essential to them. A little maid, being carried captive by the prophet, led to the recovery and conversion of the great General Naaman. So here the residence of Joseph, in an obscure village, is of itself a small concern, but stands intimately connected with the character of the Messiah, and the fulfilment of divine prophecy.

3. God effects the fulfilment of his decrees, and consequently the divine predictions, by agents, often unconscious of the part they are performing. God has a hook in the nostrils of every "mighty hunter before the Lord;" and turns him (as the rivers of waters) as he pleases. Herod and Pontius Pilate, the Jews and the Romans, all fulfilled the will of Heaven, though they meant it not; and Joseph, though a good man, doubtless, had no view to fulfil the divine decrees: his object was only to avoid the present danger.

4. Reproach and ridicule were the lot of Christ himself; and his people must expect no better. If he was called *the Nazarene*, we must not be surprized at being called Methodists, Enthusiasts, Fanatics!

5. The world are eager to catch hold of any circumstance whereon to ground their reproach. It was a poor ground to censure Christ, merely because he took up his residence for a time in an obscure village. "Can any good thing come out of Nazareth?" say they. 'Yes; Christ came from thence.'

THE NOTICE
WHICH CHRISTIANITY TAKES OF THE POOR,
CONTRASTED WITH THE
CONTEMPT POURED UPON THEM BY DEISTS.

THE poor constitute the most numerous class of mankind, and that which possesses the least power and influence. It is one of the features of imposture to try to recommend itself to the rich and noble, and if it can only gain these, to treat the poor with the greatest neglect. But we may view that as the true religion which suits the case of the poor, who are so needy and so numerous, and which does not exclude the affluent, but is shewn to be every way necessary and suitable for them.

Let us take a glance at Deism with this view. The sentiments of its advocates shew the hideous visage of imposture. For the most part, Deism was formerly confined to a few speculative men, reclining in the downy lap of ease and affluence, who, that they might pursue their pleasures without alarm, wished to discard Christianity, and free themselves from its restraints altogether. If Deists have changed their tone of late years, it is not because they have any more respect for the poor, but because such revolutions have taken place as have made them imagine they might obtain their suffrage, and be able to use them as tools to promote their designs, and establish their system.

Voltaire rejoiced in any additions which were made to the ranks of infidelity from among the great. When writing to Frederic, King of Prussia, he mentions the Emperor Joseph II, as initiated into their mysteries by Frederic, and says, "You have also flattered me with the Emperor's being in the way of perdition: that would be a good harvest for philosophy." Amidst the expectations of the success of his dark schemes, he seems to allow that Christ might still have some few worshippers among the rabble; — he seems to have no great hope of their conquest, and treats them with the utmost contempt. Writing to D'Alembert, he says, "Both you and Damilaville must be well pleased to see the contempt into which Christ has fallen among the better sort of people throughout Europe. They are all we wished for, or that were necessary. We never pretended to enlighten the housemaids and shoe-makers; we leave them to the apostles." When writing to Diderot, he says. "Christianity must be destroyed among the better sort; and left it to the rabble for whom it was made." When he writes to Damilaville, he says, "I can assure you that soon none but the rabble will follow the standard of our enemies; and we equally

contemn that rabble, whether for or against us*." Thus we see the contempt with which these gentlemen treat the poor and illiterate part of mankind. They display the reality of the imposture, by being solicitous to accommodate themselves and their system to the prejudices, the habits, and wishes of the affluent. As the better sort seem to be their object, what is to become of the rest? They never pretended to enlighten them, but leave them to the apostles. What a mercy they are not cast off by them!

Let us now view briefly the system of infidelity: we shall find that as unsuitable and hopeless for the poor. The poor man is often consoled with the thought that he is the creature, the dependent, and the servant of God; but what can he derive of happiness or joy from a system that tries to render this first article doubtful or unimportant; that leaves him in the dark how he may serve God or enjoy his favour, and how he may be freed from alarm and danger. What benefit can he reap from a system, which renders it doubtful whether his soul be immortal or not; and as the issue of all his present toils presents him only with a vast void for eternity; and gives no better ground for security against future misery, than the foolish fatal counsel to keep himself easy, and believe there is no such thing? Sorry comfort indeed!

The rich are often attracted to this system, because it flatters their pride; — it consults their prejudices, it gratifies their wishes, and whispers peace to them, and seeks to ease them of present alarms. Thus they gratify their vanity, and pursue their pleasures with greater eagerness, — approach eternity with greater indifference, — and, though hastening to an awful crisis, feel perhaps less present alarm. But this system is as insufficient for them as for others. The question still returns, Where are its vouchers and authorities? It leaves its votaries in the greatest uncertainty; and as these things, which they dread, may prove true, it leaves them in that case without remedy, and utterly without hope.

Let us now consider the suitableness of Christianity to all ranks, and particularly its amiable attentions to the poor. Our Lord and Saviour gave this as one mark to the disciples of John the Baptist, that he was the true Messiah. When their Master had sent them to ask if he was "he who should come, or if they should look for another," — the Saviour answered them, saying, "Go and shew John again these things which ye do hear and see; — the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them." Thus the poor were principal objects of the attention of Jesus. But had Jesus been an impostor, he would not have adapted his religion to the capacities of the vulgar, nor have manifested so much concern

* See Abbe Barruel's Memoirs of Jacobinism.

about those who had so little to recommend themselves to his regard, and who could be of so very little advantage to him. If he had been an impostor, merely seeking his own interest and aggrandizement, he would have endeavoured to recommend himself and his religion to the notice of those who, from their fortunes or their stations, might have thrown a lustre on his cause, and have contributed, by their influence, to its advancement. His conduct manifested the most undoubted integrity, and displays the most disinterested benevolence. The poor have the gospel preached to them. It is as if he had said, They have no recompence to give; — no worldly inducement on their side draws my notice or regard, but I pity their wretchedness. The gospel shall be preached to them. The good news is too important to be hid; — they are too interesting to all to be hid designedly by any. The Lord has manifested peculiar and disinterested benevolence for the poor. Job observes, respecting the kindness of God to the poor, that "He saveth the poor from the sword, from their troubles, and from the hand of the mighty. So the poor hath hope, and Iniquity stoppeth her mouth*." "God accepteth not the persons of princes, nor regardeth the rich more than the poor. The Lord delivers the poor, and saves them from their enemies. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight†." "The Lord will deliver them from all their troubles, and rescue them from all their enemies‡" "The Lord will abundantly provide for the poor of his people, and supply all their wants‖." The Saviour's coming had a special reference to the poor; therefore, he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; — he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, — to set at liberty them that are bruised: to preach the acceptable year of the Lord§." "All this was the fulfilment of prophecy¶." The Lord takes care of the comforts of the poor, and leaves such injunctions respecting them as shew the amiable spirit of his religion. He gives his people reason to expect that the poor will always continue to be objects of their sympathy and benevolence. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord**." When some had expressed indignation because the woman poured the ointment on the Saviour, because it might have been sold and

* Job v. 15, 16. † Psal. lxxii. 4. 12—14. ‡ Psal. ix. 18. xxxiv. 6, 7. Isa. xxv. 4. ‖ Psal. cxxxii. 15, 16. Isa. xli. 17—20. § Luke iv. 18, 19. ¶ Isa. xi. 4. xxix. 18—21. lxi. 1—3. ** Zeph. iii. 12.

given to the poor, he replied, "The poor ye have with you always, and whensoever ye will ye may do them good; but me ye have not always*." It is made a proof of want of love to God, wherever want of benevolence to the poor is discovered †: the Lord hath chosen multitudes of the poor, and shall exalt them for ever ‡.

The poor have the gospel preached to them, for it is peculiarly suitable to them. It puts them in possession of the true riches; it discovers to them an Almighty Saviour, and a sovereign remedy in his blood for the diseases of their souls; — it rescues them from the fears and dangers they are exposed to by iniquity, and, as the issue of their troubles below, gives them the prospect, through Jesus Christ, of perfect happiness above.

The poor are also the people who pay most attention to the gospel. The great often treat religion as beneath their notice; but the poor often feel a want which this alone can supply, and, being sensible of their want, rejoice in what they find in the gospel. It is no objection against the gospel that it suits the case and draws the attention of the poor. They are the most numerous and needy part of mankind. A religion which had left them unprovided for, would have been liable to material objections.

Remember, that though it suits the poor, it is as necessary for the rich. It would, by bringing to their view a Saviour, deliver them from the follies, the delusions, and the dangers which surround them, and which otherwise must ruin them. URIEL.

* Mark xiv. 7. † 1 John iii. 17—19. ‡ James ii. 5. Psal. cxiii. 7, 8.

ON MAKING CONTRIBUTIONS FOR BUILDING CHAPELS, &c.

I HAVE long regretted the painful, humiliating, and fatiguing way in which ministers from the country are compelled to seek the assistance they need for building or repairing places of worship. Whilst I would bear my testimony to the liberality of the London professors in general, having frequently experienced it; yet it is well known how many a weary step, many a buffet, many a sour look they meet with in the course of their travels. Not to notice also the inconvenience to their people, in being deprived of their pastor's labours for so long a time; the harm often done to the minister, especially if popular; and the frequent uneasiness which springs up in churches during the shepherd's absence.

I have sometimes wished that a society could have been formed for granting this necessary help; but this is impracticable, for the following reason, among others: Those who now, in consequence of personal application, the solicitation of friends, or

local attachments and interests, give perhaps from ten to twenty guineas annually in this way, would content themselves in lieu of that, with subscribing one or two guineas to the society.

I am looking forward with pleasure to the projected association of all the congregational churches throughout the kingdom, as likely to remedy this evil in a very easy and simple way.

I would recommend that a collection be made every year by all the churches and congregations throughout the association, according to their ability. This fund to be under the management of a respectable committee in London, to which all applications for assistance are to be made. That no congregation shall receive any help, but those who have contributed.

In this way, there is little doubt of the committee being able, not only to give all necessary assistance to those who may want it for rebuilding, enlarging, or repairing, but that they will be enabled to look out for those dark districts, both in London and the country, where places may be built with great prospect of success.

S.

ON THE EXCELLENCE OF THE CHRISTIAN RELIGION, AS A SOURCE OF NATIONAL HAPPINESS.

SIR, *To the Editor.*

The following Essay was originally intended as introductory to a Series of Essays on the Universal Pre-eminence of Christianity. If you deem it worthy of a place in your useful Publication, it is at your service.

WHEREVER the majority of a people are allowed to remain in a state of ignorance and vice, there undoubtedly the greatest deficiency of national happiness is to be felt: — a fact which no theorist on government can reasonably dispute: it has proved itself in numerous instances, and is founded on the experience of ages. No administration can be safe, no social intercourse can be maintained, where no hold is to be laid on the mind of the people;—and such is the mind that is ignorant and vicious. Unawed, unrestrained, by religious impressions, it is ready to break out into the wildest extravagances. It feels not, nor acknowledges, any reverence for divine authority, and, therefore, affords no security for public utility or social happiness. No law of mere human appointment, no edict published by a mortal prince, will ever avail to check the excesses of mankind, or reduce them to rational obedience. God himself has raised barriers against the depravity of human nature, and when these are impiously broken through, the greatest

disorders in morality, and the most awful calamities that can befal a nation, are certainly to be dreaded.

It is a grand characteristic of our holy religion, that it is calculated to promote the mutual good of a whole community and of every individual member, — of the Sovereign, and of the nation. It teaches the duties of all; — it considers the whole race as one great family, of which God is the Father: — disregarding the petty distinctions that originate among themselves, it enforces his authority as Supreme; — without respect of persons or offices, it delivers his precepts to the world, with sanctions which none but the Deity can give, with threatenings whose terrors, and with promises whose invitations, are equally extended to all. It addresses itself to the conscience and judgment of every man; and, where the corrupting influence of prejudice has not prevailed, it carries conviction with it. The unbiassed mind perceives and acknowledges the beauty and harmony of its parts, — its admirable suitableness to the various wants and interests of our nature, — and the sublime ideas it communicates of the great Ruler of the world, and the magnificent system of his operations.

The tendency of the Christian religion to promote the happiness of mankind, appears from the broad principle on which it uniformly recommends and inculcates every social duty. What can be more inimical to every species of bigotry and exclusive benevolence, than the spirit that dictates such precepts as these: "Whatsoever ye would that men should do unto you, do ye likewise unto them; follow peace with all men: — if your brother should offend you, forgive him; I say not seven times, but seventy times seven; — love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." These are evidently nothing less than the dictates of the Deity himself. They breathe the benevolence of the divine mind, and are alone sufficient to establish the superiority of the religion of Jesus over every other system of ethics, which the strongest efforts of unassisted reason have presented to the world. Christianity has exposed the errors, as well as refined and confirmed the truths, of ancient philosophy. Many good things have been said by some of the ancients, who, from an attentive and shrewd observation of human nature, have been able to think justly, and to digest certain excellent rules for the rectitude of our conduct. These, so far as they are founded on truth and utility, are acknowledged in the Christian system. But how far does it exceed the philosopher in the recommendation of moral virtues! If he can say, "It is not enough to abstain from the act, we must avoid even the thought of mischief:" the Christian assents, but rises much higher in sublimity of sentiment: "Be not overcome of evil," says he, "but overcome evil with good: — if thine enemy hunger, feed him; if he thirst,

give him drink; for in so doing thou shalt heap coals of fire on his head." The philosopher teaches, that, "in returning a favour, we should do it, if possible, with interest, and imitate fertile ground, which always yields more than it receives." The Christian says Amen to the doctrine; but the venerable Founder of his religion teaches the virtue of liberality and disinterestedness of spirit, with a simplicity of expression, and a greatness of thought that nothing in antiquity can equal. "If ye love them who love you; if ye do good to them who do good to you; and if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again: but love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great; and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." And again, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

In teaching and enforcing every relative duty, how evidently superior to all preceding legislators is the Founder of the Christian religion! We cannot certainly read the pages which contain his doctrines, without feeling that they originate from a mind of infinite grasp, actuated by motives divinely pure, and whose aim is to promote the happiness of mankind in every possible situation. Children are taught, in language level to their comprehension, the obedience and respect which they owe to their parents; and parents are reminded, in their turn, of the duties of feeding and instructing their offspring. The mutual affection and condescension so peculiarly amiable in the conjugal state, are recommended in the strongest terms. The union is represented as made by God himself, and, therefore, indissoluble but by him. Its engagements are made sacred by his own seal which he has put upon them, having this authoritative inscription, "What God has joined together, let no man put asunder." As brothers and sisters, we are warmly admonished to reciprocal acts of kindness and love: and what system of doctrines can more unequivocally insist on the duties of inferiors to superiors, superiors to inferiors, of kings to their subjects, and of subjects to their kings? The religion of Christ is a religion of order and harmony. Whatever is offensive to these is hostile to the gospel, which requires of its professors that "they live soberly, righteously, and godly in the world:" that they "fear God and honour the king;" that they not only abstain from rebellion, but that they "pray for all those that are in authority," representing their offices as the appointments of God; and giving

to the lawful exercise of their prerogatives the sanction of a divine commission. But while it ensures to the ruler the respect and obedience due to his authority, it flatters him not at the expence of his people: — it affords him many wholesome lessons on the subject of government, guarding the precious rights and privileges of the people by the most terrible denunciations against the abuse of power, and the most endearing commendations of a righteous and merciful administration.

It is wise, therefore, as well as benevolent in any civil power, to encourage the diffusion of religious knowledge among the lower orders of the community. Let it, by its own example, recommend the sublime virtues of Christianity; let it enforce, by the uniform support of legislation, its mild and righteous precepts, and it will assuredly prove "a terror to evil-doers, and a praise to them that do well:" good order and harmony will be established; all ranks will catch the spirit of universal benevolence, and the strongest phalanx will be drawn round the throne of civil power.

Witney. J. B.

A LADY'S PRAYER SOON AFTER MARRIAGE.

[Found among her papers.]

Oh thou, my great and merciful Creator, whom my soul desires to love and adore above all things! O thou, who knowest all the weakness and depravity of my nature, I humbly beseech thee to correct all the errors of my reason, and all the corruptions of my heart! Give me, O Lord, that faith which is most acceptable in thy sight, and make me a member of the mystical body of thy blessed Son on earth, that I may obtain an humble inheritance amongst his saints in glory! For his sake, forgive the offences of my past life, and purify my heart, by the influence of thy Holy Spirit, from every selfish and malignant passion, especially from that sin that doth so easily beset me. For his sake renew a right spirit within me! Teach me to love thee with the most humble, the most resigned, the most tender piety! Teach me to love my fellow-creatures with the most perfect charity! Teach me to be humble, patient, temperate, and contented. Defend my soul against temptation, — against all the snares of Satan, but particularly against any attachment to earthly possessions. Grant that the treasure of my heart may be with thee!

Teach me to promote the happiness of him with whom I am united by the most sacred of ties! to sooth his hours of sorrow with tenderness and patience, and enliven those of comfort with cheerfulness and affection; and to sacrifice my inclination to his satisfaction at all times, when it does not interfere with my duty to thee. Not only willingly, but with pleasure enable me to fulfil the good purposes I made before the holy altar. Enable

me, not only in outward act, but in the most inward recesses of my soul, to be liberal, benevolent, and contented. Make me truly humble, always conscious of my past sins and present infirmities; always feeling the excellence of others, and rejoicing in that excellence; always indulgent to their faults and infirmities, from a due sense of my own, and feeling that consolation in the cross of Christ which the imperfection of my own obedience can never afford. Fit me, O my God, I earnestly beseech thee, for a better state! Take me from this world when I am most prepared to appear before thee. Support me under the trial of pain and sickness, and receive my soul to mercy, for the sake of Christ Jesus. Amen.

The general character of the above lady may be summed up thus: — She was diligent in the use of appointed means of grace, temperate, just, and benevolent, candid and prudent, sincere, and truly religious.

Designed for the Evangelical Magazine, as a stimulus to other ladies, if the Editor pleaseth to give it a place in that valuable Miscellany. J. R.

THE PIOUS NEGRO WOMAN.

[Extract from Oldendorp's History of the Mission of the Brethren in the Caribee Islands; St. Thomas, St. Croix, and St. Jan. Vol. 2, Book 2, Sect. 2, p. 515]

In 1736, the late Rev. A. G. Spangenberg, being then engaged on a visitation of the Mission among the negroes in St. Thomas, went with Mr. F. Martin, a Missionary of the Brethren, to visit sundry negroes that had formerly been awakened, and were now gone astray. Yet, among other occurrences, they were greatly rejoiced and pleased with the conversation of an old negro woman, from Guinea, of the Papan nation, called *Marotte*; who, on account of her age, had been enfranchised by her proprietor. Spangenberg's description of this woman answers very nearly to that which is given of Cornelius in Acts x. She feared God, and was of good report among all the people that knew her. Every morning before ever she takes any food, she falls upon her knees, worshipping God, and bowing her face to the earth. The same she does before ever she retires to rest, having an uncommonly great reverence toward God. She said, That she learned this custom in her infancy from her parents, and that other people in her country served the Lord also in the same manner; but that the inhabitants of the coast of Guinea were totally ignorant of such worship. She did not comprehend why the white people did show so little reverence for God, and only, as it were, make some complimentary addresses to him. Declaring at the same time that, if any one would show her a

better way of worship, she would desist from her practice; but that in the meanwhile, she should abide by the manner she had adopted, lest God should be angry with her.

She had been ill for some weeks, and was yet very weak from the ague. Being asked, Whether she made any use of medicine, or whether she was in want of any thing? "Oh no," said she, "the Lord hath cast me down; he also will raise me up again;" adding withal, that if she looked unto God, he would, in the proper time, restore her to health.

Yet had this woman never heard any thing of the gospel of Jesus Christ. We asked her, Whether she was willing to hear any thing of Christ, who was the Son of God, and who came into the world for our advantage? "O yes, with all my heart," said she; "but then I have been told that I must first learn Dutch, and then learn to read, after which I might learn to pray likewise; but now I am too old for all this." We signified to her, that all this was not indispensably needful, for that God understood all languages, that he was able to discern the desire of her heart, and would undoubtedly hear and grant all that she prayed for; advising her, therefore, only to continue constant in prayer, and to beseech him that he would give her yet more light and knowledge.

After this she related, at our desire, what steps she took with regard to the sacrifices which she offered. Thus, whenever she gathers fresh fruit, be it what it may, she never tastes of it till she has taken some part thereof and burnt it; then she falls down upon her knees, thanking God, with all her heart, for granting her health to plant those fruits, and sparing her life, and giving her strength to gather, and now to enjoy them; after which she makes use of them for food.

This same negro-woman hearing that her master, whose slave she formerly was, had lost his child, went to him and said, among other things, That he ought to beware of being over much sorrowful, and repining on that account; for it was God that had ordered it thus, without whose will nothing could happen; and she feared, if he gave way to discontentment, God might be displeased with him.

She expressed great joy and gratitude for the gracious dispensations of God in sending people across the great waters, to bring to the poor negroes words of life: and exhorted her countrymen, like a mother, to attend to what they were told on this subject.

It appeared plainly that she had some indistinct and confused notions of the Trinity; from which we evidently concluded, that some Christian Missionaries must formerly have been in her native country. She said, "There is only one God, the Father, whose name is *Pao*; his Son, *Hasu*, is the door, or the way, by which alone it is possible to come unto the Father; and then there is yet the Spirit, whose name is called *Ce*." Thus she had

been informed by her own father in Guinea; but that the Son of God became man, and, by his death, had redeemed and reconciled sinners, were totally unknown to her.

Hence she was used annually to take a lamb, or a kid, to make an offering of it, in order to placate the Deity, and with a view to atone for her faults and mistakes. At first, she could not comprehend our objection, when we represented to her, that God required not now such offerings and sacrifices, which were unnecessary and unavailing, since the Son of God had offered himself once for all a sacrifice for us; but being further directed by the Brethren to pray to God for grace to believe this, she took their advice, and, in consequence, came one day, smiting upon her breast with great joy, and declaring, whilst she laid her hand on her heart, "Here I am now satisfied and certain that it is exactly as you have told me." From that time she omitted her sacrifices; yet, on high festival days, she still killed a lamb, inviting some of the negroes to be her guests, and exhorting them to promise her that they would be diligent in prayer, and to let it ascend unto God as a sweet smelling sacrifice.

AN EARNEST APPEAL
TO EVANGELICAL MINISTERS AND OTHERS.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. —Joel ii. 1.

HOLINESS and sin, truth and error, the cause of God and that of his enemies, must necessarily be at an irreconcileable variance. It is certainly the mark of an ignorant or a querulous temper, to make the loose and general affirmation, that "the former times were better than the present:" but it would no less indicate a mind unacquainted with the Scriptures, or untutored by observation, not to perceive that every successive age renders more critical than its preceding the circumstances of the church and of the world. The great contest between Heaven and Hell approaches to its decision. In the mean time, it may be expected that the opposing parties will daily gain accessions of strength, activity, and address. The increase of population, the extension and facility of human intercourse, the advancement of universal learning, and the very general diffusion of all knowledge, minister at once the invitation and the instruments of such exertions.

The friends of Christ and his holy gospel have not been unmoved by the calls of duty. The activity and extended labours of ministers, the increase of churches, and the formation of many excellent societies, are evidences of this. Enlargement on

these topics is needless. For many years the pages of the Evangelical Magazine have contained the honourable record, which should awaken our daily thankfulness, and infuse new vigour into our labours.

But if much is done, much still remains to be achieved. The adversaries of Jehovah's honour and man's best interest are perpetually active, and that in modes as perpetually diversified. It is not, however, the design of the present paper to pursue those general observations, on a subject which every true Christian is bound to study for himself. It is only intended to call the attention of *all* the enlightened and active friends of our Lord Jesus Christ to a particular case, in which they ought to feel a deep interest. This case is the exertions for the propagation of their opinions, which are now made and projected by those who call themselves Unitarians*.

This party has, hitherto, been supposed to be employed chiefly in the way of inert speculation; but they have published their determination no longer to lie under this opprobrium. Avowing great confidence of success, they are beginning to try the influence and efficacy of their principles in the adoption of means which have been so usefully employed by orthodox Christians.

1. They have, for some years, had a Tract Society in London, besides some similar associations in the country. Recent circumstances, it is apprehended, will excite new vigour in these societies.

2. They have a monthly publication, which has in succession assumed several forms of novelty, for the purpose of attracting public notice. This Magazine has been repeatedly held forth as "the only publication of the kind which is open to men of all persuasions and denominations." How fallacious this pretension is, any one may learn from the severe, but merited, castigation of its publisher and *quondam* editor, inflicted in the Rev. C. Jerram's Letters to an Universalist. A marked characteristic of this periodical work is, the extreme unfairness and unrestrained virulence with which several of its contributors assault the doctrines and characters of those who are called Calvinists.

3. The public sermons of many ministers among the class of persons referred to, have of late been much more doctrinal and controversial than has heretofore been customary among them.

* It is difficult to denominate this class of persons. The word Socinian is far from being an appropriate designation, since their sentiments are, in a variety of particulars, very different from those of Socinus. If the term Trinitarian were mutually understood, as the converse of Trinitarian, to refer merely to the notion of personality, we should have no difficulty in giving them their favourite appellation. But since, in violation of all controversial justice, they in general pertinaciously maintain that they are exclusively believers in the *proper Unity* of the Godhead, they cannot be surprized at our refusal to call them Unitarians, without premising the sense in which we use the term.

4. In some of their congregations, peculiar pains are taken to confirm the young people in the Unitarian doctrines. It is well known, that, till of late, a large proportion of those who attend their meeting-houses were ignorant and unconcerned, to a remarkable degree, about any religious sentiments.

5. Village and itinerant preaching are objects to which the Unitarians now give much attention, and which they are endeavouring to introduce and extend in their connexion. They have already obtained some itinerant preachers, who manifest both zeal and talents, and of whom their friends affirm, that "they possess the true spirit of Missionaries."

6. To aid in the prosecution of these plans, a *fund* has been instituted; and spirited exertions are made for its support and increase.

With what success these efforts will be followed, time and experience alone can shew. To those who recollect how readily the poison of infidelity was imbibed among the lower orders, on the publication of Paine's Age of Reason, it will not appear improbable, that many may be attracted by a plausible representation of the Unitarian opinions. Error is ever congenial to the corrupt and carnal heart; and the errors in question are peculiarly flattering to its pride. To consider the Redeemer as a mere, fallible, and peccable man, — to represent the apostles as often misled by Jewish prejudices, and guilty of inconclusive and puerile reasoning, — to reject salvation by grace, the atonement of the Saviour, and the influences of the Spirit, — to affirm the merit of supposed virtue, while at the same time its standard is reduced extremely low, — to represent sin as an evil infinitely less, both in its guilt and its demerit, than serious Christians universally consider it, — to represent the future consequences of sin as inexpressibly less tremendous than the Scriptures at least seem to describe them, — cannot but be most agreeable and welcome to the haughty, the self-enamoured, the worldly minded, the lover of a little *decent* dissipation, the man who is striving to soothe a disturbed conscience, the unfledged youth who is exquisitely delighted with his fancied superiority to common and vulgar prejudices, and the semi-infidel, who is too well instructed to be able to reject the argumentative evidences of Divine Revelation.

The principal object of this paper is to arouse the dormant, and to add vigour to the active friends of truth, in their counteroperations, to flattering and destructive errors. The general means of defending the cause of immortal truth are, it is hoped, familiar to the minds of serious and intelligent Christians. But they will not disdain to accept a few hints on some particular objects of attention, from a sincere friend, whose opportunities have been somewhat favourable for observation on the different methods pursued by the foes and the advocates of true religion. They will, it is hoped, suffer the word of respectful exhortation.

1. As our opponents appear more and more resolved to observe no rules of fairness and polemical justice, in their present mode of assaulting "the faith once delivered to the saints," nor even the measures of ordinary decency, let it be our punctilious endeavour to manifest an amiable contrast of temper, and to exercise the purest candour, truth, and impartiality, in our sermons, writings, or conversation for the defence of the gospel.

2. Let ministers, in particular, study to make themselves properly acquainted with the true nature, the proper grounds, and the due bearings of the points in controversy. Especially let the prime question, the capital turning point of each subject be carefully discovered, and disentangled from all accessary, subordinate, or unnecessary matter. In these great points of attention, our adversaries, almost to a man, manifest gross ignorance or more disgraceful disingenuousness. Let it be our constant concern to preserve and to increase our happy superiority in this respect.

3. Let us study the statements and arguments of our opponents in their own writings. It is not always safe or honourable to take them at the second hand. A very slight alteration in a citation, though there be no intention to deceive, will often materially alter the sense of the place; and a passage (however literally quoted) broken off from its connexion, will frequently present an aspect widely different from the design of the writer. Far be it from us to "speak deceitfully for God!" Truth loves the light, and never suffers so much as when her injudicious friends either maintain her cause, or oppose that of error, by means that savour of artifice, obscurity, or timidity; but Error, the offspring of Darkness, can never endure the trial of a really free, complete, and honest investigation.

4. In the turn which the Unitarian controversy has taken during the last twenty years, it has become highly desirable to possess a more accurate knowledge of Ecclesiastical History than most persons, on either side, are at present furnished with. Nor will it suffice to rely upon modern compilers. We must ascend to the true sources of authority and evidence.

5. There is another object, and that one of supreme importance, which is, most unhappily, very insufficiently attended to by many excellent friends of evangelical truth. This is Biblical Learning. In this department lies the principal strength of our adversaries; and some of them are incessantly pouring out their criticisms and emendations, with a parade and self-gratulation which seldom accompanies solid learning. Let us not be backward to acknowledge that, in this respect, we have suffered ourselves to lie at a serious disadvantage. Causes, not difficult to be assigned, have rendered many valuable ministers less attentive to keep pace with the progress of biblical criticism than, on every principle of duty and advantage, it became them to be. In the present advanced state of this branch of literature, it is not too

much to affirm, that no man is fit to be "set for the defence of the gospel" who is not acquainted with the very important labours of the three Michaelises, John James Wetstein, Ridley, Woide, Kramer, Spohn, Ottius, Kennicott, De Rossi, Griesbach, Porson, White, &c. The writer of these lines has more than once felt the unutterable mortification of reading vindications of peculiar truths of the gospel, in which some passages of Scripture were adduced in a manner that exposed the most distressing and even ludicrous ignorance of all that ought to be known on the literary history of the scriptural text in general, and of those passages in particular. None can calculate the injuries done to the best of causes by these deplorable instances of critical ignorance. Works rich in argument, piety, and wisdom, are held up to the most contemptuous ridicule by our uncandid opponents, if but a few of these blemishes exist in them. A single gross failing of this kind affords a plausible excuse for disregarding the most substantial reasonings, or a train of irrefragable proofs from the divine word. Such an excuse is all that the enemy wishes. It feeds his vanity, — it saves his labour, — and it enables him to beguile other unstable souls.

O that these suggestions may have the gratifying effect of exciting the true friends to Christ and his blessed gospel, to a sedulous attention to this grand point! Is it not distressing that the enemies of the truth should be allowed, almost undisturbed, to usurp an armoury, which, when completely laid open, would be found decidedly opposite to their views. Surely no minister, or conscientious student for the ministry, ought to deem himself a "faithful man," till he has acquired a satisfactory acquaintance with the state and history of the sacred text, — the proper method of ascertaining its purity, — the sources and estimation of the various readings,—and the character and utility of the ancient versions.

This last object is singularly important and inviting. The ancient versions are a mine which is far from being fully explored. Some of them have been but recently brought to light. No dependence can be certainly placed on the Latin translations which accompany any of them. Yet the majority of divines and critics have trusted to these dubious guides. It is true that an ability to read with accuracy all, or even most of them, is a talent which can fall to the lot of very few. But might not a very complete collation of all the known versions be accomplished by a judicious concert, and division of labour? If six young men, of liberal education, of vigorous perseverance, and of sincere love to the word of God, were to partition the work, and steadily to pursue it for ten years, the end would probably be attained in a very satisfactory manner. Nor would this labour, thus distributed, be too much for each individual of so honourable a confederacy, though united with the ordinary engagements of the Christian ministry.

It may, perhaps, be useful to some if it be observed that a cheap and excellent work, initiatory to the art of sacred criticism, is the Horæ Biblicæ of Charles Butler, Esq. a candid and learned Roman Catholic. It will also be gratifying to many to hear, that the long expected second volume of Dr. Griesbach's second edition of his Greek Testament is finished, and is safely arrived in London. Through the munificence of the noble person who supplied English scholars with the first volume, at a very reduced price, it is expected the second will shortly be announced for delivery on similar terms. S.

Evangelicana.

A SEVERE REPROOF IN SCRIPTURE-LANGUAGE.

Mr. Thomas Worts was ejected, in 1662, from the church of Burningham, Norfolk; and was afterwards pastor of a congregation at Guestwick, in the same county. He was brought from Burningham into Norwich, with a sort of brutal triumph, his legs being chained under the horse's belly. As he was conducted to the castle, a woman looking out of a chamber-window, near the gate through which he was brought in, which was St. Austin's, called out, in contempt and derision, "Worts, where's now your God?" The good confessor in bonds, desired her to turn to Micah vii. 10. She did so; and was so struck, that she was a kind friend to him in his long confinement. The words are, "Then she that is mine enemy shall see it; and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her; now shall she be trodden down as mire in the streets." — *Palmer's Nonconformist's Memorial.*

A Correspondent (Z.) wishes to see a brief History of the Sufferings of the Jews in Christian Countries, apprehending that it would awaken in the minds of serious persons sentiments of commisseration, and more earnest endeavours for their conversion. He recommends suitable extracts from Basnage's *Histoire des Juifs*; and mentions the late outrage committed upon them in one of the tyrannical states of Barbary, as a specimen of what they have endured in many countries called Christian, since their dispersion.

A Gentleman's servant, who has left a good place because he was ordered to deny his master when actually at home, wishes something on this subject may be introduced into this work, that persons who are in the habit of denying themselves in the above manner may be convinced of its evil.

COMMENT ON 1 THESS. v. 18.

In every thing give thanks.

"THERE is a tradition, that, in the planting of New England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on their difficulties kept their minds gloomy and discontented; and, like the children of Israel, there were many disposed to return to that Egypt, which persecution had induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer, of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as they might have expected; and were diminishing every day as the colony strengthened; that the earth began to reward their toil, and to furnish liberally for their subsistence; that the seas and rivers were full of fish, the air sweet, the climate healthy, and, above all, that they were in the full enjoyment of their civil and religious liberty; he, therefore, thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if, instead of a fast, they should appoint a *thanksgiving*. His advice was taken, and, from that day to this, they have, in every year, observed circumstances of public felicity sufficient to furnish cause for a thanksgiving-day; which is, therefore, constantly ordered and religiously observed."

Dr. B. Franklin's Essays.

TRACTS.

A minister who went to preach in a country village, accompanied by a few friends, intended to take a number of tracts with him, but forgot it: they had, however, three or four, which they distributed, and found, in a short time, a great part of the congregation collected around a person who was reading one of them. This put him on thinking that if those pence which are often idly thrown away, were employed in purchasing tracts, much good might be done. He adds, as a proof how much they are needed, that, conversing with a lad, who was left in care of some cattle, he asked him, 'Who made the wheat?' &c. he immediately answered, "Farmer Philpot;" and in the same ignorant manner he replied to every question that was put to him! How much then do the poor need thei nstruction that may be communicated by religious tracts!

ON REPROVING SIN.

FEW things are more difficult than to administer reproof properly: but, while the professed servants of God sometimes need reproof, the avowed servants of Satan need it much more frequently, and on different grounds. One day, a person being in the room of a poor aged Christian woman, and lamenting a want of firmness to reprove the abandoned when travelling, and, as an excuse, having recourse to the hackneyed passage "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," she seriously and hastily replied, "Oh, Sir! keen and just reproofs are no pearls; were you to talk to a wicked coachman respecting the love of God shed abroad in the heart by the Holy Ghost, and the pleasures of communion with God, you would cast pearls before swine, but not in reproving sin." F. F.

SIR, USURY.

I BEG the favour of you to insert the following case of conscience: — I frequently find in Scripture that *Usury* is particularly condemned; and that it is represented as the character of a good man, that "he hath not given forth upon usury, neither hath taken any increase," Ezek. xviii. 8, &c. I wish, therefore, to know how such passages are to be understood; and whether the taking of interest for money, as is universally practised among us, can be reconciled with the word and will of God? Q.

IMMORALITY OF CHRISTIANS INJURIOUS TO THE HEATHEN.

BARTHOLOMEW DE LAS CASAS, after giving Charles V. a picture of the cruelties committed in the New World by the Spaniards, — "This," says he, "is the reason why the Indians are so ready to make their mock at the God we worship, and persist so obstinately in their incredulity. They are persuaded that the God of the Christians is the most evil of all Gods, — because the Christians who worship him, are the most wicked and corrupt of all mankind."

THE SPIRITUAL CABINET.

Mr. Editor,

Being obliged by your insertion of my Extract from Mr. Foster in your last, I am emboldened to solicit a like place for the following Extract from the Character of an Atheist. CLIO.

"I WILL imagine only one case more, on which you would emphatically express your compassion, though for one of the most daring beings in the creation, a contemner of God, who explodes his laws by denying his existence.

If you were so unacquainted with mankind, that this character might be announced to you as a rare or singular phenomenon, your conjectures, till you saw and heard the man, at the nature and the extent of the discipline through which he must have advanced, would be led toward something extraordinary: and you might think that the term of that discipline must have been very long, — since a quick train of impressions, a short series of mental gradations, within the little space of a few months and years, would not seem enough to have matured such supreme and awful heroism. Surely, the creature that thus lifts his voice, and defies all invisible power within the range of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in scorn, to evince his existence, if he will, by his vengeance, was not as yesterday a little child, that would tremble and cry at the approach of a diminutive reptile.

But indeed it is heroism no longer, if he knows that there is no God. The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied; for unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity, by being one himself, he cannot know that the Being, whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous.

Foster's Essays, vol. i, p. 64, &c.

[A Second Extract from Abp. Leighton in our next.]

Obituary.

MR. JAMES STANGER.

Sir, *To the Editor.*

That part of your Magazine which records the deaths of pious Christians, is, I believe, generally read with considerable interest. We naturally feel a desire to be acquainted with the manner in which our fellow-travellers pass through a scene, over which clouds and darkness seem to hover, and beyond which, nothing but the eye of faith can penetrate. The timid are encouraged when the horrors of the shadow of death are seen to vanish as they are approached; and genuine Christianity seems peculiarly to triumph when its votaries are enabled to shout victory over its last and most formidable of enemies, death and the grave. Perhaps, however, too great stress has sometimes been laid on the manner of passing out of this life into the next. Many have died with the greatest heroism in the worst of causes; and others, supported by truth and virtue, have shrunk from the conflict. The fact is, a man's composure in his last moments depends, perhaps, chiefly on the confidence he feels as to the truth of what he has believed; and as it is possible that error may be sincerely embraced for truth, and that doubts may be felt respecting even truth itself, those who are deluded by error may go off in triumph, while the sun of those who are on the side of truth, may set under a cloud. Hence, however desirable it may be to pass through the valley of the shadow of death, without fearing evil (and this will in general be the case with the true Christian) yet the most satisfactory evidence of a person's being on the right foundation is, his Christian life; and, therefore, when very little that is interesting can be said respecting the departure of the true Christian, it is possible that much may be recorded respecting his Christian course, which would afford many useful lessons for holy living. Such an example, with your permission, I will now record.

Mr. James Stanger, of Long Sutton, in the county of Lincoln (late of Tydd, St. Mary's) and the eldest son of the justly celebrated Dr. Stanger, of Harringworth, died on the 29th of November, in the 69th year of his age. During the three last years of his life, he was confined by a paralytic stroke, which deprived him of the use of nearly one half of his body. Though this affliction did not seem to have materially injured his faculties, yet it had evidently weakened their vigour, and threw something of a gloom over his otherwise cheerful mind. Respecting this period, therefore, of his life, it seems necessary only to observe, that, he maintained an unshaken confidence in God, and never indicated the least doubt of the truth and importance of the doctrines he had long embraced and maintained.

In Mr. Stanger's Christian course there were many things deserving of honourable mention. His piety was of the purest cast. It did not burst forth in sudden and rapturous flight, but it burned with an equal and steady flame. His reverence of God and regard for the Scriptures, have been seldom surpassed. He evidently lived under the impression, "Thou God seest me:" and, as for his word, he valued it as his best portion. He adopted as his own, the language of David, "The law of the Lord is perfect, converting the soul; — the testimony of the Lord is sure, making wise the simple; — the statutes of the Lord are right, rejoicing the heart; — the commandment of the Lord is pure, enlightening the eyes." No man ever heard Mr. Stanger quote a passage of Scripture to sanction an idle remark, or give point to witticism; and he was always hurt when he saw this irreverence in others. This habitual regard for the word of God, prevented him from taking any liberties in the exposition of Scripture; and when he found that a doctrine could not be fairly made out without wresting and torturing the obvious meaning of particular passages, he discarded it as unsound. Hence, when the peculiarities of Winchester, and the more dangerous sentiments of the self-named Unitarians made their way into his neighbourhood, they made but little impression on

his mind, except as they caused him deeply to deplore the mischief they produced upon others.

There was a peculiar cheerfulness in Mr. Stanger's piety. Some excellent characters have been greatly obscured by gloom and an air of melancholy. Constitution or habit, resulting from first impressions and mistaken notions of religion, has occasioned a degree of repulsiveness in their manners, which seemed to countenance the notion, that religion is necessarily connected with gloom and sullen austerities. In Mr. Stanger every thing appeared natural and easy. It was always a pleasure to be in his company:—nobody could come out of his presence without admiring the man,—few without being improved by him. His cheerfulness, however, was at the greatest distance from levity. No man ever saw him flighty or trifling. He never accommodated himself to the loose taste of those into whose company he might accidentally fall, nor ever compromised what he considered a single truth, to render himself agreeable to any one.

His candour was not less remarkable than his cheerful piety. He gloried in the right of private judgment, and was ever backward to suspect error where none was openly avowed. Hence he has been sometimes thought too favourably inclined towards persons who appeared to others to be evidently going off from the truth. At the commencement of their career of error he did not feel justified in withdrawing from them; and he probably was not aware, at first, of the lengths to which men, "who are given to change," usually go. He lived, however, to see the exceedingly pernicious effects in others of lending an easy ear to the seducing pleas of false teachers; and he deeply deplored them. He was a lover of peace, and, therefore, the wranglings, and debates, and schisms, which took place among many of his friends greatly distressed him. Only his most intimate friends knew how heavily these things lay on his mind. He said but little, but he felt exquisitely, and mourned in secret places over the breaches in Zion.

Another prominent feature in Mr. Stanger's character was his high sense of propriety and consistency. It would be difficult to find a single instance in which he acted unlike a Christian or himself. He maintained a constant watch over his own spirit, kept a bridle upon his tongue, and, on all occasions, conducted himself with the greatest circumspection. His integrity was inflexible. In all his transactions he was so uniformly upright, that his word was considered as his bond, and he would have suffered any private loss or injury rather than deceive the person who had confided in him. When he has met with instances of duplicity in men professing godliness, he has treated their conduct with marked abhorrence; nor could persons of this description, however highly they might be esteemed by others, or whatever flaming profession of religion they might make, ever gain a place in his friendship. He was himself all of a piece, "an Israelite indeed, in whom was no guile," and, therefore every thing which approximated to cunning or deception was highly offensive to him.

Mr. Stanger possessed another excellent property, which is not always to be met with in good men, inviolable secresy. Every one has had occasion to deplore the frequent injury which has been done to individual families and churches, by a thoughtless publication of what has been spoken to a few in confidence. The ridiculous vanity of wishing to be thought in possession of information of which others are ignorant, has been the source of incalculable mischief. No man had less of this vanity than Mr. Stanger, and none could ever reproach him with divulging what nobody but himself and a few others should know. It was unnecessary to give him a caution to observe silence; his own feelings and prudence dictated what was proper, and his own breast was the sacred depository of whatever could affect the comfort or happiness of any individual;—from this, not his dearest friends could extort a single hint to gratify curiosity.

Mr. Stanger's character as a neighbour and the head of an affectionate

family, was truly amiable and Christian. His surviving relatives, and circle of friends, will carry with them to the grave the memory of his kind attentions and exertions to promote their happiness. His heart was naturally warm, and it diffused its kindly influence over all that came within its range.

In short, Mr. Stanger was truly a great and good man, an established and exemplary Christian, and a blessing to the church and neighbourhood to which he belonged. Of many characters much good may be said; but, when the whole truth is declared of them, there are many exceptions to their good qualifications: but it may be said of Mr. S. with little fear of contradiction from those who best knew him, that "he adorned the doctrine of God his Saviour in all things." "The righteous," says David, "shall be had in everlasting remembrance;" and it is with a view to hold forth his example for imitation, and to perpetuate the memory of by no means a common Christian, that this short memoir is submitted for insertion in your valuable publication. C. J.

MR. JOHN HAWLEY.

Mr. John Hawley, of Cause Castle, Salop, fell asleep in Jesus, Nov. 11, 1805, in the 49th year of his age. He descended from religious parents, whose anxious wishes for the spiritual prosperity of their offspring, induced them to remove to the neighbourhood of Shrewsbury, that they might enjoy the benefit of gospel ordinances.

Mr. J. Hawley was first brought to the knowledge of Christ under the ministry of the Rev. Mr. Pine, of Salop; and continued in fellowship with the Baptist Church at Dog Lane, till they unhappily divided.

The grace of God shone in Mr. Hawley with advantage, particularly in the view of death. In a letter to the writer of this, a few months before his dissolution, he remarks, "My health for some time has been very indifferent; and, as my complaint is in my stomach and vitals, I am sensible of the issue; but, thanks be to my heavenly Father, he does all things well. I trust he will never leave nor forsake me; — I have been looking over the title-deeds of grace. I am happy to find that all is as secure as divine wisdom and power can make it. The inheritance is purchased, — paid for; yea, taken possession of for us. Given to poor sinners by a deed, — signed, sealed, and delivered before twelve credible witnesses:" and then adds, "Surely these are strong consolations to those who have fled to Jesus, the only refuge from the storm." In another letter he observes, "I have a wish that you should improve my death from Psalm xxxi. 5. I have thought of those words these eighteen years past, nor have had one reason from that time to this to change my views for one moment. In all the Lord's dealings with me, for many years I have experienced a continued series of redemptions and deliverances: not one word on which he hath caused me to hope, has fallen to the ground unaccomplished. I am a wonder to myself; I am a miracle of this free and unmerited grace:" then adds, "But death is terrible to nature,

"O for an overcoming faith," &c.

Then I shall see that nothing will be lost that is worth retaining. Corruption, sin, and weakness shall be lost; but it will be in order that death may be swallowed up in victory, that I may put on holiness and incorruption.

During the last painful struggle, he frequently expressed his desire to depart and be with Christ; and the last expression which his weeping friends caught from his quivering lips was, "lovely Jesus."

Mr. Hawley lived to see the wishes of his soul gratified in the formation of a gospel church in his own neighbourhood, which has to deplore the loss of him under whose roof the word of God has been preached for years, and at whose sole expence, till lately, supplies were procured. Mr. Hawley has left 50l. towards erecting a place of worship; and his dying charge to his son was the same as his father had given him, "Never to desert the cause of Christ in the neighbourhood." May the spirit of the fathers rest upon the children!

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, *chiefly designed to elucidate some of the Leading Doctrines of the Gospel. By the Rev.* E. Cooper, *Rector of Hamstall Ridware, &c, Two Vols. crown 8vo, 10s.*

[*Concluded from our last, p.* 37.]

A SECOND volume of Mr. Cooper's sermons is before us, stamped with the same broad seal of truth and excellence as the former. Amidst the awful and general departure from the faith, as once delivered to the saints in the church of England, and sealed by the blood of our Reformers, it is pleasing to observe, that there is a remnant, according to the election of grace, who continue rising up to testify the gospel of the grace of God, and to call back their fellows to the consideration of the great and leading doctrines on which the Reformation was built, and the church of England by law established. The author of these sermons, avoiding all matters of more doubtful disputation, avowedly attaches himself to the great fundamental truths, and on the two substanstial pillars, the Jachin and Boaz of the living temple, erects his superstructure. 1, Justification by faith, without works, free and full, by grace alone, through the redemption which is in Jesus Christ, stands at the commencement of the first volume; and on its side rises in the beauty of holiness, — 2dly, The sanctification of the Spirit unto obedience; not the work of any ability in fallen man, or effected by human suasion, — but by the efficacious influence of the Holy Ghost, operating in divine contrition, and creating anew in Christ Jesus unto good works, God having before ordained that we should walk in them. These great principles pervade the pages of the second volume, as they stood prominent in the first, and the goodly stones receive their polish, growing into a holy body of evangelical truth, — where the sinner is truly humbled, Christ exalted, God glorified in the highest, and righteousness and true holiness adorn the doctrine of God our Saviour in all things.

The volume opens with the Sin and Danger of neglecting the great Salvation of the Gospel. "Such persons must, from the necessary connection between causes and effects, be involved in everlasting destruction." Hear, ye despisers, and wonder and perish! The gospel alone provides the adequate remedy for human guilt, and for obviating the effects of man's innate and deep depravity. The certain and fearful consequences of neglecting are enforced with strong and forcible application of the subject to every man's conscience in the sight of God. He is a lost soul, and must be a damned soul, if not saved by the gospel of the grace of God.

The Life and Death of the *real* Christian follows. The nominal ones are many, and the real ones are few: — "By their fruits ye shall know them." He lives by the power of Christ, quickened by him to life, when dead in trespasses and sins; and maintained in life by union with, and power derived from, the same source, Jesus, the living vine, — 2. He lives by faith in Christ, — 3, He lives to the glory of Christ, — 4, After the example of Christ, — 5, Under the law and government of Christ. Where are these to be found? Alas! *rari nantes in gurgite vasto.* Their death is correspondent, and will be their eternal gain! The folly and futility of hoping for Heaven when they die, who have never had their conversation in Heaven while they live, or that they shall go to God, who have never lived a life of communion with God, is awfully and strongly inculcated. Oh that the living might lay it to heart, and not die dreaming of Heaven, and awake in Hell!

The obligation of an unreserved surrender of ourselves to God's service and glory, is the subject of the third sermon. This surrender is exemplified by the watchful mortification of sin, in all its ramifications. In the consecration of all our talents to the Redeemer's glory and service, and in the unreserved resignation of ourselves to the will of God, preceptive or providential. The powerful motives of the text are enforced with their constraining efficacy, and earnest exhortations to quicken and encourage to this reasonable service.

The joy of angels over penitent sinners affords occasion to enforce the great duty of repentance. Its nature, a real change of heart, a conversion of the soul from sin to God, with inward illumination, through the powerful agency of the Holy Ghost; conviction of sin, fixing on the conscience a sense of guilt, and awakening a sense of danger. Thus leading to enquire after and discover the excellence of Christ, and the suitableness of the method of salvation revealed in the gospel, issuing in earnest application for a per-

sonal interest in the promised blessings. The example of a sinner returning to God, however overlooked or despised by men, fills angels with exultation. The subject applied by way of exhortation, and for consolation.

Consolation to the Afflicted, from Isa. iv. 10. The subject of which he treats, is a gracious soul under affliction, not of an ordinary degree or measure, but peculiar both in its nature and degree. In darkness and seeing no light, in perplexity and distress, where no prospect of deliverance presents itself: no uncommon case with God's people. See Job, David, Heman, Christ. But to the horde of nominal Christians this man speaketh parables: they have just as much conception of what is passing in the moon. The relief provided for the tempted and afflicted. Faith in the power, grace, and unchangeableness of the covenant-God in Christ. The subject particularly applied for the consolation of the afflicted under every pressure, whether of body, soul, or circumstances. Wait the Lord's leisure; "At even-tide there shall be light." A word of awful warning is added to those who fear not God, and obey not the voice of his servant.

Sermon 6, The Case of Jonah improved, as a ground for expostulation with careless sinners, who, it is to be feared, form the bulk of congregations in general. The cry *Awake*, is loudly enforced on those who are sleeping on the brink of eternity. Oh that God the Spirit would give the hearing ear and the understanding heart, that they may not sleep the sleep of eternal death!

Serm. 7, The all-sufficiency of Christ's Grace for his peculiar People is full of holy Comfort and Encouragement. To whom doth the promise belong? To his people. —How are they known? By a simple and avowed dependence on the grace of Christ, — by a steady and conscientious adherence to the path of duty, — by a diligent and reverential use of the appointed means of grace. Grace is defined as the rich and unmerited love of Christ, which prompted him to undertake the work of our redemption; or that invincible power which, through the agency of the Spirit, he exerts for accomplishing their glorious undertaking. To the latter of these is the sense of the word Grace here applied, and his all-sufficiency described; and his people are encouraged, 1st, To be strong in every trial, under the consciousness of their interest in the promise: — 2dly, This consciousness should invigorate their activity in the service of Christ; — 3dly, Let this consciousness sustain and animate you in all conflicts against sin. You must prevail. A word of awful warning is added to those who give themselves up to sin and its servitude, under the plea that their passions are too strong to be resisted.

The Eighth Sermon applies Hezekiah's Fall as a Warning against Self-confidence. A sinner must be always the same pensioner on the divine keeping and care, or prove by his falls, his own weakness and insufficiency. This is particularly improved, to enforce the fundamental doctrine of the Scripture, — of the depravity of man, — and his utter inability, without the continual aid of divine grace, to maintain the life of faith and communion with God. By numbers, this doctrine is either openly renounced, or virtually denied. Some affirm, that their nature is originally good, or at least disposed to listen to the dictates of reason, and to comply with the obligations of religion; others contend, that the heart being habitually exercised in the ways of God, becomes inherently better, and gathers a stock of strength and goodness of its own. Such vain and fallacious representations, the substance of modern theology, he confutes; demonstrating that "nothing but a deep sense of our natural depravity can effectually destroy our vain confidence, or excite to the diligent use of the means which are essential to our growth in grace."

The duty of confessing Christ before men, affords the author a noble subject. Many ignorantly would suppose and suggest, that *now*, in our days of science and profession of Christianity, the offence of the cross is ceased. The author has been taught in a different school. He is unknown to us; but we know that he must have gone to Jesus without the camp, bearing his reproach; and this precious balm shall not break his head. We shall indulge in a few extracts: 1. The Deity; confession of Christ open and undisguised, avowing their relation to him, — in the face of the world proclaiming their dependence upon him, and their expectations from him. The Christian must embrace every seasonable occasion of delivering his religious opinions with firmness, meekness, and modesty, &c. He must not be ashamed of confessing, whenever a proper opportunity offers, the faith of Christ crucified; nor, by a criminal silence, when circumstances demand his interference, must he either countenance others in their errors, or suffer them to retain a

supposition that his opinions coincide with his own." The author, I perceive, will have a difficult task to perform at a visitation sermon and dinner, but, no doubt, to his best ability, fulfils his own injunctions. To confess Christ, he urges, must appear in a supreme regard to his will, in opposition to the manners and maxims of the world. 2. In a public attestation of those hopes and joys which Christianity professes to inspire, and claims peculiarly as her own. 3. In a decided attachment to his people In them he finds a spirit and temper congenial with his own. With these he delights to associate; with these, if such be the alternative proposed, he chooses rather to suffer affliction than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the favour and applause of an ungodly world. The difficulties of discharging this duty, he faithfully details. But they who shrink from the cross will never wear the crown; — that crown of righteousness which the Lord the righteous Judge will give to me and all that love the day of his appearing, will amply repay all the reproach and shame that, for his sake, have covered our faces.

The tenth sermon opens for the encouragement of the faithful, the promises of the life which now is, and that which is to come; and demonstrates that vital Christianity, with all the crosses which may attend it, furnishes a peace which passeth all understanding, a portion that the world knoweth not of.

The eleventh discourse enforces earnestness in religion. If it is real, it cannot be that cold, dead-hearted thing which the many seem to think it. It demands all the heart and soul, and the vigorous exertion of every faculty. In the introduction, the author censures criminal curiosity: the observation is right in general; but whether exactly deducible from the text, is dubious. Respecting the fewness of the saved, our Lord is pleased to give the most explicit answer, in the very parallel place, Matt. vii. 13; 14; and this seems, in the most peculiar manner, to enforce the very point in discussion. If they are few, and many who strive to enter, do it so inadequately and improperly, be of that few who strive lawfully, and so run as to obtain.

The last sermon is not least in importance. The general presumption entertained, that all in a Christian land are believers, and the awful ignorance of the nature and evidence of the faith of God's elect, demand from every man who would not live in delusion and die in darkness, a serious, deep, and scriptural examination, whether he is in the faith, and whether Jesus Christ be formed in him.

To try the reality or delusion of those who say they have faith, he enquires, Are your views scriptural, of the object of faith, of the importance of faith, of the nature of faith, of the origin of faith? But here no analysis is adequate, the original pages must be consulted, and with much seriousness and prayer, that we be not deceived. One quotation I cannot prevail on myself to omit, as containing a sentiment of the last importance: "That neither evidences the most conspicuous and multiplied, nor arguments the most powerful and convincing, not demonstration itself, can produce faith, — faith is a divine work: a creation in the heart by the Spirit of Christ. The faith whereby we are saved is not of ourselves, it is the gift of God."

Perhaps, in the point of *appropriation*, p. 285, some shades of difference will be found even among true believers. *Ubi plura nitent, paucis haud offendor maculis*, if they be counted *maculæ*, for hardly in two volumes anywhere will there be found so little to criticise, and so much to commend to the attention of Christians of all denominations.

Periodical Accounts *relating to the Missions of the Church of the United Brethren, established among the Heathen.* No. XLVI, *Price* 1s.

THIS is a very interesting Number; containing, 1. A Letter from Brother Kluge, on the Wabash; — 2. Extract of the Diary of the Mission at Paramibo; — 3. Extract of the Diary of the Mission at Bavian's Kloof; — Various Accounts.

The first letter, containing a most awful relation of the murder of Joshua, an Indian preacher, whom his countrymen, at the instigation of those emissaries of Satan, the lying prophets, burnt alive, is so peculiarly affecting, that we give it (somewhat abridged) in our Intelligence of this month.

The second article presents some pleasing instances of the power of divine grace among the Indians at Paramibo, in South America.

The account from Bavian's Kloof is very satisfactory. During the year 1804, fourteen adults and fifteen chil-

dren were baptized, and nine communicants received. The congregation consisted of 245 baptized adults; of whom 94 are communicants, 129 baptized children, and 99 candidates for baptism, in all 473 persons. The total number of inhabitants at this settlement amounts to 1095.

In the six congregations of the Brethren, in the Danish West India islands, the number of the negroes is 10,557; 207 adults have been added to the church in the year 1805.

At Surinam, the Missionaries have suffered much by illness.

We should add, that this Number begins a Fourth Volume, the Third being perfected in Number Forty-five.

Preparation for Death, *and* The Parable of the Sower: *Two Sermons, by the late Rev.* W. A. Gunn. 1s.

THESE Sermons were taken in shorthand by a friend, who, on Mr. Gunn's much-lamented death, thinking that they might prove an acceptable present to the public, and especially to Mr. Gunn's hearers, published them. "It is true," as the Editor observes in his Preface, "that they contain no elegant novelties; but they faithfully represent his plain, simple, affectionate, and pointed manner of address, which, it is hoped, may, by the divine blessing, be instrumental to that great end to which he consecrated all his labours, — the salvation of immortal souls."— In these sentiments we heartily concur.

A Letter *to the Archbishop of Canterbury*, 8vo, 1s.

WHETHER the Archbishop will smile or frown on the crown of martyrdom prepared for him by this fierce alarmist, we know not. It is certainly just as likely that the fiery chariot of Elijah should be sent for him. To be serious, the attempt to rouse a persecuting spirit would certainly be the likeliest mode to verify the alarmist's apprehensions; but we hope there is too much political wisdom in the land, as well as candour, to suffer any tampering with the toleration act. Whatever mischief may have been intended in this furious letter, there are some hints well worthy his Grace's attention; and which, with all the salvoes, if a Methodist had urged, would have been treated as highly defamatory. *Valeat quantum potest.*

Page 9, The author is sensible he treads on very tender ground, when he begins with the bishops themselves, as the *fons et origo mali*, the source of all the evil, for non-residence. Yet whether they reside in Westminster, or the North, or Bath, can make very little difference to their dioceses as to personal superintendence. Ignatian bishops, whom he recommends, should be acquainted with every soul under their care, down to the meanest slave. But this is impossible, without such a contraction of the diocese as must equally contract the emoluments; to which perhaps a great many objections would be urged.

Equally tender is the ground, p. 13, where he proposes "to eradicate from the vineyard those noxious and disgraceful weeds, the hunting, gaming, the drinking, the time-killing churchmen." But we are afraid if these were rigidly extirpated, with those who do such things, such a vacuum would follow, as would leave a wide door into the unprovided churches for the entrance of the dreadful spectre of Methodism.

It will be a much more effectual preventive if the writer is able to engage "such a corresponding zeal decidedly shewn in the clergy, so to regulate their own conduct as to do away the most plausible ground of dissent." p. 38. *Probatum est.* Only live them down and preach them down, and this will do the work more effectually than a thousand acts of parliament.

That every church should have a resident minister (p. 8) is highly necessary; and that a provision should be made for the resident curate, from the living of 100 l. a year, or half the value of the cure at least, if of inferior value. He who feeds the flock, has a right to be nourished with the milk of the flock; and if the specimen of Methodism (p. 27) is true, and that *ab uno disce omnes*," he must be a poor curate indeed, that could not preserve his people from such ignorant intruders. We think, however, as the specimen produced is given only from report, it comes in a questionable shape; and we can hardly be persuaded, That "respectable persons were amongst the audience to this rant, and gave encouragement to the preacher."

P. 30. Schism is defined "a voluntary secession from a visible church, without a *sufficient motive*;" but who is to judge of the sufficient motive? Will it be allowed that the doctrines of the church, not being taught in the church, is a sufficient motive? If the word of

God is not truly preached, the separation has a sufficient motive, and can be no schism; and herein every man is bound to judge for his own soul, or go to Rome for an infallible guide.

P. 33. More buildings can hardly be needed till those already erected are filled. Look into them, and see if there be any want of room; but certainly there is an awful want of people; and why?—let the alarmist tell. If however the *free* church at Birmingham pays the ministers as well as the *free* church at Bath, the same objection lies nearly as to the *aristocratical schism shops*.

It is really extraordinary, and a mark of uncommon ignorance of the subject, to deplore the generally prevalent calamities of the Calvinistic doctrines in the Methodist Societies.—P. 36. When the great body, who almost exclusively assume the name of Methodism, is avowedly Arminian; and if those who pass under the denomination of Evangelical or Calvinistical Divines, set the pulpit and desk at variance with each other, they must be very presumptuous men, for they constantly appeal to and produce the Articles, the Homilies, and the Liturgy in support of the doctrine and practice which they inculcate; and hitherto, the more deeply and seriously the matter hath been examined, the more their adherents have increased. This is a matter of fact, avowed by the alarmist himself. Among those who drew up our formularies was the noble Cranmer, the particular friend and correspondent of Calvin. He held the Articles and Liturgy in the very sense this alarmist deprecates: he and his noble associates went to the stake for them, and sealed the truth of them with their blood. From that day, for 100 years, no other doctrine was permitted to be taught. We appeal to history and the triumphant evidence, which hath been produced from all our early reformers till the days of Laud. His Grace, however, may rest safely in his cathedral, and none to make him afraid. May his government of the church be marked with the candour and generous sentiments of the best of his predecessors!

Letters *from the Dead to the Living, or Thoughts on the Separate States of departed Spirits. By* L. J. Abington. 1s.

"YOUNG minds," says this author, "are attracted by the novel and marvellous; writers have availed themselves of this passion, and the press has teemed with fictious narrative and Gothic romance, professedly to promote the cause of Virtue; but to say no worse, producing dissipated minds, vain speculations, mad and extravagant ideas. In a measure, to counteract this baneful influence, is the design of this work; in which, while the passion for novelty is gratified, the mind may be allured to the study of the most important truths, and the awful realities of an unseen existence."

LITERARY NOTICES.

After the extensive circulation of "The Miseries of Human Life," it is with great pleasure we announce in the press, "An Antidote to the Miseries of Human Life," pointing out the only way to happiness in this miserable world.

A Volume of Lectures, on Astro-Theology, by the Rev. Mr. Bazeley, is just ready for publication.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Young Christian's Guide. By C. Buck, 12mo, 3s extra boards.

The Utility of Academical Institutions to the Church of Christ. By B. Cracknell, A. M. 8vo, 1s. 6d.

An Affectionate Reception of the Gospel: Two Sermons, by G. Clayton, 8vo, 2s.

Future Punishment of Endless Duration: a Sermon, at the Monthly Meeting, by R. Winter, 1s.

A new and much improved edition of Richards's Hints for Conversation with the Sick Poor, &c. with Prayers, &c. 8vo, 1s.

Cottage Library, Part IX and X, each 6d.

Address to the Associate Synod, respecting the present Scarcity of Probationers, and the Necessity of a more liberal Provision for the Support of Ministers.

Funeral Sermon for the late Rev. J. Moody, with an Account of his Life, &c. by G. Burder, 8vo, 1s.

A Defence of Christian Liberty, an Answer to the Question, "Is the Call of a Church necessary to constitute a Preacher of the Gospel?" 1s.

The Guide of Youth: a Sermon to Young People at Sion Chapel. By W. Bennett, of Dursley, 8vo, 1s.

Fathers of the English Church, No. I, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

On Thursday evening, Jan. 8, 1807, Mr. Robert Morrison, Mr. William Gordon, and Mr. Richard Lee (who had been students at Gosport) were publicly set apart to the office of Christian Missionaries, at the Scots Church, Swallow Street. The service was introduced by Mr. Townsend, with prayer, reading the Scriptures, and exhortation. Several questions were proposed to each by Mr. Burder; and a profession of the great doctrines which they are to teach the Heathen was made by them. After which, solemn prayer was offered to God on their behalf by Mr. Waugh, accompanied by imposition of hands. Mr. Nicol then delivered to the Missionaries a serious and affectionate charge, grounded on Acts xx. 17—27; and Mr. Buck concluded by prayer.

These young men are intended to labour in the East. Mr. Gordon and Mr. Lee are to join Messrs. Cran and Desgranges, at Vizigapatam, in India. Mr. Morrison goes to China, with a particular view to the translation of the sacred Scriptures into the language of that empire, for which he has long been preparing, with the assistance of a native of China. They expect to sail immediately in the Remittance, an American vessel, to New York, and from thence to the places of their destination.

BRITISH NAVY.

It is with peculiar pleasure we insert the following Extract of a Letter from the pious Chaplain of a Man of War, to a Gentleman at Gosport, intimating the power and grace of God manifested towards our brave Seamen:

"*Off Cadiz, Nov.* 26, 1806.

"My dear friend,

"A Sect for England found us in the night, and is just going away. I have only time to tell you that the work of God seems to prosper.

Many are under convictions;—some, I trust, are converted. I preach every night; and am obliged to have a private meeting afterwards with those who wish to speak about their souls. But my own health is suffering much, nor shall I probably be able long to bear it. The ship is like a tabernacle; and really there is much external reformation. Capt. ——— raises no objection. I have near 100 hearers every night at six o'clock. How unworthy am I!—Pray for us."

AMERICA.

A Letter from Peter Kluge, Missionary among the Delawares, on the River Wabash, to G. H. Loskiel, at Bethlehem, Pennsylvania, April 1, 1806.

"Dear Brother,

"[illegible] last, our situation here [illegible] more precarious than ever; and indeed we have been in such perplexity and distress, that we have never before experienced any thing like it.

"In February last, all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the Woapikamikunk, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God. Among these teachers was a Shawano, an arch-impostor. He was considered as the principal among them, as he gave out that he was able to discover hidden mysteries. The Delaware tribe received him with great cordiality; and resolved to hold a grand council, to root out all witchcraft and poison-mixing (which, according to their superstitious notions, existed among them) and by fire to extort confession from all such as he should accuse; and whoever would not confess, should be hewn in pieces and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole Indian assembly, as if they were prisoners of war. The venerable old chief Tettepachsit was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said that he kept poison in the house of our

our Indian brother Joshua. Nothing was more welcome to the Indians than this accusation; for they wished to deprive us of the assistance of this man, who was the only Christian Indian residing with us. They had frequently sent him invitations to attend their Heathenish festivities; but he would never accept them. His answer was, "You know that I am a believer of the true God: I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God!" This answer displeased them much; and on March 13th, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force. They pretended that he only need tell Tettepachsit to his face that he had no poison in his house, and might then return home. Joshua was compelled to accompany them to the assembly.

"On the 15th, the following account was brought: That when Joshua was presented to the old chief, old Tettepachsit frankly confessed, that he had accused him merely to pacify the enraged multitude, and to escape from the torture; for that Joshua well knew that he possessed no poison, and much less had hid it in Joshua's house. Joshua was now pronounced not guilty; yet they would not permit him to return; but insisted on his remaining with them till the Shawano should arrive. This son of Belial arrived on the same day; and all the Indians were ordered to sit down in a large circle, when he would declare who had poison in his possession. The two old chiefs were both accused of poison-mixing, and with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared that he had no poison; but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as if condemned criminals.

"We knew nothing of these horrible events until the evening of the 16th; when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the Brethren in former times; and also that our poor Joshua was kept a close prisoner. Words are not able to express our horror and grief on hearing this account!

"On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, arrive in our settlement, conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place; and having given the aged chief a blow on the head with a warhatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man.

"After this horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and demanded bread and tobacco; which we were obliged to give them. We took courage to ask them, What would be the fate of Joshua? They immediately began to accuse him, saying, that there was good reason for detaining him a prisoner, for they well knew that he understood the Black Art, and could destroy the Indians. We endeavoured to convince them of the untruth of these assertions; but all in vain. Our defence of him displeased them; and they left our place in a riotous manner.

"As soon as we were alone, we all burst into loud weeping; and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to his divine will. We commended ourselves and our poor Joshua to his protection, and our souls into his hands, that if he thought fit to permit our brother and ourselves to become a prey to the fury of the savages, He would support us by his almighty grace, that we might praise him, and remain faithful to him, even in torments and death.

"Now, though we had been informed that the savages suspected us, and all teachers of the believing Indians; yet we felt constrained to go to their assembly, and try what we could yet do for the preservation of Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, Brother Luckenbach took courage to go alone.

"On the 18th, early, he left us on horseback; but had hardly proceeded half way, before he met an Indian, who informed him that Joshua had become a victim to their cruelty on the foregoing day. They gave him two cuts on his head with a hatchet, and then threw him into the fire.

"With these dreadful tidings Brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and ter-

ror took from us all power of speech and reflection; and we could do nothing but utter cries of lamentation and woe.

"Some days after, we were informed that Joshua had spoken a great deal at the place where he was murdered, in a language not understood by the Indians; which led us to suppose that he had directed his prayers to the Lord in the German language. We likewise heard that his murderers had thrown him into a very large fire, to which they continually added more fuel; but finding that, after having been two hours in the flames, his body was only scorched, they grew more enraged, and kept up a terrible fire all night; by which the body was burnt to ashes in the morning. On the following days more Indians were accused, and shared the same fate.

"We do not doubt, dear Brethren, but you will sympathize with our most distressing situation. We spend our days in terror, by which our strength is impaired; nor do we know which way to turn. My poor wife is much to be pitied, as her mind has received such a shock, that she has no rest day nor night; and I am greatly alarmed for the consequences. We have, however, resolved to remain here till we receive an answer from you respecting our future proceedings: in hopes of which we commend ourselves to your compassion and love, and to the prayers of all our Brethren, that in this dangerous situation the Lord our Saviour would comfort and strengthen us, and grant unto us his peace, even in the midst of tribulation."

QUEBEC.

Extract of a Letter from the Rev. Mr. Dick, Missionary at Quebec, dated Aug. 11, 1806.

"Very little new has occurred since I last wrote to Edinburgh. I saw a man this week from Elizabeth Town; he is one of those who requested me last year to write home an account of their situation, and their desire to have the gospel among them. He was in Quebec last year, after I had written on that subject to Scotland. I then made particular enquiry of him, if they had any Bibles among them, or other religious books. He told me they had Bibles in general, and also some other religious books; but did not pay much regard to them. I asked him how they spent the Sabbath. He said those who had any thing like religion about them, staid at home and read the Scriptures; while the rest spent it in walking in the fields, or sitting in their house talking about the world. As he appeared to be a man who knew something about religion, I proposed to him, that he should speak to a few of them, of whom he thought well, that might meet together on the Lord's Day, and join in praise, prayer, and reading God's word; and as they might not be forward at first in speaking to one another from the Scriptures, I gave him Burder's Village Sermons to read. I gave him also a number of religious tracts to distribute among the people.

"When I saw him the other day, he told me, that when he went up last year, and told them that application was made for a preacher, and there was reason to expect they would be supplied, they were very glad of this information; but when he spake to them about meeting together on the Sabbath, for religious worship among themselves, they did not care for doing any thing of that kind. A few of them, however, began; and continued thro' the winter to meet on the Sabbath-day: they sang, prayed, and read the Scriptures and one of the sermons every day. From twenty to twenty-four persons generally attended; but some, who appeared to be very religious, would take no part in it! particularly one man, whom I saw in Montreal, and who appeared to be very desirous of some preachers being sent up the country among them; for he thought it was not regular to meet for public worship without a clergyman. The man whom I saw this week, told me that Mr. E. in Montreal, has some thought of going up a few weeks in the summer, to itinerate along the St. Lawrence; and will stop some time at Elizabeth Town. I told him I had some expectations of a young man being out this fall; and although I supposed he would be intended more particularly for the Gaelic settlements, yet I thought it likely that he would come to Elizabeth Town, part of the winter at least.

"It grieves me very much to think of the backwardness of young men to leave the place of their birth, and carry the glad tidings of salvation to those who are in darkness and slavery. Some of them write me, that they have no objections to go abroad; but as they find plenty of work at home, many not converted to God, they do not think of leaving Scotland at present. But certainly, when the Lord said to his disciples, "Go and teach all nations," he did not intend that they should go to a nation and continue with it till the

people were all converted before they went to another. Had this been the case, they would never have left Judea. God has nowhere promised that he would convert the whole inhabitants of a nation; but he has said, That he will visit the nations, to take out of them a people for his name. He visits them by sending them the gospel, and making it the power of God unto salvation!"

BERMUDA.

Dear Sir, *To the Editor.*

In the year 1793, one of our members, being a pensioner in the army, was obliged to go to the island of Bermuda. Having a son, about eight years old, he took him with him. For several years there was a law in the island similar to what took place in Jamaica, prohibiting all worship, but that in the established church. The mind of our brother, however, appeared to be kept alive towards God. At length a gentleman of the island, coming over to England, heard the word of God, and with such effect, that on returning to his former situation he could not forbear communicating it to his neighbours: not however in the character of a minister, but merely as the head of a family; in which he read, prayed, and expounded the Scriptures, morning and evening, no man forbidding him; and as many of his neighbours as chose attended.

The effect was, several individuals in the island appeared to be the subjects of a divine change; amongst whom was the son of our own brother B——n. About a year and a half ago he obtained permission to return to England; and he and his son had both actually embarked, when in a few days he died. The young man is now walking with us in the fellowship of the gospel; but leaving behind him several persons who were like-minded with himself, they agreed to keep up a correspondence. The following is an extract from their first letter, written about last June or July. It is signed by five young men:

"We still remain in number as when you left us. We have preaching only once a month, by one of the ministers from the country. Intervening Lord's Days are spent, we trust, for our souls good. We had, as you know, a private meeting (on week days) at the house of Mr. ——, that friend to the Cross; but he has lately left the island; and the meeting has dwindled away. Thus we are left destitute of the means; but it is the Lord who hath ordered it. We have been hitherto supported thro' every trial; and though left in a dry land, we have no doubt but that the Lord will refresh us in his own time by the sending of his servants amongst us; and that meanwhile he will bless our perseverance in his ways.

"About a month after your departure, a number of young men seemed to be concerned about their salvation; and we rejoiced in it, being greatly in hopes that the Lord was about to enlarge his church amongst us. They flocked round Mr. ——'s house every evening, acknowledged to us the impropriety of their former conduct, and seemed desirous of knowing the Lord Jesus with all humility. But alas! they are gone back to their own ways! By this we learn, that the Lord's ways are not as ours, nor his thoughts as our thoughts. This was a lesson to us to search ourselves, lest we also should be found deceiving ourselves. It shewed us how humble and watchful we ought to be during our passage through the dark valley of affliction and temptation. Thus far, however, we are brought safe. God grant we may continue so to the end!

"The blacks * among us remain as heretofore, unconcerned about Christ, excepting one of the name of H. F——r. Perhaps you recollect her. She was a poor woman, confined to her bed by a sore leg, and destitute of necessaries to support her. Her acquaintances persuaded her to send for our dear friend, Mr. ——. He talked to her on the necessity of her soul being restored to health as well as her body; and, by the Lord's mercy, she was soon enabled to speak of the great things which he had done for her. She is now very poor and low in body; but all her faculties are alive for her *Love*, as she calls the Saviour. Jesus seems to be her constant theme, and the staff which supports her. Old T. H——, after all his protestations to you and us, and all his talk against drunkenness, is carried away by it. Hence we learn, that when man trusts to his own sincerity and sincere endeavours, he will sooner or later find he has been deluded.

"The shelter which a self-righteous, self-sufficient religion affords to men,

* There are negroes in this island; but none are allowed to be imported. The consequence is, they are treated with much more humanity than in some of the West India Islands.

will be found insufficient to screen them from the just displeasure of a holy God. His vengeance will assuredly be poured upon them who depend upon their own vile works, and thus shut out the blessed Jesus. This fallacious doctrine will deceive many: but we will say, "God be merciful to us sinners;" and will plead the righteousness which our beloved Saviour hath wrought out in our stead. We are weak, vile, frail, and miserable creatures; and without constant supplies of free grace, are unable to attain the prize set before us, or to conform to that righteousness which God requires of us; but renouncing all dependence on ourselves, we will rely on Jesus. He is all-sufficient! We are weak, but he is strong; and his blood, which satisfied divine justice, cleanseth us from all sin.

"We are persuaded we did not take up this doctrine as a mere notion; but that we have been taught it by the good Spirit of God. He hath made us willing, and given us every good desire. Comparing our present knowledge of Christ, our leaning after him, and preference of him as our chief good with our past life, when we were without God in the world, we have a satisfactory evidence that we are born again in Christ Jesus; for "As many as are led by the Spirit of God, they are the sons of God; and if he dwell in us, even in this barren land, all is well! The remembrance also of what we once were, teaches us that God "hath mercy on whom he will have mercy;" and that it is to grace that we owe all our hopes of salvation.

"Our dwelling is, as it were, among wolves; but we will look to Jesus for defence. If God be for us, who shall be against us?

"Salute, on our behalf, the many that would wish to hear of our welfare in Christ Jesus. May the peace of God remain with you always! We are, and ever wish to be, your affectionate brethren, J. D. — W. R. — T. W. J. S. — R. W. H."

The above, dear Sir, will, I am persuaded, be acceptable both to you and to your readers, as it has been to yours, respectfully, GAIUS.

SWITZERLAND.

Extract of a Letter from the Rev. C. G. Blumhardt, Secretary to the Basil Society, dated Sept. 20, 1806.

WITH much pleasure we have received your description of the last General Meeting of the London Missionary Society, together with several Numbers of the Evangelical Magazine: for the continuation of which we shall be highly obliged to you; as also for Mr. Bogue's Essay on the Evidences of the New Testament, which I have begun to translate into the German, from the French edition; but wish to revise it from the English original, in order to print it, if circumstances should permit.

In our Society nothing material has occurred. We walk by faith, and not by sight, and do in simplicity what is before us, knowing that God is with us. We feel our great defects and wants, and daily pray for new grace. Thus one month after the other passes, without signalizing ourselves by any thing particular; but still we are not entirely inactive. The transactions of the different Missionary Societies continue to excite a peculiar interest among the readers of our periodical publications; and I make it a point to give as much as I can. In our city the work of the Lord proceeds silently. Still the gospel of the Lord Jesus Christ is abundantly preached; yet without much visible effect.

Our private religious meetings neither diminish nor increase; but, thanks be to God, we live in mutual peace and union, and build one another up in our most holy faith: but in Liestall, a small neighbouring town, the Lord has kindled a great flame. The truly pious minister there, a man full of apostolical zeal, informed us, that a general awakening had taken place in the town; which had so softened the hearts and reformed the lives of many, that the change was visible even in the streets. It had been such a wild place, that the people used to say, "What good can come from this Nazareth?" Now we might answer, 'Come and see.' Besides this, we hear nothing of particular revivals of religion in Switzerland; but this we hear, that God himself preaches repentance by the fall of high mountains: an awful instance of this kind happened on the 8th of Sept. about nine miles from the city of Lucern, when, by the fall of a part of the Rigiberg mountain, four villages, with above 1000 people, were in a few minutes overwhelmed, and buried more than 200 feet deep!

May our Lord grant that this dreadful judgment may be productive of the most salutary effects for all the survivors!

HOME INTELLIGENCE.

IRELAND.

Hibernian Society.

In the Evangelical Magazine for Dec. last, a Report from the Committee of the Hibernian Society was inserted; in which it was stated, That a definite, and very small number of Ministers are known to preach the gospel in the provinces of Connaught and Munster. Since that period, however, information of more agreeable nature has been communicated by some respectable friends, whereby it appears that a much greater number of evangelical ministers are actually employed in those parts of Ireland. The Committee rejoice to find that their first information was incomplete; and they most ardently wish for the co-operation of all denominations in their endeavours to improve the religious state of Ireland." Signed

(by Order of the Committee)
S. Mills. Treasurer;
J. Campbell, Secretary.

Extract of a Letter from a Clergyman in Ireland.

"I have been going about from town to town, and village to village, disposing of Bibles and Testaments; and I am happy to tell you that the call for them is very great. Many of the Catholics have got them, both by donation and purchase; and although the priests have obliged many to give them up, yet they are no sooner returned than others get them; and many poor people are very desirous to read them, and hear them read. Indeed, the opposition of the priests makes many individuals more anxious to obtain them. If the Lord spare me, I mean to continue this work, until I have spread the word of life through most parts of this benighted country. I cannot so well dispose of Tracts. There has been a Tract written by a priest, dissuading the people from reading our Tracts; and saying, that the Irish are not to be cheated out of their religion. But He, whose church is his glory, will do his own pleasure, and establish his own kingdom in opposition to all the powers of Anti-Christ!"

SCOTLAND.

A Sunday School has been conducted for two years past, under the patronage of Messrs. Findlay and Co. of the Catrine Cotton-Works; and I hope that the seed which has been so humbly sown in that place, will, under the enlivening influence of the Holy Spirit, one day eminently display its fruit to the honour of Jesus. To the daily duties, an evening meeting has recently been added. One of the Village Sermons is read; and the service is begun and concluded with prayer and praise. Nearly 400 persons attend, and much good appears to be going on.

Upon the 16th of March last, mention having previously been made of the laudable exertions of "The British and Foreign Bible Society," the young persons who attend, collected among themselves 1 l. 2s. 6d.; which was contributed with the greatest zeal and cheerfulness.

JEWS.

Paris, Dec. 15. The grand Sanhedrim, which was to have been opened on the 10th of October, but which was postponed, will doubtless commence its proceedings in a few days. — Most of the Rabbis, chosen for the different departments of France, are now at Paris. The Jews of Amsterdam have also elected deputies to this assembly.

Dec. 18. The Hebrew Assembly, it is said, has passed a Decree, consisting of 27 articles; according to which there is to be a Consistorial Synagogue in each department, which contains 2000 individuals, professing the religion of Moses. A Grand Rabbi is to be elected by the Consistorial Synagogue, whose salary is to be 3000 francs.

ENGLAND.

July 30. Rev. W. Reynolds, was ordained pastor of the Independent Congregation at Barton St. David's, Somersetshire. Mr. Herdsman, of Petherton, gave the charge, from Acts xx. 19; and Mr. Cox, preached from Ephes. iv. 13. The other ministers engaged were Messrs. Reynolds, Harrington, Prankard, Weston, and Paul.

Sept. 24. The Gloucester Independent Association was held at Mr. Thomas's, Cam. Three sermons were preached, by Mr. Winter, of Painswick, Mr. Richardson, of Frampton, and Mr. W. Williams. In the afternoon was held the Annual Meeting of the Benevolent Society for the Support of Necessitous Ministers, their Widows and Orphans; when the members present congratulated each other on the rising prosperity of the institution.

Oct. 2. The Wareham and Poole passage-boat, in returning to the former place, sunk suddenly, in consequence of its being too deeply laden.

Of fifteen persons on board, two only survived, who providentially reached the shore, after struggling for a long period with the waves; the horror of their situation having been greatly increased by the extreme darkness of the night. The melancholy providence was improved on Sabbath evening, Oct. 12, by Mr. Banister, of Wareham, in a discourse from Eccl. ix. 12. Funeral discourses for several of the deceased were delivered at the other places of worship in the town.

Oct. 22. The Half-yearly Meeting of the Dorset Independent Association was held at Shaftsbury. Three Sermons were preached on the occasion, by Mess. Weston, Jones, and Wheaton; and Mess. Banister, Field, Cracknell, Gould, Page, Higgs, and Keynes engaged in prayer. The next Meeting will be held at Wareham, on Wednesday in Easter Week.

Nov. 2. The Baptist Meeting at Melksham, Wilts, having been considerably enlarged, was re-opened for worship. Dr. Ryland preached in the morning, from Ps. cxviii. 25; and in the afternoon, from Heb. iii. 15. Mr. Stenner preached in the evening, from Isa. xi. 10.

Nov. 18. The Rev. T. Denny was ordained at Merton Hampstead. The Ministers engaged were Mess. Rooker, Cope, Allen, and Garret, of Buckfastleigh. Mr. Cope preached in the evening.

December 2. The Rev. J. Ingle was ordained pastor of the Baptist Church, at Ramsey, in Huntingdonshire. Mr. Knight, of Staughton, began the service; Mr. Coxe Feary delivered the introductory discourse; Mr. Tall, of Swavesey, offered up the ordination-prayer: Mr. Upton, of London, delivered a charge from Acts xx. 28; Mr. Cox, of Cambridge, addressed the people from 1 Thes. iii. 8; and Mr. Oates, of Sutton, concluded with prayer. In the evening, Mr. Nichols, of Kimbolton, preached; and Mess. Manning and Norman engaged in prayer.

Dec. 23. The Rev. C. Daniell was ordained pastor of the Independent church at Kingswood, near Wotton under Edge. Mr. Pain, of Forest Green, prayed, &c.; Mr. Bishop, of Gloucester, delivered the introductory discourse; Mr. Thomas, of Cam, offered up the ordination prayer; Mr. Winter, of Painswick (Mr. Daniell's tutor) gave the important charge from 1 Cor. xvi. 10, "For he worketh the work of the Lord, as I also do;" Mr. Jones, of Chalford, preached to the people, from Deut. iii. 28, "Encourage him;" and Mr. Lewis, of Wotton under Edge, concluded with prayer. — Mr. Lewis has for many years preached a Sabbath-evening Lecture there once a fortnight. A sermon was preached in the evening by Mr. Lowell, of Bristol, from Isa. xxvii. 13. Notwithstanding the unfavourable season of the year, the house was well filled. This Meeting carries its origin almost as far back as the age of Nonconformity. Mr. Davies had been the minister for forty-eight years; but his age and infirmities having unfitted him for the duties of his station, he has voluntarily resigned the charge. In a small but populous manufacturing town, Mr. Daniell has established a Sunday School, to which he cheerfully devotes his Sabbath afternoons; and it is hoped he will realize the prospect of an increasing congregation.

Dec. 25. A neat commodious place of worship was opened at Poole, Dorsetshire, in the connection of the Particular Baptists. Three Sermons were preached on the occasion: Mr. Saffery preached from 1 Kings ix. 3; Mr. Price, of Yeovil, from Acts ix. 18; and by Mr. Smith, of Batts, from John xii. 26. Messrs. Mansel, Reed, and Miel, engaged in other parts of the service.

LONDON.

CONVOCATION.

FROM THE LONDON GAZETTE.

Queen's Palace. Dec. 31.

The following Address of the Archbishop, Bishops, and Clergy of the Province of Canterbury, in Convocation assembled, was this day presented to his Majesty, by the Archbishop of Canterbury:

"To the King's Most Excellent Majesty.

"Most gracious Sovereign,

"We, your Majesty's dutiful subjects, the Archbishop, Bishops, and Clergy of the Province of Canterbury, in Convocation assembled, beg leave to approach your Majesty's person with sentiments of attachment, loyalty, and veneration.

"It is not, Sir, without singular satisfaction, that we avail ourselves of the opportunity that the present occasion holds out to us, to proffer to your Majesty, in our provincial character, and with all humility, our thankfulness for the solicitude your Majesty hath

uniformly expressed for the welfare and security of the Church, as by law established; and more especially, Sir, to acknowledge in plainest terms our gratitude for the effectual protection that during the whole of your Majesty's reign (which we pray God to continue and to prosper) your Majesty hath as uniformly afforded it.

"With this impression upon our minds, it is a small thing to assure your Majesty, that every exertion of which we are capable shall be directed to promote the great and important ends your Majesty hath in view, to cultivate a devout and unaffected regard to our holy religion; to oppose every dangerous error, and to teach every needful truth; to maintain among your people that preference to the pure and simple worship of the Reformed Church, which hath hitherto so eminently distinguished them; to recommend, in all matters of conscience, mutual forbearance and forgiveness; to watch with prudent vigilance, and so far as we are able, to put down, or to mitigate with tempered zeal, those religious excesses and wild extravagances, to which the mildness of our laws, and the lenity of their execution, may occasionally give rise. In the diligent discharge of these duties, without which we have nothing to hope, and every thing to fear, we shall look with confidence to a continuance of your Majesty's favour and support.

"We bless God for the numberless advantages we derive from your Majesty's Government and example! We devoutly implore him to grant such success to your arms as may secure to us a safe and honourable peace; to vouchsafe to your Majesty a long and a prosperous reign over a people striving to deserve it; to shed down upon you every happiness in this world, and to crown you with eternal joy hereafter."

To which Address his Majesty was pleased to return the following most gracious Answer:

'My Lords and the rest of the Clergy,

'I thank you for this dutiful and loyal Address. The expressions of your attachment to my Person and Government are highly acceptable to me. You may rely on the continuance of my favour and protection to the Church of England as by law established, and on my unshaken determination to give every encouragement and support to your exertions in maintaining among my people that pure and simple worship, and that mutual forbearance and forgiveness which so peculiarly belong to the spirit and character of the Reformed Church, and which are so eminently calculated to promote the great and important objects of our holy religion.'

LONDON FEMALE PENITENTIARY.

At a very numerous and respectable Meeting, held at the New London Tavern, on Thursday, Jan. 1, 1807,

Mr. Alderman LEA in the Chair,

It was resolved unanimously, That an Institution be now formed, which shall be denominated *The London Female Penitentiary*; the object of which shall be to afford an asylum to females, who, having deviated from the paths of virtue, are desirous to be restored, by means of Christian instruction and the formation of moral and industrious habits, to a reputable station in society.

That each Subscriber of One Guinea annually shall be a Governor:

That each Subscriber of Ten Guineas shall be a Governor for Life:

That the management of the external affairs of the Institution, shall be entrusted to Thirty-six Gentlemen, together with a Treasurer, a Secretary, &c.

That to a Committee of Twenty-four Ladies shall be exclusively confided the internal economy of the Establishment.

A prompt admission of applicants into a temporary ward, will form a very important feature in this Institution, while no encouragement is to be given to those who seek in it an asylum from the pressure of want, rather than from any virtuous or moral choice. Each female is to sleep in a separate bed;—she is to be employed in some work of manual industry, — to receive one third proportion of the profits of her labour, and to be encouraged to good conduct by suitable incitements and rewards. To instruct the penitent in the principles, obligations, and duties of Christianity, and to direct her to the Saviour, "whose blood cleanseth from all sin," are main objects of this charity.

Such generally are the nature and design of the "London Female Penitentiary;" and, it is presumed, that from an institution of this character, no real Christian can voluntarily withhold his approbation and support. For what moral principle is there that can influence the judgment, what moral motive that can affect the heart and move the hand of Benevolence, which will not here find its appropriate object

and gratification? Who can describe the numerous important advantages that must result from such an institution, to domestic comfort, to social happiness, to civil order, to national reputation, to the honour of Christianity, to the perishing body, to the immortal spirit? What mind can estimate the value and extent of that good which is implied in the complete reformation of a single unfortunate female? To snatch the seduced from the brink, and the more depraved from the gulph of prostitution, and to place them under the mild discipline and salutary influence of such an establishment, is to connect every sort of charity together, and to include almost every good in one. To do this, is at once to "deliver the tempted," to rescue the ensnared, and to defend the persecuted. It is to save the perishing from ruin, to supply the destitute, to shelter the exposed, to give an asylum to the outcast, to instruct the uninformed, perhaps to reclaim the wicked, and to restore her who is covered with ignominy and contempt, to a condition in which she may respect herself and be respected by others.

We hear that about 700 *l.* was immediately subscribed.

The names of the Gentlemen who compose the Committee, with a further account of this commendable undertaking, may be expected in our next.

Subscriptions are received by the following bankers: Messrs. Hankey and Co. Fenchurch Street; Messrs. Down, Thornton, and Co. Bartholomew Lane; Messrs. Forster, Lubbock, and Co. Mansion House Street; Messrs. Fuller, Chatteris, and Co. Lombard Street; Messrs Hoares, Fleet Street; Messrs. Smith and Holt, Broad Street; Messrs. Ransom, Morland, and Co. Pall-Mall; or by the Treasurer, W. Alers, Esq. (Hankey and Co.'s); and by the Secretary, Thomas Pellat, Esq. Fenchurch Street.

We learn from Holland, That Nine Answers to the following Prize Question of the Amsterdam Society for the Increase of Religious Knowledge, have been received: "How comes it, that in our dark and sorrowful Times, Insensibility is so great, and a sufficient Attention to the Dispensations and Judgments of God is so little observable? — and, What are the best Means and most applicable, to counteract the spreading of that Insensibility?" The answer of M. C. A. Vanderbroeck, preacher, at Oud-Beizerland, has obtained the prize.

Dec. 18. The Rev. J. Atkinson, one of the tutors of Hoxton Academy, was set apart to the pastoral office over the church and congregation assembling in the chapel belonging to that institution. Mr. Buck introduced the service; Mr. R. Winter delivered the introductory discourse; Mr. Ford prayed; Mr. Clayton preached from Col. i. 7; and Mr. Stollery concluded. The congregation has in a few years increased from 200 to 1200; and three considerable enlargements of the chapel have been found necessary. It is intended in future to invite the assistance of country ministers, more especially of such as have received their education in this seminary, as it is found by experience, that while their diversified gifts are called forth in preaching to a numerous congregation, their zeal for the welfare of the Academy is kept alive, and their attachment to the tutors is strengthened and perpetuated. The students preach every Thursday evening. — Twelve ministers have been sent out from the above Academy in the course of the last year.

Jan. 1, 1807. The Annual Collection made at Surry Chapel, for the Benevolent Society for Visiting the Sick and Afflicted at their own Habitations, amounted to 159 l. 10s. At this meeting, among other remarkable relations, an account was read of a man who had been one of Colonel Despard's confederates; but who became a remarkable monument of Divine Grace; and which shall be laid before our readers in our next Magazine.

From the Methodist Magazine for November last, we learn, That the total number of persons in the Societies of Methodists, in various parts of America, according to the last Annual Report of the Seven Conferences in that country, is 130570; — the number of Itinerant Preachers is 500; — and of Local Preachers 2000.

The public papers state, that the new French Government in Naples has already suppressed several of the convents; and will probably abolish them all: also that the ecclesiastical estates, to the amount of ten millions, are ordered to be sold.

His Grace the Lord Lieutenant of Ireland visited the House of Industry in Dublin, on the 10th ult.; and laid the first stone of a building for the reception of 1000 poor children of every religious denomination. It is to be called "The Bedford Asylum."

	L.	s.	d.
Rev. Mr. Moseley and Congregation, Hanley, Staffordshire —	25	0	0
J. Small and Congregation, Axminster —	31	12	0
Additional Collections in Sussex, by Mess. Hamilton and Buck	3	0	0

Collections made in the Counties of Cambridge, Huntingdon, Bedford, Bucks, and Hertford, by Rev. Mr. Frey.

Rev. T. Hopkins and Congregation, Linton	—	10	2	0
T. Towne and ditto, Royston —	—	17	3	1
Friends at Waterbeach —	—	5	8	6
Rev. Mr. Harris and Congregation, Cambridge	—	43	4	1
Inclosed in a Letter, addressed to Mr Frey, at Cambridge		2	0	0
Rev. T. Tall and Congregation, Swavesay	—	7	12	9
C. Feary and ditto, Bluntisham	—	17	3	0
Mr. Scott and ditto, Godmanchester	—	5	15	0
J. G. Panting and ditto, St. Ive's —	—	19	16	2
J. Nicholls and ditto, Kimbolton	—	9	16	7
Congregation at Gamlingay —	—	12	3	3
Rev. Mr. Castleden and Cong. Woburn, Bedfordshire		4	14	1
J. Hoppus and Cong. Yardley —	—	7	0	0
Mr. Washbourn and Congregation, Wellingborough		22	16	3
J. Renals and ditto, ditto	—	17	11	0
Mr. Hillyard and ditto, Olney	—	19	0	1
C. Masline and ditto, Hertford —	—	14	11	9
				235 17 7

N. B, The Legacy of Mr. B. Coles, inserted in the Magazine for last Month, ought to have stood as below, the Executors paid the Duty; —

Legacy of Mr. B. Coles, late of Homerton, deceased, by Rev. W. Goode, A. M. one of the Executors —	100	0	0

List of Lectures, &c. in and near London, for February.

1. LORD'S DAY Ev. Broad Str. Mr. Collison; Hare Court, Mr. W. Smith; Peter Str. Dr. Duncan.
2. *Mon. Ev.* Missionary Prayer-Meeting, Jewry Street.
3. *Tu. M.* Broad St. Mr. Goode.
4. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Dan. Taylor's, Whitechapel.
5. *Th. M.* Monthly Meeting (Indep.) at Mr. G. Clayton's, Walworth, Mr. Jennings to preach. — A due Regard to the Offices of Christ, &c.
   Ev. Fetter Lane, Mr. Stollery. — The Miracles of Christ.

8. LORD'S DAY Ev. Chapel Str. Mr. Stollery; Palace Str. Mr. Greig; Barbican, Mr. Frey; Orange Str. Mr. Townsend; Peter Str. Mr. Ferris; Hare Ct. Mr. J. Thomas.
9. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
10. *Tu. M.* Broad St. Mr. Ford.
11. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Wall's, Moorfields.
12. *Th. Ev.* Fetter Lane, Mr. Nicol. — Isaiah's Vision.

15. LORD'S DAY Ev. Broad Str. Mr. Townsend; Barbican, Mr. Gore; Hare Ct. Mr. Stollery; Peter Str. Mr. Warner; Palace Str. Mr. Iverney; Orange Str. Mr. Burder; Chapel Str. Mr. Greig.
17. *Tu. M.* Broad Str. Mr. Goode.
18. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Hutchings's, Tooley Street.
19. *Th. M.* Monthly Meeting (Bapt.) at Mr. Button's, Dean Str. Mr. Coxhead to preach. — The Law established by the Gospel.
   Ev. Fetter Lane, Mr. Austin. — Justification, as stated by St. James.

22. LORD'S DAY Ev. Broad Str. Dr. Rippon; Hare Crt. Mr. Frey; Barbican, Mr. Knight; Palace St. Mr. Dunn; Peter Str. Mr. Nicolson; Chapel St. Mr. Brooksbank.
24. *Tu. M.* Broad St. Mr. Ford.
25. *Wed.* (FAST DAY) *Ev.* Prayer-Meeting for the Nation, at Mr. J. Clayton's, Camomile Street.
26. *Th. Ev.* Fetter Lane, Mr. Collison. — Faith exemplified.
27. *Frid. Ev.* Lecture to Young Persons, at Mr. Stollery's, Chapel Str. Soho, Mr. Townsend to preach.

MINISTERS SUPPLYING AT
Spa Fields, Mr. Glascott.
Sion Chapel, Mr. Walsh.
Hoxton Chapel, Mr. Hudson, of West Bromwich.

POETRY.

ELEGY

On the Death of the late Reverend and much-lamented

JAMES MOODY, OF WARWICK.

Two famous Statesmen *, and two Heroes brave †,
Twelve circling months have summon'd to the grave:
Peaceful they slumber in their dusty bed,
And Britain sorrows for the mighty dead.
Nor mourns alone: The Church, her loss severe,
Deeply deplores, and renders tear for tear!

If polish'd manners, and if taste refin'd,—
If ardent piety and temper kind,—
If vig'rous intellect and manly sense,—
If ready wit and graceful eloquence,—
An ample heart, for steady friendship form'd,
A soul, with ev'ry gen'rous passion warm'd,
Can win regard, or claim a sigh from you,
That sigh to MOODY, that regard is due!

Lately, the Man of God exalted stood,
Directing thousands to the Saviour's blood:
The list'ning multitudes attentive hung
With holy rapture on the preacher's tongue.
Now, low he lies! That tongue no more shall tell
The Saviour's triumphs over vanquish'd Hell!
No more his voice from devious ways restrain,
Nor gently sooth the weeping mourner's pain!

Small spot of earth where rest his sacred bones,
With green turf cover'd, or sepulchral stones,
Those precious relics keep, till that great day
When tombs shall burst and mountains melt away;
When sun and stars are from their orbits hurl'd,
And Chaos drives his ploughshare o'er the world,
Uprising from thy silent cold embrace,
Celestial glories shining in his face,
High at the awful Judge's better hand,
Bright as an angel MOODY then shall stand!

O much-respected, much-lamented friend,
Thy life was holy, — happy was thine end!
By saints esteem'd, and e'en by sinners blest,
And best belov'd by those who knew thee best!
In thee the Saviour's image clearly shone,
As chrystal lakes reflect the orient sun.
The wonders Grace divine perform'd in thee,
Such, and superior, may it work in me!

Oft, as thy people tread the flow'ry fields,
When blooming Summer all her beauty yields;
Or walk by gentle Avon's ‡ classic stream,
While plays upon the wave the Moon's pale beam;
Or when stern Winter howls with tempests dire,
At evening sit around the blazing fire;
Of former times conversing, and the way
Thro' which life's mazy chequer'd journey lay,

* Messrs. Pitt and Fox. † Lords Nelson and Cornwallis.

‡ The Upper Avon passes by Warwick, washing the lofty walls of the venerable castle, from whence it proceeds to Stratford, distant eight miles, celebrated for being the birth-place of Shakespeare.

Thus shall one speak, and heave a heartfelt sigh,
While shines the glittering tear in ev'ry eye:
" 'Twas thus, with rich experience largely fraught,
" Thus our dear pastor liv'd, and thus he taught.
" In Fancy's ear still sounds his pleasing voice, —
" The well-known accents make my heart rejoice!
" Ah! momentary joy, delusive, vain!
" He's dead! — and Mem'ry aggravates my pain;
" Yet shall revolving time the period bring,
" And soon, perhaps, when Heav'n's Almighty King
" Shall bid me quit this tenement of clay,
" And soar to regions of eternal day!
" Then shall we meet above the azure sky,
" With glory crown'd, and immortality!
" Our friendship to advantage there renew.
" Till that bless'd hour, much-honor'd friend, — Adieu!"

Wotton under Edge. W. W.

MY JESUS.

'Tis true, here is another year;
And I'm permitted to appear
Before thee, and thy name revere,
My Jesus!

Tho' I've abus'd thy providence,
Tho' long I've liv'd in indolence,
Yet in thy love me recompence,
My Jesus.

O that I had a glimpse of thee!
O that I had but faith to see
Thy righteousness transferr'd to me,
My Jesus!

But, O this vile deceitful heart,
So loth with earthly joy to part,
I fear will make thee hence depart,
My Jesus!

Then since in sin I am involv'd,
On thee be all my sins devolv'd,
That I henceforth may be absolv'd,
My Jesus.

Sweetly permit me to confide
In thee alone, and none beside;
Ever be thou my God, my Guide,
My Jesus.

But here is no continued rest, —
Earth is a wilderness at best;
But thou canst make me truly blest,
My Jesus!

On thee then I will humbly call,
When this clay tenement shall fall,
And joy to crown thee Lord of All,
My Jesus!

Till then, dear Lord, thy servant keep,
By night, by day, awake, asleep;
And place me with thy dear-bought sheep,
My Jesus!

Keep me dependent on thy grace,
Till I shall see thee face to face,
And be complete in thine embrace,
My Jesus!

'Αθοσμος.

LINES
COMPOSED DURING ILLNESS.

Alas! how frail our mortal frame!
How near the grave we dwell!
A sudden cough, a bursting vein,
And we must bid farewell!

My flutt'ring heart, — why sink and beat
So briskly at the thought?
Why shrink at what each mortal knows,
As though thou knew'st it not?

It cannot be! Death's arrows fly
Where'er thine eyes survey:
Insatiable he gulps his meal
Of thousands in a day!

Alas! tho' friends and neighbours die,
Death is a stranger still;
And shrinking Nature shuts her eyes
Against the dreaded ill.

We shun the dart, we shun the sight,
We shun the place of Death,
As tho' we never were to meet,
Or to resign our breath!

But let us view this monster near, —
Examine him anew;
And from the good man's mortal couch
Take an impartial view.

Here say, my soul, what terrors dwell:
Does fear distort his eyes?
Does he view Death as sinners do?
With horrible surprize!

Calm and serene, he smiles to feel
The last dissevering pain;
Just as the glimm'ring flame expires,
He whispers, "Death is gain!"

Gain! yes, my soul, to die is gain,
To those who are prepar'd:
They leave their sins, and pains, and fears,
And gain a rich reward!

May I then seek this wond'rous gain!
To Jesus let me fly!
O be my Saviour while I live,
My Saviour when I die!

Evesham. J. C.

HYMN

ON THE NEW YEAR.

From the pleasant land of Hermon,
From the top of Mizar's height,
Backward look with grateful pleasure;
Forward look with sweet delight!

Viewing time and seasons changing,
Rolling round the circling sun,
Hast'ning on the course of Nature,
Time, thy race will soon be run!

Run then Time, let Nature hasten
To her destin'd final end:
May each year, each moment, bring me
Nearer to my much-lov'd Friend!

Friend to man, the Friend of sinners,
Friend to my once friendless soul;
He that show'd me his great mercy,
Bids the wheel of Nature roll.

Spared to another season,
Spared to see another year,
May the life by thee protected,
Still thy bounties largely share!

Bounties both of grace and goodness
That thy hands so wide bestow;
Then my grateful thanks I'll offer,
Then my heart-felt love shall glow;
And for ever,
Lord, for ever
To the world thy praise I'll show!

Chatham. THETA.

THE
Sepulchre of Instruction,
OR
The Vocal Ashes of a departed Muse.

The Muse is dead! her ashes speak!
From the cold tomb the accents break
In soft but solemn tone;
And virtually to all she cries,
"My friends, direct your wand'ring eyes
To this instructive stone.

"No foolish epitaph it bears,
Nor gaudy Pride's insignia wears,
Nor gives the lie to truth;
But teaches in emphatic sound
Some lessons from beneath the ground,
Alike to age and youth!

"Reader, approach this shadowing yew,
And let your tears the turf bedew,
To mark the spoils of Death:
Here, prostrate lie the young and old,
The laurels of the wise and bold,
And e'en the poet's wreath!

"As in the bright reflecting glass,
Eyeing its surface when you pass,
An image starts in view;
Tho' dark be the surrounding shades,
A mirror's light the scene pervades,
And shews a type of YOU.

"Quick as the slant Auroral beam,
Or as the flight of Fancy's dream,
Roll on your fleeting days;
Shortly, my form you shall assume,
And swelling Earth's prolific womb
A grassy hillock raise.

"To conquer Death is heav'nly art;
Nature, howe'er she act her part,
Must to the Monarch yield:
'Twas He who fought on Calvary,
In dying gain'd the victory,
And slew him on the field!

"The ensigns which the victor wears
Are a rough cross and bloody spears,
White wool his robe adorns;
And on his bold majestic brow
Sits, woven with an olive bough,
A coronet of thorns!

"His righteousness a shield can form,
To guard amid the angry storm,
That sweeps along the dale,
To turn the point of arrowy show'rs
From principalities and pow'rs,
Shot in the shadowy vale.

Faith in his merits arms the soul,
While Hope can ev'ry fear controul,
And urge you in the fight:
Then Christian in the valley sings,
'O Death! where are thy venom'd stings?'
Putting his foes to flight.

So does a firm and valiant rock
Nobly sustain the furious shock
Of irritated waves,
Till in disorder they retire,
And seek, amid phosphoric fire,
Unfathomable graves!"

ADJUTOR.

PSALM LXVIII. 4.

Praise ye Him, Sun and Moon, &c.

Bright Sun! thou source of light and heat,
Shine to thy great Creator's praise!
He hung thee in the blue expanse,
And fill'd 'thine orb with golden rays!'

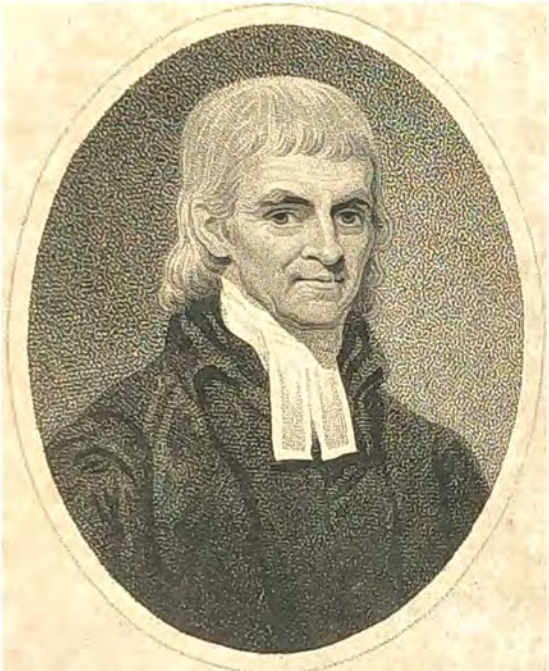
Pale Moon! who shedd'st thy silver beams
O'er the dark reign of solemn Night,
Praise him in thy nocturnal tour,
Who thus supplies thy sphere with light!

Sparkle his praise, ye starry train,
That spot with gold Night's sable robe,
He plac'd your glitt'ring lamps on high
To shine when darkness glooms the globe!

Shall Man, the noblest work of Heaven,
Forbear the thankful hymn to raise?
Let gratitude inspire his heart,
To give his gracious Maker praise!

Haverhill. J. W.

Printed by G. Auld, Greville Street, London.



Ridley & Blood Sc

Revd Thos Allen,
Pittsfield, America.

Pubd by Williams & Smith, Stationers Court 1 March 1807

THE

EVANGELICAL MAGAZINE.

MARCH, 1807.

MEMOIR

OF

THE LATE REV. JOHN KINGDON,

PASTOR OF THE BAPTIST CHURCH AT FROME.

[The former Part drawn up by himself.]

WRITE thine own life for divine inspection, as well as human. Before men read it, I shall know what the Lord says of it; and it is not he that commendeth himself that is approved, but whom the Lord commendeth. I shall not affix my affidavit to what I may write; and say, "This is the truth, the whole truth, and nothing but the truth;" though I should not object to doing it to the first and last of these assertions. John vii. 18. has for some time forbid my complying with the request of friends; as also, what was once said by a dying good man, in a despairing frame, to persons who told him that he would be greatly praised after his death:—"Ah! it is a poor consolation to think that I shall be praised where I am not, and tormented where I am!" I have nothing good in me, but what I have received; and I have received nothing good, but what I have abused; and therefore I can have nothing whereof to boast: and by the time the Lord has had all the honour which belongs to him, out of all our performances, there will be very little honour left for us.

John Kingdon's father and mother, William and Ann Kingdon, were descended from reputable parents, both in a civil and religious sense. They comfortably brought up five sons and two daughters, viz. Samuel, William, John, Ann, Mary, Edmund, and Joseph, carrying on a good trade in the woollen line, at Silverton, in Devonshire. They were much respected; and attended the public worship of God, mostly among the Dissenters, at Silverton, Thorverton, and Exeter. Dissenting ministers and clergymen often visited them at their house at Silverton.

John Kingdon, the writer of this Memoir, was born at Silverton, December 6, 1730, O. S. where he went to school, first to Mr. Beare, and afterwards to Mr. Taylor; both of whom regarded the morals, as well as the instruction, of their scholars.

At about ten or eleven years of age, I was, for some minutes, supposed to be dead of the small-pox; and the report of my death was spread abroad: and about my fourteenth year, I was bitten by a large mad dog; and was supposed to be infected with the canine disorder; but Providence blessed the means used by Dr. Chamberlain, of our town, to my recovery.

About the year 1748, my father and Mr. Broadmead, another serge-maker, removed from Silverton, in Devon, on account of the frequent mobbing and combinations among the workmen there, to Milverton, in Somerset; by which means I had the great privilege of sitting under the valuable ministry of the Rev. Robt. Day, of Wellington, about four miles from Milverton.

In 1751, as that branch of the clothing business carried on by my father, became unproductive; and several friends, particularly a Capt. Kenwood, of Topsham, recommended my entering upon a sea-faring life, I accordingly, after learning navigation, engaged with Capt. Roberts, of Exmouth, master of the brig Two Brothers, to go with him to Waterford, in Ireland, for passengers and provisions; and from thence to Little Persentia, in the south-west part of Newfoundland, where we staid from May to October, catching and curing cod-fish, which we carried to Spain. We then took in a freight of Barrilla wine, &c. for London, with which we arrived on the Cornish coast on Christmas-Eve; and, in a heavy gale, were in danger of being driven ashore in Mount's Bay; and, afterwards in going up the Channel, received so much damage, as rendered the vessel unfit for sea. In the next spring, 1752, I went another voyage to Cadiz, Gibraltar, and Malaga, whence we brought a cargo of wine and fruit for Bristol; where we arrived in October, finding, to our surprize, our countrymen reckoning eleven days before us, thro' the alteration of the style. In the following spring, 1753, I got a birth on board the snow Minerva, Capt. Woolcombe, of Topsham, bound with bale goods, worth upwards of 30,000l. to Genoa, Leghorn, Naples, and Messina; and after discharging our cargo, we took in another of wheat at Leocatta, in Sicily, and carried it to Malaga; from whence we carried a cargo of wine and fruit to Poole, in Dorsetshire; and after discharging it, we returned to Topsham, which closed my sea-faring life.

I have great reason for thankfulness to the God of my life for many remarkable deliverances in heavy gales of wind, when on sea-shores, &c.; and I have still greater reason for thankfulness for God's restraining goodness in keeping me from the three easily besetting sins of seamen, especially in harbours, viz. drunkenness, swearing, and uncleanness. With sincere gratitude I appeal to Him, as knowing that during the whole of my sea-faring life, he never left me once, either to be intoxicated with liquer, or to utter a profane oath, or to salute a foreign woman; and for the honour of God's grace, and the manifestation of the truth, I now assert in my old age (in my seventy-

second year) that God has still withheld me from thus sinning against him.

I had frequent convictions while at sea, especially when in extreme dangers, that I was not in the way of my duty; and at the desire of my friends, I returned to live with my parents at Milverton, assisting them in their business, and attending the means of grace, under Mr. Robt. Day, of Wellington. While at sea, I made conscience of secret prayer, reading, &c.; and of abstaining from what appeared to me to be sinful: and after leaving the sea, I attended statedly to prayer, with my sisters and other acquaintance; but I felt uneasy at not seeing how the Lord, consistently with his holiness and justice, could save me, an impure and guilty creature. At length, in reading Dr. Gill on Justification, the Lord, I trust, gave my mind comfortable satisfaction respecting that matter; and showed me, that in Christ, the Lord could be everlastingly glorified in saving the greatest sinner, who is willing to be saved in this way. My delight and thankfulness, at first discovering this admirable way of saving sinners, prevented sleep, and kept me from usual worldly company. It created a great indifference about earthly pleasures, led me to devout contemplations on the astonishing subject, and endeared to me the word of God and all the means of grace.

I was baptized by Mr. Day, on July 7, 1753 (along with Mr. Pyne, who was afterwards minister at the Devizes) and joined his church. I there enjoyed the benefits and pleasures of religion till June, 1759, when the church called me to the work of the ministry; and soon afterwards recommended my going to Bristol. On August 1, in the same year, I went to the Academy; and pursued my studies under the instruction of Messrs. Hugh and Caleb Evans. Soon after my admission, I supplied, with my fellow-students, various destitute churches. In August, 1760, Mr. Abraham Larwill, pastor of a Baptist Church at Frome, came to Bristol; and as I had been acquainted with him, he affectionately wished me divine assistance in my studies, and direction where to settle when they were ended; and about a month afterwards he himself died, Sept. 6, 1760. At the request of his church, I was called to supply his place the two following Lord's Days after his interment; and in a few months the church desired me to become their minister when I should leave the Academy. I supplied them about once a month; and supplied for various pastors, who went to Frome to preach and break bread for them; but from obedience to my tutors and my own inclination, I could not consent to promise that I would comply with their request, as I hoped to stay at Bristol, at least, two years longer; yet I said nothing designedly discouraging to their written call.

In 1761, Dr. Gill came from London to Bristol, with whose company I was sometimes favoured. When he returned home

he was consulted by the Baptist Church in Devonshire Square, which was then destitute; and the Doctor wrote to my preceptor, by desire of that church, requesting that I might visit them for some Sabbaths, with a view to my settling with them. Accordingly I went to London, and served that people five or six weeks; at the close of which time they gave me a call to become their pastor; but I came back to the Academy without returning an answer to them. The church at Frome repeated their call also, and, toward the Autumn of 1762, after much prayer, consideration, and consultation with many ministers on the subject, whether I should go to Devonshire Square or to Frome, I retired to a private field in order to implore divine direction, and finally to determine the question; and, though all my friends among the ministers, except one, advised me to go to London, and the church there proposed a salary double to that which was offered at Frome; yet, when imploring the Lord's direction, I felt a persuasion that I was more likely to be useful at Frome than in London; and accordingly I fell in with this conviction. I went to reside at Frome in November 1762, and, on the 5th of April 1763, was chosen by the universal desire of the church, and ordained their pastor; nor have I to this time (March 1803) ever wished that I had settled elsewhere as a minister. At my ordination, the Rev. Caleb Evans began the service by reading and prayer; the Rev. Mr. Tommas, of Bristol, succeeded in prayer; the Rev. Hugh Evans received me into the church as a member, by reading a dismission from the church at Wellington; the members of Frome church unanimously expressed their desire that I would become their pastor, by lifting up of hands; I signified my acceptance of their call, and Mr. Hugh Evans prayed the ordination prayer, which was attended with the laying of the hands of the elders of other churches; he then delivered the charge from 2 Tim. ii. 15, "Study to shew thyself approved," &c.; the Rev. R. Parsons prayed; and the Rev. R. Day, of Wellington, preached to the people from 1 Thess. v. 15; the Rev. Mr. Fuller, of Devizes, closed in prayer. The Rev. Messrs. Neel of Broughton, Haynes of Bradford, Clark of Crockerton, &c. joined in the service. Mr. Clark, the survivor of all these ministers, died on April 5, 1803, exactly forty years from the day of my ordination; with whom I lived in Christian intimacy, and no unkind word ever passed between us all that time.

From April 5, 1763 to April 5, 1803, I baptized 339 persons, who were received into fellowship with the church at Frome; besides many more who joined other churches.

During my whole life I can reflect on no religious exercise which I have performed but with disapprobation and self-loathing. I have generally gone from my closet to my pulpit praying, and sometimes hoping for the Lord's presence and blessing; but I have generally returned home overwhelmed with shame

and confusion; and have often thought, that no minister of the gospel ever delivered discourses less likely to honour God or profit man. When I have heard any of my hearers speak in terms of approbation of my sermons, I have been ready to doubt their sincerity. The more I reflect on my rule, motive, and end, the more I am constrained to detest every performance of my own, and to pray that I may never receive the desert of the best hour I ever spent. I can have no hope as to futurity but from the worthiness of another; and unless a better righteousness than my own had been revealed, I could not have expected that God would have saved me.

Jesus, how glorious is thy grace
When in thy name we trust!
Our faith receives a righteousness
That makes a sinner just.

A Sketch of Mr. Kingdon's Character, drawn up by one of his Deacons.

In delineating the character of a man who, for half a century, was an honour to his profession, we would not terminate our views in a valuable individual; we would say to all our readers, "Be ye followers of them who, through faith and patience, inherit the promises." To his congregation we would say, "Remember him who spake to you the word of the Lord;—consider the end of his conversation,—Jesus Christ, the same yesterday, to-day, and for ever. Many of you will long venerate his memory; and, while you consider him as a man subject to like passions with yourselves, you must praise that grace which kept him from falling, and which was so abundantly manifested in his last sickness.

Mr. Kingdon was remarkably just in his dealings; charitable, candid, and humble. As to justice, he did not merely aim to save his character, but acted from higher motives. In all his concerns with men, he habitually conducted himself as under the eye of him who saith, "As ye would that men should do unto you, so do ye unto them." He hated every deviation from justice in others; for he considered it as a leading virtue. "Be just," he would say, "before you are generous, for God hates robbery for burnt-offering." But he did not suppose that doing justly would excuse him from loving mercy. He did not forget to do good and to communicate. He has often fed the hungry, and clothed the naked; but he took care "not to let his left hand know what his right hand did." It was sufficient for him to do good, without receiving human applause for his conduct.

Temperance and self-denial were very obvious traits in his character. He kept under his body, and brought it into subjection. That grace which brought him salvation, effectually taught him to live soberly as well as godly in this present evil

world. But his temperance was not a monkish austerity, nor the parsimony of a miser, who cannot allow himself the necessaries of life: no; he used the world as a Christian, but did not abuse it.

Candour and liberality marked his long career, both as a Christian and a minister. It is true, he could not treat avowed Socinians as Christians, because his religion taught him not to degrade, but to honour his Saviour. But he treated as brethren all who appeared to "hold the head;" often attending public worship with them, and sometimes assisting them in it; gladly promoting that pleasing harmony which always subsisted between himself and other ministers. Though he firmly embraced that system of doctrinal truth which is laid down in the Baptist Catechism, yet he did not treat his own creed as a standard for all others, nor presume harshly to censure such as differed from him on those points whereon all good men are not agreed. He repeatedly told his people, that if they could profit more by attending elsewhere, it was their duty to do it, and he had no right to object. He often laid this down as an axiom, That those doctrines which humble the sinner, exalt the Saviour, and promote holiness, are orthodox. He was ready to support the weak, and encourage the gifts of those who were far inferior to himself. Indeed, humility was his principal characteristic. A few weeks before his death, he declared that he never entered the pulpit without a deep sense of his own insufficiency for the ministry; and never left it without shame. He has said, he sometimes wondered that any should attend his preaching. His humility was not that mimic counterfeit which, while it affects to be always degrading self, betrays a real desire of applause; for he very seldom spake of himself, but it was the genuine offspring of self-knowledge.

He evidently possessed a spirit of sterling piety, and seemed habitually to realize the divine presence. He used to say, That "an *eye-servant* among men is a disgraceful character; but one who acts as in the sight of God, is an honourable one." *Such* an eye-servant his general conversation shewed him to be. When he was obliged to touch on the sins of others, he would say, "I fear such a one has offended the Lord;" but he was by no means fond of dwelling on the faults of others. "A bad man's life," he would say, "is too just a picture of a good man's heart." He has often enforced this thought on his hearers: That "the more light we have, the more we must discover our moral pollution. The more we enjoy of divine illumination, the more we must discover our own imperfections; and consequently the less we shall be inclined to censure others."

His ministerial talents were very considerable, before his powers were debilitated by age and affliction: his voice was pleasant; his style simple, equally distant from low vulgarity and pedantic bombast; his subjects were generally of the utmost importance,

He never ventured to address his fellow-creatures from the pulpit without praying for divine direction, in fixing upon a suitable portion of Scripture. As this proved the spirituality of his mind, so it appeared, in some instances, to have been remarkably directed in the selection of subjects.

He frequently enforced the duty of self-examination; and inculcated that maxim of our Lord, That "the tree is known by its fruits." He was equally cautious to guard his hearers against those notions which, under a pretext of love to the gospel, would degrade the law of God as a rule of life; or that system which militates against a free and full salvation by Jesus Christ, flowing from the grace of God, and communicated to the soul by the Holy Spirit. He loved to preach Christ. "Wo be to me," said he, "if I forget my Master! I should rejoice if I could convey one exalted idea of Christ, were it but to one soul!" "Pardon us," said he, once in his prayer, uttered with the utmost energy, "pardon us, that so lovely a person should be no more loved by us." He often preached also, on walking with God, drawing nigh to him, realizing his presence, communing with him, and the all-sufficiency of his grace. His ministry was attended with considerable success. Many of his people owe their conversion to his instrumentality. He loved his public work, and performed it as long as he was able. "Let me die in my work," said he to some of his friends, who, a few years before his death, offered to afford him some assistance.

His gift in prayer was uncommonly excellent. What rich variety! — what depth of thought! — what beautiful sublimity! — what glowing devotion were discovered in his prayers! After attending his ministry almost forty years, I could scarcely ever be inattentive or wearied in uniting with him in it, — he seemed to lead us to the very gate of Heaven: and as he loved prayer himself, so he promoted prayer-meetings; always encouraging even the weakest gifts; and often exciting his people to pray with and for each other. He has often said, if he could choose how he should spend the last hour of his life, it should be in praying and reading his Bible; — and indeed he did spend his last days in praying and recommending religion. His dying experience was remarkably expressive of the excellency of the gospel of Christ. Then he happily found the promise fulfilled, "That as his days, so his strength should be;" and that "the grace of Christ was sufficient for him *." These were favourite passages with him; from the latter of which he preached his last sermon. A little before his death, he said, "I know that God loves me, because I know that I love him: I am persuaded that I shall be a partaker of glory, because I am the subject of the influences of the Holy Spirit!" Indeed, his dying conversation was devout, so full of love to God and man, so expressive of perfect re-

* Deut. xxxiii. 25. 1 Cor. xii. 9.

signation to the divine will, and so suited to convince all who visited him, that the truths which he had preached to others were calculated to support the dying Christian, that it is hoped the impression produced will not soon be forgotten.

A few hours before his departure, he said to his son, "I have done with time, and all before me is a vast eternity; and as long as God exists, my happiness is secure!"

DIFFERENCES AMONG DEISTS

AN ARGUMENT FOR

THE DANGER OF IMBIBING THEIR SYSTEM.

DIFFERENCES among Christians are often dwelt upon and magnified by Infidels, as undeniable arguments of the insufficiency of Christianity, and the indistinct and indecisive nature of its doctrines. But the dupes of the system of Incredulity seem to forget that we can retort the charge upon themselves and their system with a dilemma, and show the insecurity of their ground, without the possibility of evasion. We can also shew, that whatever differences exist among the genuine friends of Christianity, do not affect the essence of the system, nor endanger the safety of those who embrace it.

We now consider the differences between the champions of Deism; and they are such as show that the system is without foundation, and that those who trust in it are undone. On the first of all subjects, and the foundation of all religion, — the being of a God, they differ and contradict one another. Some of them allow that there is a God; and that it is our duty to worship him: — while others make such mistakes about his existence, as amount to a denial of a God altogether. Some deny his perfections as God; and others deny or overlook the obligation of worshipping him. Lord Herbert, the first and the best of the English Deists, makes his Natural Religion to consist in five articles, the first of which is the belief of a God. He allows, as another article, that it is our duty to worship him; and that the soul is immortal, for another; while he admits of a future state of retribution, as another article. But have they all agreed in the first article of all? No: Hobbes held, that God was corporeal; and Toland, that there is no other God but the Universe. Thus these advocates of Incredulity were in the utmost uncertainty about this very important and foundation-article of religion. Does not this shew us that Deism leaves its votaries in the utmost uncertainty, whether there be a God or not? — or if there be, what he is? A religion which begins in darkness, must surely issue in darkness which may be felt.

Some of the champions of Infidelity deny the perfections of God, and therefore, in effect, say, there is no God. Bolingbroke insists, that we must not ascribe to God any moral perfections, such as holiness, justice, and goodness. — Thus the licentious Infidel forms a God to himself, agreeable to his own mind, and thinks that God is such a one as himself. This is just as much as to deny a God altogether *. Hume endeavours to subvert the proofs of the existence of an Intelligent Cause of the universe — and speaks of the doctrine of the Being of God as uncertain and useless. Thus, these men, in their delusions, sought to get rid of a God, who might be ready to disapprove of them, or disposed to punish them. This is the resort of a heart still depraved, and a conscience ill at ease, in the prospect of what may take place hereafter, and is a dangerous, daring effort to get rid of the qualms occasioned by the foreboding apprehensions of a future reckoning.

These men disagree also about the obligation of creatures to worship God. Lord Herbert allows it to be a duty to worship God, and makes this, as we have said, one of his five articles of Natural Religion. — Chubb insists, that prayer to God is no part of Natural Religion. So that Natural Religion is no religion at all. Hume again says, that where the gods are conceived to be only a little superior to mankind, and to have been, many of them, advanced from that inferior rank, we are more at ease in our addresses to them, and may even, without profaneness, aspire sometimes to a rivalship and emulation of them. So that the grossest absurdities of the Heathen Idolatry would have passed with Hume, and have been, in his judgment, quite rational. Surely those who can reject the Religion of Christ, and are inclined to admit such absurdities as these, must be strongly biassed in their judgments in examining these matters, and must have some very different grounds for their belief than the reason and fitness of things. The author of the Age of Reason not only omits the duty of worshipping God, but treats it with the utmost contempt, saying, that, " he is not a beggar, a mumper, and a worm." He says, he does not need the divine favour or friendship, and stands indebted to God for nothing. Thus Deism is a sort of Practical Atheism, and in some respects is more inconsistent; because, while it pretends to acknowledge a God, it refuses to worship him. Indeed, it leads directly to Atheism. The first of the champions of this cause admitted the being of a God, and the obligation of his creatures to worship him; while later advocates sneer at the latter, and even hesitate about the former. Does not this show that it is the high road to Atheism! It is surely highly reasonable that, if the Lord be God, we should worship him.

* See Leland's Deistical Writers, and Bolingbroke's Works.

These gentlemen differ also about the immortality of the soul. Respecting this important article of belief, the modern champions of Deism are as much in the dark as their elder brethren of the Heathen world. Indeed, they are involved in deeper shades of darkness than they, because they have seen the light which discovered it, and have hated and despised it. Lord Herbert admitted that the soul was immortal; but those who have followed him, have laboured with the utmost diligence and anxiety to get rid of the belief of it altogether. Hobbes denied any distinction between soul and body. — Chubb represents it as absolutely doubtful whether the soul be material or immaterial, or whether it be distinct from the body; and if it be, whether it be equally perishable with the body, and shall die with it, or shall subsist after the dissolution of the body. — Bolingbroke maintains, that the soul is not a distinct substance from the body; and that the whole man is dissolved at death.* What a gloomy state are these men willing to take up with! All the hopes of life and immortality they are willing to relinquish at once; if they may be but freed from their dread and apprehension, and be allowed, without danger of the consequence, to live as they please. They can give up the hopes of Heaven, to be freed from the fears of Hell! What miserable men! to take up with annihilation — to be willing to be no more. — Oh! what will you gain by losing every thing? You must be in an evil case when this is your best portion and highest hope.

These men too differ about a future state of retribution. That there is another world, that there will be a future reckoning, and that there is a place of happiness and misery in that world, where all will be fixed for ever, are truths of serious concern; about which we stand much in need of some certain information. But the champions of Deism show the darkness which they labour under about the matter, by their disagreement respecting it. Lord Herbert allowed that there was a future state of retribution; but the most that have followed him have laboured to get rid of the belief of it, and have tried to persuade themselves that there was no such thing. Hobbes denied a future state—Chubb endeavoured to subvert it — Hume endeavoured to overturn all the proofs of it. Bolingbroke maintained that the doctrine of future rewards and punishments is a fiction, which hath no real foundation in nature and reason; and that to pretend to argue for future retributions from the unequal distributions of this present state, is absurd and blasphemous†. The same writer tells us again that the design of his scheme is, that "the burning lake may disappear." Paine tells us, "if we knew that a future judgment was a fact, we should be the mere slaves of terror."

How uneasy are these men at the prospect of an hereafter! Oh! miserable, miserable men, to live in a situation, and rest contented

* See Leland's View. † See his Works.

with it, while the very possibility of such a thing makes you the mere slaves of terror. How mad the conduct which leads you to close your eyes upon danger, and to aim at ease by keeping it out of sight! Know ye not that if the danger be real, your disbelief of it will not put an end to it? Remember then, there is another thing still necessary to your safety, besides cavilling at these things, and denying them. You must prove that they have no existence. We ask, Can you disprove them? We appeal to yourselves. You cannot. The very possibility of these things proving true, ought to make you consider, and seriously enquire into, their nature and evidence. Remember that you stand as much in need of a revelation on your system, as we stand in need of the information which revelation communicates. You need a revelation to show you (as you have no certainty in yourselves!) that these things are mere unfounded chimeras; and that therefore you may fearlessly go on, and live as you please. Till you obtain this, do not take it for granted that there is no hereafter, or that death is eternal sleep; or fancy, because you persuade yourself that the burning lake has disappeared, that it is extinguished. Take warning — You are certainly hastening to fire unquenchable.

Do you say Christians differ as much as we? This is not true — Real Christians do not differ as to any thing essential to Christianity. They are all agreed as to those important articles wherein you essentially differ — and also in others which you overlook or deny. They all believe in one God — in man's guilty, ruined condition, as a sinner, — the sufficiency of Jesus' death for their salvation, — and the certainty of life and immortality through his blood. Though professors of Christianity differ, this does not alter the case; because genuine Christianity is plainly revealed, and cannot be altered. They only are its genuine friends who embrace it as a whole, and live according to it, having their conversation and conduct conformed to its precepts. It has described the character and conduct of those who believe it in truth; and those to whom these will not apply, have neither part nor lot in the matter. Look for such as these, and seek to be like them, by believing in Jesus.

Falkland. URIEL.

REFLECTIONS ON RETURNING FROM AN ORDINATION.

How solemn, yet delightful, have been the engagements of this morning! Surely, I can appropriate the language of the church of old, and say, "My Lord has taken me to his banqueting house, and his banner over me was love; I sat down under his shadow with great delight, and his fruit was sweet to my

taste." Oh! that my soul may have the savour of these rich enjoyments long in remembrance, and whilst she is humbled under a sense of her unworthiness of such privileges, may she be refreshed and invigorated by the participation of them, to pursue with greater alacrity her immortal course. Oh! that such divine entertainments as these may raise me above the grovelling delights of this vain and transitory state, and make me earnestly long after those yet more glorious and ravishing pleasures, which are laid up in reserve for the righteous, when, through the iron gate of death, they shall pass into the immediate presence of their Saviour and their God; and be put in possession of that fulness of joy which is found at his right hand for evermore!

How deeply has every one present been interested in the transactions which have just taken place! To the dear servant of God who has been set apart to the pastoral office, they must have been peculiarly solemn. He has entered into a sacred engagement to feed and watch over the flock of his divine Master; to go in and out before them, and guide their footsteps in the path that leads to glory and to God. To him it henceforward appertains to strengthen the weak, to counsel the ignorant, to succour the tried and tempted, to comfort the afflicted, to reclaim the wanderer, to reprove the stout-hearted and rebellious, nay, to raise the dead! The eyes of the church will be turned to him for an example; and, perhaps, forgetting that he is a man of like passions with themselves, they will be ready to expect too much from him; the eyes of the world will be upon him to watch for his halting, and to magnify every little infirmity into a crime. Angels and Devils will be looking on as strict observers of his actions; and God himself will mark, with his all-scrutinizing eye, his faithfulness or negligence in the great work to which he has called him. How weighty, how important the charge! Well might even an apostle exclaim, "Who is sufficient for these things?" What shoulder, what heart is strong enough to bear such a burden, and not be crushed under it? Not one of the sons of mortality is equal to the task, independent of the infinite power and omnipotent arm of Jehovah Jesus. But here we turn to the bright side of the subject;—here is a fund of grace and of strength laid up, which is fully adequate to all his needs; and, by drawing daily supplies from this inexhaustible treasury, he may fulfil the important duties of his high and holy calling with credit to himself, and with honour to his God;—may meet the eyes of men and angels with an undaunted courage, and sustain even the heart-searching glance of the Almighty with humble satisfaction and joy.

Be thou, then, O thou great Shepherd of thy flock, be thou ever with him! and hold up his goings in thy paths, that his footsteps slide not! Left to himself, he will be more likely to lead thy sheep astray than to restore them from their wanderings; but guiding himself by thee, he shall conduct them into

green pastures, and lead them beside the still waters of comfort and of peace. O! support him by thy grace under all his trials and discouragements; direct him by thy Spirit into all truth; ratify in Heaven the connexion this day formed; and, if it be thy will, spare him long, we beseech thee, to be a blessing to thy church in this place; and make him thy honoured instrument in converting numbers from the error of their ways; and in comforting, establishing, and building up those who are already brought into thy fold.

To the church over which he is ordained, this service has likewise a voice. It reminds us of the vows of God which are upon us, and calls us to renewed vigilance and activity in the performance of the most sacred duties to our God, to our pastor, and to each other. If it is justly expected of the Bishop to guide, instruct, and care for the people, it is not less incumbent upon them to receive his tuition with affection and thankfulness, and reduce his precepts into practice; to esteem him very highly in love for his work's sake, and take care to respect him themselves, and to maintain his respectability in the eyes of others; to promote, by all the means in their power, his comfort and the success of his labours; and particularly to live in peace and harmony among themselves, and endeavour so to walk that they may be his joy and crown, rather than a cause of sorrow and heaviness to his soul; to make due allowance for the imperfections to which human nature in its best estate is liable; and, above all, to hold up his hands, and assist him in his work, by fervent and unremitted prayer. But here we are ready to repeat the question, "Who is sufficient for these things?" and we answer as before, None, unless they are assisted by Christ Jesus. If the pastor must derive strength from him for the discharge of his duties, to the very same source must the people apply for ability to fulfil theirs; for without him we can do nothing. May he then condescend to afford to each individual amongst us the aids and influences of his blessed Spirit, and so direct all our conduct and conversation, that we may adorn the doctrine of God our Saviour in all things; encourage the heart of our beloved minister, and help each other forward in our heavenly journey. And O, may he cement all our hearts closer and closer to himself, and to each other, that we may be ever ready to all the kind offices of mutual friendship and affection, and thus force an unbelieving world again to exclaim, "See how these Christians love!"

Nor could the ministers or members of other churches be unconcerned spectators of these solemnities; they must have been reminded of former engagements, and of their obligations to fulfil them; for surely, if a contract just entered into is binding, that cannot be less so which has subsisted for years, and been consolidated by long-continued labours of love, on the one hand, and by frequent testimonials of esteem and affection, on the other.

Such, too, with ourselves, must have experienced the sacred pleasure which ever flows from the recollection of the day of our espousals to our heavenly Bridegroom; and the period when we first obtained a name and a place amongst his dear people. May such recollections inspire us with a lively sense of gratitude to that gracious Leader, who has conducted us safely thus far in our Christian course, and induce us to devote ourselves afresh to him, whose we are, and whom it is at once our duty and our delight to serve.

But can we hope that in an assembly of several hundreds of people, there were not some to whom these ideas do not apply? some careless sinners, who have hitherto lived in the neglect of their souls, and been saying in effect to the Most High, "Depart from us, for we desire not the knowledge of thy ways?" If there had been none of this description, it would surely have been the most privileged, the most singular congregation that was ever known: and if such there were, what aspect did the service of the day bear to them?---had it no message, no admonition for them? O, yes, it had! It represented to them the awful state of rebellion and consequent misery into which the posterity of Adam were fallen, which rendered it necessary for an act of free pardon and sovereign mercy to be passed in their favour in the court of heaven. It proclaimed the amazing goodness and compassion of the Almighty, in not only passing such an act, and sealing it with blood divine; but in instituting a standing gospel ministry, to promulgate the same, and point out the medium through which alone the benefit of it can be obtained: and in raising up and qualifying instruments in all succeeding ages for this important purpose: and it loudly warned them of the dreadful—the unspeakably dreadful consequences of slighting such a gracious institution, and thus rejecting the counsel of God against themselves. O that the warning may prove effectual! Forbid, O Father of mercies, forbid it that the means which thou hast kindly ordained to be a savour of life unto life, should prove by sad perversion, a savour of death unto death, to any who have attended with us this day! Forbid that thy dear ministers, whose desire and whose study it is, to bring them to a knowledge and enjoyment of salvation, should be obliged to appear at the last great day as swift witnesses against them, and approve the righteous sentence that dooms them to endless woe! Rather do thou, we pray thee, convert them by thy grace, and cause them to give up their names to thy people, that they may participate with us in all the sweet enjoyments of Christian communion and sacred ordinances below; and at last assemble with us and all the blood-bought throng around thy throne above; and there celebrate the high praises of redeeming grace and love, through the countless ages of a blissful eternity. E. T.

Sandwich.

ORIGINAL LETTER
FROM MR. PEARCE TO MR. BIRT.

The following Letter was written by the late Rev. Samuel Pearce, soon after his first awakening, to the Rev. Isaiah Birt, whose ministry had been blessed to his conversion.

My very dear Mr. Birt, *Plymouth, Oct. 27, 1782.*

WAS I to make the least delay in answering your very affectionate letter, I should deem myself culpable of the greatest ingratitude to its author. Its contents so fully manifest the regard you have for me, that I am constrained to acknowledge myself under the highest obligations to you. I wish I could express it better.

You almost commence your kind letter with mentioning, that my tears at parting with you demanded your fervent prayers. But do, my dear Sir, consider, that separating from an earthly parent, the author of animal life, must, where a filial affection subsists, be an affectionate scene. How much more moving then must it be to part with a father in Christ Jesus! To part with one whom the Almighty had made the happy means of raising from a state of death in trespasses and sins, to that of life in a dear dying Redeemer!

O, Sir! such it was when you and I parted; such was the case when I parted with my ever dear Mr. Birt. Did this require your fervent prayers? Has this caused you to remember me when prostrate at a footstool of mercy? Let me beseech you, my dear Sir, still to continue it; and whenever you bow the suppliant knee at a throne of grace, not to fail beseeching the Author of mercy to extend his mercy to an object so unworthy as myself. O! beg of him that, since he has begun a good work in me, he would carry it on. As he has enabled me to put my hand to the gospel-plough, may I never look back; but may he grant me grace and strength to hold on, and hold out to the end; to conquer every foe, to be continually pressing forward toward the mark and prize of my high calling in Christ Jesus; and, in the end, to come off more than conqueror through Him, who, I trust, has loved me and given himself for me. Oh beg of him that he will ever keep me from possessing a lukewarm, a Laodicean spirit! May my affections to the crucified Saviour be continually on a flame.

I am "prone to wander;" yes, I feel it, "prone to leave the God I love." O that my affections may be more and more united to him! My dear Sir, pray for me, and you will do your best. Use your interest at a throne of grace on my behalf; and as God has promised to be a God hearing and answering prayer, and as he is willing and able to perform all his promises, I doubt

not but it will meet with a gracious reception, and perhaps with a gracious answer too. O, Sir! let me once more entreat you never to forget me whilst offering up prayers to your God. Religion, you may well say, is worthy the choice of all: it makes a beggar superior to a king. Whilst destitute of it, a king is inferior to a beggar. What! oh! what can equal the felicity, the enjoyments of a Christian? Nothing, surely, on this transitory globe! Nothing this world calls good or great can be put in competition with it,—with the joyous feeling of him, who has the unspeakable happiness of experiencing himself interested in a dear Redeemer. He feels that

> Which nothing earthly gives, or can destroy,
> The soul's calm sunshine and the heartfelt joy.

Yes; the happiness he feels is beyond all conception, beyond all the stretch of human thought. Is there aught to be compared with serving the Lord? Surely, no.

> Pleasure springs fresh for ever thence,
> Unspeakable, unknown!

But that which adds to its reality is its permanency. It is not confined to this life only; what we have here is but a foretaste of those joys which accompany our immortal part to the bright realms of endless day; where we shall have joy added to joy, pleasure to pleasure, and there

> Shall drink immortal vigour in,
> With wonder and with love.

Surely, no tongue can express, no heart can conceive, what God has prepared for those who love him! Oh how abundantly thankful then ought those to be, whom he has called by divine grace to the knowledge of himself! What an unspeakable mercy is it, that he has called me by divine grace to the knowledge of himself! What an unspeakable mercy is it, that he has distinguished me in such a peculiar manner, as to (give me leave to use your own words) be taken into his service, adopted into his family, made an heir of God, a joint heir with Jesus Christ! What now is required of me? What am I now required to do? When I reflect on this, how short do I come in my duty! How backward am I to it! how unwilling to perform it! Even when I would do good, evil is present with me.

> What shall I do with this my heart?
> Where shall I bring my sin?
> O Lamb of God, who bore my smart,
> 'Tis thou must make me clean!

I have no righteousnes of my own, no merits of mine to bring; the best of my performances come infinitely short of the holy law of God. On Jesus alone then I must depend for salvation. Here I rest. Hence I draw all my hope. Jesus Christ has died, and Jesus shall not die in vain. The Redeemer's blood cleanses from all sin. Happy, thrice happy they who have washed and

made their robes white in the blood of the Lamb! May it be the blessed experience of my dear friend and me!

I thank you, Sir, for your kind admonitions. I hope the God of all grace will enable me to abide by them. Tribulations, trials, and temptations, I am sensible, are the lot of all God's children here below; but I am equally certain, that, as long as we rely upon our God, and confide in him only, he that has given us a sure word of promise, whereby he has caused us to hope, will with them all work out a way for our escape, that we may be able to bear them.

And now, that it may be our joint happiness, my dear Sir, to be kept in a holy, happy fellowship with our God; that we may be often brought to Pisgah's summit, and behold the promised Canaan; that we may often, whilst there, anticipate the pleasures of the heavenly world; and, when we have passed the floods of Jordan, meet around the throne above, there to chant eternal lays to Him that sitteth upon the throne, and to the Lamb for ever, is, Dear Sir, the constant prayer of him who is, and wishes ever to remain, Your affectionate friend,

SAMUEL PEARCE.

RELIGIOUS HAND-BILLS.

Mr. Editor,

As you have admitted a Specimen of a Religious Hand-bill, I send you one which was written before the last Annual Meeting of the Religious Tract Society. Yours, &c.

TO THE PUBLIC.

STOP, traveller, and reflect,—that the world, through which you are passing, will soon be wrapt in devouring flames! Look up to the heavens: shortly you will see them open, to disclose the Son of God descending in clouds to judge the world! "Lo! he cometh with clouds, and every eye shall see him; and they also who pierced him; and all kingdoms of the earth shall wail, because of him. Even so, Amen." Lay your hand upon your breast, and say, "Am I prepared to see the world in flames, and the Son of God enthroned for judgment?" But you cut short the appeal, by saying, "I shall not live to see the end of the world." Then, by your own confession, the earth on which you stand, is about to open to receive your corpse; and your immortal soul will stand before the God who gave it, to hear the sentence which shall doom you to Heaven or to Hell!—and who knows but this may happen before you reach the place to which you are now walking! Are you prepared? Are your sins forgiven? Is your soul of a heavenly turn, that it may expect a heavenly abode? But your body shall rise again; and those eyes which now read this paper, shall see the Redeemer

stand at the latter day on the earth. The world which now smiles around you, you will behold all on fire. How are you prepared for the inevitable day? Think how it would affect you, if it were to happen this moment! Your heart shrinks, — you abhor the thought of being torn from the world, — you long to enjoy its riches and pleasures, — you dread the thought of having no retreat to flee to but the immediate presence of the most holy God. Then learn, from your own feelings, the truth and importance of the Saviour's words: — "Except a man be born again, he cannot enter the kingdom of Heaven;" for that great change of true religion, which the Spirit and grace of God must produce on your mind, which is so complete as to be called *being born again*, is designed to fit you for Heaven, by rendering you holy and heavenly-minded. If ever you know by experience this change, you will wish no higher bliss than to be caught up to meet the Lord in the air, and so be ever with the Lord. Is there a wise reflecting mind now saying, "But if my heart were thus changed from disaffection for God and love of the world, to supreme delight in God and Heaven, this would not atone for my sins? How then can they be forgiven? "The blood of Jesus Christ cleanseth from all sin; for God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life!" — "We are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness in the forgiveness of sins, that he might be just, and the justifier of him who believeth in Jesus." Go, reader, bear these divine principles in thy heart, with the steady faith which they deserve, live under their holy influence, and then say,

"With Jesus' merits for my robe,
And in my heart his image wrought,
When flames shall wrap the tumbling globe,
I smile t'ascend the heav'n I sought!"

[*Another Specimen from a different Hand.*]

THOUGHTS ON THE ALARM OF Fire!!!

WILD confusion now spreads around! — horror and distress imprinted in every countenance! — multitudes run to view the impending danger; but how few, comparatively, to assist the unhappy sufferers, or to attempt to quench the flame! Alas! my soul, the case of every unbeliever, rightly considered, is much more alarming, even while he thinks himself secure from every danger. Here is only a danger of persons, on effects being consumed; but every sinner out of Christ, every unbeliever, is running directly into a much more terrible flame, — a fire that cannot be quenched! — and yet, how many do we see with calm and composed countenances, not at all apprehensive of the mighty

storm that hangs every moment over their heads, ready to burst upon them! —an awful proof of the depravity of human nature! It shews us to be shockingly insensible in an affair of the greatest concern, — our spiritual and eternal welfare! That reasonable creatures, in the pursuit of happiness, should so widely mistake the mark, and run so eagerly in the path that leads directly to eternal misery; and that no remonstrances, no persuasives, should be of any effect to open their eyes to see the imminent danger, and turn them into the path of life, is a striking proof that they are without God in the world, and that "the imaginations of the thoughts of their hearts are only evil continually!" Miserable creatures! to what a deplorable state has sin reduced us! But, thanks be to God, who giveth us the victory, through our Lord Jesus Christ, there is yet a way to escape the wrath to come!

J. M.

ADVICE TO THE LAITY;

OR, REMARKS ON HEBREWS XIII. 16—18.

Mr. Editor, ——

THE Paper in your Magazine for January, entitled, *Consilio ad Cleros*, is truly excellent: it displays a spirit of genuine humility and zeal for the best interests of man. I hope many of the writer's brethren will derive considerable benefit from an address, at once affectionate and seasonable: for myself (who am not worthy to be called *a Brother*) I beg him to accept the best thanks of a grateful heart. Permit me now, in the hope of subserving the same good cause, to suggest a few hints of advice to the serious hearers of the gospel, on the passage referred to in the title. I shall endeavour chiefly to comprize my thoughts in three heads of exhortation, viz. Benevolence, Obedience, and Prayer.

1. *Benevolence.* "But to do good and communicate, forget not." That benevolence is a Christian's duty, I shall take for granted; yet the claims of benevolence apply to all Christians. The poor and middling classes are not to be excused from attending to them, any more than the superior orders of society. Benevolence is founded in the nature of the gospel, and transfuses its spirit more or less through every precept that respects our fellow-creatures; and, therefore, a Christian should carefully avoid the sin of forgetting to do good when he is called to observe it. In what directions our benevolence should flow, and how far it should extend, we must be guided by prudence, property, and the spirit of the gospel. The spirit of an individual as a man, or as a party-man, ought not to obtrude its selfish and sectarian reasonings; for they are ever inimical to the noble philanthropy the gospel inculcates: yet Clericus refuses his mite for propagating the Gospel with Dissenters, because he is an Episcopalian, and for fear his diocesan should know of it! Does not this appear as if the gospel, and prelacy, and all the rest of it, were a

variance, and that each had separate interests to maintain?—Again, Baptismos sometimes withholds his aid from the claims of his brethren of another persuasion, because he must support his own first. Charity, it is said, should begin at home. But this, in many cases, is the dictate of selfishness, or the suggestion of a narrow mind. Certainly, it does not accord with the genius of the gospel; for "Charity never faileth!" These strictures allude to sectarians, and not to the prevailing spirit of any sect or party.

In doing good there is much to be thought of, and much to be communicated. If your hearts are set on this object, you will be ready to communicate knowledge, talents, time, property, and influence for promoting the temporal and everlasting welfare of man; and even if you cannot assist in every good object of benevolence, you will communicate your prayers and recommendations for its success. But some professors there are, who can hardly be civil to those who call on them to remind them of the apostle's precept. O take care that you do not forget to do good, lest for that very reason the Lord should seem to forget you, in some future instance of his goodness or mercy!

The apostle suggests this impressive motive to benevolence; "for with such sacrifices God is well pleased." He knows and observes the nature of the sacrifice you offer, whether it be a thank-offering or a free-will offering, a liberal or a stingy one. If the sacrifice be a good one, and free from blemish, — if it be such as God and man reasonably expect from you, you shall have your reward. Your fellow-creatures are sure to applaud every such act of beneficence; and, what is infinitely better, God is well pleased! He takes a pleasure, a complacency, in those actions in which you resemble him; and you prove to the world that you are "partakers of a divine nature." Surely, these considerations, duly weighed, were enough to keep the altar of benevolence ever smoking, ever burning with our sacrifices!

2. *Obedience.* "Obey them that have the rule over you, and submit yourselves." This duty, my fellow-Christians, is urged on you respecting your own pastors and ministers. It is as clearly their duty to *rule*, as it is yours to *obey*. They are required to rule well, that is, according to the letter and spirit of the gospel; and if they do this, you are to obey them as your spiritual guides and rulers; — to obey them whenever, as God's ministers, they enforce his commands upon you. Yet Pride is apt to arise and revolt at these commands, however plainly revealed, or prudently brought before you. Then some of you are ready to charge your minister with Legality and Arminianism, when in fact he is only enforcing what St. Paul and all the apostles have done before him. But why not be honest and speak out, in the way *one* professor has done? This person being reminded of a precept of St. James, replied, "As for James, he seems to have been a poor *legal* man." I strongly suspect, that if this apostle were

on earth now, he would be often called to account, and meet with many a rebuff for his supposed legality. O ye proud and disobedient professors! remember our Lord's language: — "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Against such a spirit of pride the apostle seems to guard you, by exhorting you to submit yourselves, — submit to all the kind and seasonable reproofs of your pastors, and to all those necessary rules of church-discipline which you once thought to be reasonable and scriptural. I admired the spirit of Penitens, who, when some sin he had committed came to light, submitted himself to his pastor, and even thought that the honour of the gospel required his exclusion from the communion of the church. Diotrephes, on the other hand, was as detestable as the penitent was humble; for though justly brought under the censure of the church, would make no concession, no submission to his minister; but set himself to raise a party, and at length triumphed in obliging him to resign his charge. "Woe be to the world because of offences; but woe to that man by whom the offence cometh!"

Observe the reasons that are alleged for your obedience and submission to your respective ministers. Reflect on the nature of their duty, "for they watch for souls." What watchman is there who does not tremble lest he should be unskilful and unfaithful! Chrysostom says, he never read these words without trembling, though he often preached several times in a day. Take care, therefore, that you do not interrupt your ministers in their watchfulness and fidelity. Consider the responsibility attached to their office, "as they that must give account." This they often do in their closets, when the labours of a Sabbath are over; this they will do at death, when they resign up their ministry and life; and this they must do at the judgment-day, when ministers and their hearers shall receive their final sentence from their Judge. Then the history of every church under Heaven will be reviewed, and the conduct of each minister and each member will be fairly estimated; and the reward or condemnation will proceed accordingly. Remark, farther, their affectionate concern for your happiness; "that they may do it with joy and not with grief." How often in private and in public have they been grieved with your conduct! — how often, on a death-bed, has a minister mourned over the spirit of perverseness with which some of his hearers have been actuated! Observe, finally, your own sad interest in their grief; "for that is unprofitable for you." If they grieve, you will sooner or later grieve also. "With what measure ye mete out to others, it shall be meted to you again," either in this world or the next. If you occasion the grief of ministers, you will suffer for it. Drs. Owen and Doddridge thus explain the latter part of the verse: "This must refer to the present discharge of their office; for it is not possible for any perverseness of the people to prevent a

faithful minister's giving up his account with joy. Nor can any grief be mingled with their triumphant songs: but their Master will remember what they suffered by their people's means; and the account may sit heavy on them when the sorrows of their faithful pastors are all over, — not to say that great present damage to the people would proceed from those things which are grievous to their faithful and affectionate spiritual guides. If the apostle refer, as I am inclined to think, to the surrender of the ministerial office, either in life or at death, when it is made with grief, the dreadful consequence will almost, in every instance, be sure to succeed: the church will be rent with disputes and factions, to the great injury of every Christian character, and the lasting reproach of the cause of Christ in the world! I might cite many instances in point, both in the Establishment and out of it, — but I forbear the melancholy recital; for faction belongs to man, and not to any body of men. It arises from the natural pride and stubborn insubordination of the human heart. May every religious society beware of grieving those who faithfully watch for their souls, lest the Lord in just anger depart from their assemblies, and write *Ichabod* on their walls!

3. *Prayer.* "Pray for us." This request, I should say precept, more particularly applies to all Christians, who know the worth of prayer, and to whom is given the spirit of prayer and supplication. "Pray for us," says the Apostle. "Pray for them," says the Spirit of Inspiration. This St. Paul powerfully urges in his Epistles to the Ephesians *, the Colossians †, and the Thessalonians ‡; and he expresses his confidence in the latter, "That ye do, and will do the things we command you," referring to the duty of prayer for the apostles. St. Paul and his fellow-labourers, though so eminently favoured with gifts and grace, intreated and commanded Christians to pray for them; — and for what purposes? That utterance might be given them, that they might open their mouths boldly to make known the mystery of the gospel, and that the word of the Lord might have free course, and be glorified. Noble objects indeed! What minister, whose heart is in his work, but would join the apostle in such a request, and urge such a command, — Pray for us! — and where is the Christian, whose heart is in his closet, and whose conversation is in Heaven, who can refuse compliance with such a request, backed as it is by such motives! Had you been Thessalonians, you would have prayed for the apostles. O then consider, ye British Christians, with how much more fervour and frequency ought you to pray for his successors! If the apostles stood in need of prayer, how much more do they need it who follow them under so many disadvantages! In social and public prayer, it is customary to pray for them: but let me ask a question that will put many of you to the blush: — Do you al-

* vi. 18, 19. † iv. 2–4. ‡ 2 Thess. iii. 1.

ways pray for them in your families and in your closets? Ah! if your families and closets were permitted to tell the truth, — but I spare your feelings, in the hope of your reformation. However, let me say, that in praying for your ministers, you are in effect praying for yourselves, families, and neighbours, for the nation, and for the world!

But observe the motive to prayer: "For we trust we have a good conscience in all things, willing to live honestly." Dr. Doddridge gives the meaning with much more elegance and spirit: "For we are confident that we have a good conscience, determined in all things to behave honourably." If you therefore observe the ministers of Christ thus conscientious, resolute, and honourable, pray for them, and support them with all your ability in this noble, this apostolic, this Saviour-like career! But without your prayers, their hearts will fail them; and without you reward them for their services, how are they, in times like the present, to behave honourably? See to it, that you do not oppose their having a good conscience in their ministrations! See to it, that their determination to live honourably, be not prevented by the illiberal and unjust manner you contribute to their support!

My fellow-Christians, I must close a paper already too long for some of you. Reflect on your various duties, on the manner in which you have performed them, — and in the way you intend to discharge them in future. Remember the day of the Lord cometh, when you and your ministers must appear together. Then it is your wisdom so to live and act, as you will wish to have done when that great day of decision shall arrive, in which your present actions shall be applauded or condemned!

PATROBAS.

Evangelicana.

THE TESTIMONY OF A PROFANE OFFICER TO THE WORTH OF PIOUS SAILORS.

Mr. Editor,

IN the mouth of two or three witnesses a truth shall be established. I recently met with a pleasing confirmation of a narrative, stated some time since in your Magazine. I was surprized by a visit from an old acquaintance of mine the other day, who is now an officer of rank in his Majesty's navy. In the course of conversation, I was shocked at the profane oaths that perpetually interrupted his sentences; and took an opportunity to express my regret that such language should be so common among so valuable a body of men. "Sir," said he, still interspersing many solemn imprecations, "an officer cannot live at

sea without swearing; — not one of my men would mind a word without an oath: it is common sea-language. If we were not to swear, the rascals would take us for lubbers, stare in our faces, and leave us to do our commands ourselves. I never knew but one exception; and that was extraordinary. I declare, believe me 'tis true (suspecting that I might not credit it) there was a set of fellows called *Methodists*, on board the Victory, Lord Nelson's ship (to be sure, he was rather a religious man himself!) and those men never wanted swearing at. The dogs were the best seamen on board. Every man *knew* his duty, and every man *did* his duty. They used to meet together and sing hymns; and nobody dared molest them. The commander would not have suffered it, had they attempted it. They were allowed a mess to themselves; and never mixed with the other men. I have often heard them singing away myself; and 'tis true, I assure you, but not one of them was either killed or wounded at the battle of Trafalgar, though they did their duty as well as any men. No, not one of the psalm-singing gentry was even hurt; and there the fellows are swimming away in the Bay of Biscay at this very time, singing like the D——. They are now under a new commander; but still are allowed the same privileges, and mess by themselves. These were the only fellows that I ever knew do their duty without swearing; and I will do them the justice to say they do it. J. C.

Holloway.

—

ON SCHISMS.

Much has lately been said and written about *schisms*; and all who do not worship with the established church of their country, whatever reason they may have for separation, are charged with the crime of Schism. If, however, we look into the New Testament, we shall find that the word σχισμάλα, *schisms* * (translated *heresies*) does not signify any separation *from* the church,—but uncharitable and disorderly divisions *in* it; for the Corinthians, among whom these schisms existed, continued one church; and, notwithstanding all their strifes and disagreements, there was no separation in the external communion of one party from another. "And it is in this sense of schisms *in the church*," says the judicious Dr. Guyse, "and not of *rending off from it*, that he uses the word in 1 Cor. i. 10, 12, and 25, which are the only places in the New Testament, besides this, where church-schisms are mentioned."

The Scripture notion, therefore, of this sin is a quite different thing from that orderly separation from other churches, which later ages have stigmatized with hideous outcries, as schism; and have made an engine of the greatest cruelties, oppressions, and murders, that have troubled the Christian world.

See Dr. Guyse's Paraphrase of 1 *Cor. xi.* 19.

* 1 Cor. xi. 19.

The Value of the Art of Printing, as it respects the Spread of the Holy Scriptures, is strikingly evident, from the following Memoranda of Antiquity:

In the year 1272, the pay of a labouring man was three halfpence per day*. In 1274, the price of a Bible, with a Commentary, fairly written, was thirty pounds†. That precious volume which may now be obtained, by many labourers, for one day's pay, would then have cost them more than thirteen years labour to procure.

It is further worthy of remark, that, in the year 1240, the building of two arches of London Bridge cost twenty-five pounds‡; five pounds less than the value of a Bible! How great are the privileges of British Christians! We now enjoy the blaze of gospel-day; the lines are fallen to us in pleasant places, yea, we have a goodly heritage. God grant that our ancestors may never rise in judgment against us for the abuse or neglect of the Scriptures!

The above statement will also serve to shew, that the honour of distributing the holy Scriptures extensively, has peculiarly devolved upon the present day. The labour of writing them is no more. Their price now is very reasonable. The papal prohibition against reading them has lost its force, and multitudes, with outstretched arms, are earnestly imploring them.

Sir, *To the Editor.*

Should you think the following Observation of the late Dr. Tothergill on the Books read in our Public Schools, deserving the consideration of religious parents, I should be glad to see it inserted in your valuable Magazine.

The tendency of most of the Roman Classics to injure the morals of our youth, has lately been submitted to the public, and, I think, upon good grounds: — indeed some masters draw their pen across objectionable passages; but this only tends to raise the curiosity of the scholars to enquire into their meaning. H. L.

"There is nothing tends so much to keep alive the spirit of war as our education. We take part in all the spirit of heroism displayed with so much elegance by the Greek and Roman historians, till the spirit of Christianity, meek, humble, patient, and forgiving, is obliterated from our minds: — a woeful exchange for a system replete with good-will to all men! I am not censuring others, I am pleading for ourselves; and most fervently wish the day may be fast advancing when wars will be no more. I am the brother of all mankind. I know I am

* See Dugdale's Warwickshire. † See Stowe's Annals, page 416.
‡ See Maddox's History of the Exchequer.

writing to a gentleman who has charity enough to enter fully into my sentiments, and to wish there was not a classic extant capable of producing, cherishing, or confirming such sentiments." *Letter to a Gentleman in Massachusetts.*

THE SPIRITUAL CABINET.

ARP. LEIGHTON.

"It is a very difficult work to draw a soul out of the hands and strong chains of Satan, and out of the pleasing entanglements of the world, and out of its own natural perverseness, to yield up itself unto God, to deny itself, and live to him; and, in so doing, to run against the main stream, and the current of the ungodly world without, and corruption within.

"The strongest rhetoric, the most moving and persuasive way of discourse, is all too weak; the tongue of men and angels cannot prevail with the soul to free itself, and shake off all that detains it. Although it be convinced of the truth of those things that are represented to it, yet still it can, and will, hold out against it.

"The hand of man is too weak to pluck any soul out of the crowd of the world, and set it in amongst the select number of believers. Only the Father of Spirits hath absolute command of spirits; viz. The souls of men, to work on them as he pleaseth, and where he will. This powerful, this sanctifying spirit knows no resistance, works sweetly and yet strongly; it can come into the heart, whereas all other speakers are forced to stand without. That still voice *within* persuades more than all the loud crying *without*; as he that is within the house, though he speak low, is better heard and understood, than he that shouts without doors.

When the Lord himself speaks by this his Spirit to a man, selecting and calling him out of the lost world, he can no more disobey than Abraham did, when the Lord spoke to him, after an extraordinary manner, to depart from his own country and kindred *. "Abraham departed, as the Lord had spoken to him." There is a secret but very powerful virtue in a word, or look, or touch of this Spirit upon the soul, by which it is forced, not with a harsh, but by a pleasing violence, and cannot chuse but follow it; not unlike that of Elijah's mantle upon Elisha †. How easily did the disciples forsake their callings and dwellings to follow Christ!

"The Spirit of God draws a man out of the world by a sanctified light sent into his mind, discovering to him,

1. How base and false the sweetness of sin is, that withholds

* Gen. xii. 4. † 1 Kings xix. 19.

men, and amuses them, that they return not; and how true and sad the bitterness is, that will follow upon it!

2. Setting before his eyes the free and happy condition, the glorious liberty of the sons of God, the riches of their present enjoyment, and their far larger and assured hopes for hereafter.

3. Making the beauty of Jesus Christ visible to the soul; which straightway takes it so, that it cannot be stayed from coming to him, though its most beloved friends, most beloved sins, lie in the way, and hang about it, and cry, "Will you leave us so?" It will tread upon all to come within the embraces of Jesus Christ, and say with St. Paul, "I was not disobedient to (or unpersuaded by) the heavenly vision."

It is no wonder that the godly are by some called *singular* and *precise*; they are so singular, a few selected ones, picked out by God's own hand for himself*. "Know that the Lord hath set apart him that is godly for himself, therefore (saith our Saviour) the world hates you, because I have chosen you out of the world;" for the world lies in unholiness and wickedness, is buried in it: and as living men can have no pleasure among the dead, neither can these elected ones amongst the ungodly: they walk in the world as warily as a man or woman neatly apparelled would do amongst a multitude that are all sullied and bemired.

Endeavour to have this sanctifying spirit in yourselves,—pray much for it; for his promise is past to us, that "he will give this Holy Spirit to them that ask it." And shall we be such fools as to want it for want of asking? When we find heavy fetters on our souls, and much weakness, yea, averseness to follow the voice of God calling us to his obedience, then let us pray with the spouse, "Draw me." She cannot go, nor stir, without that drawing; and yet with it, not only goes, but runs, "we will run after thee."

* Psalm iv. 3.

ON PRAYER.

[From an old Author.]

PRAYER, because the most easy of duties, seems, with many, the hardest to be performed. It costs them so little pains, they think they may as well let it alone. Whereas it is the supreme, the great mother duty; all other duties and virtues are its progeny, — are brought forth, nursed, nourished, and sustained by it. Devotion is the sole asylum of human frailty, and sole support of heavenly perfection: it is the golden chain of union between Heaven and Earth; and it keeps open the blessed communication. He that has never prayed, can never conceive, and he that has prayed as he ought can never forget, how much is to be gained by prayer!

Obituary.

MR. JOSEPH KESTIN,

AGED TWENTY-SEVEN YEARS,

Died March 10, 1806, at Great Bowden, in Leicestershire. He was the son of Mr. and Mrs. Kestin of that place. From his infancy he was brought up under the sound of the gospel, but without any particular impression till about two years before his death. About the year 1799, he came to reside in London, and generally attended the ministry of the Rev. Mr. Braithwaite; and he has since declared that, through his instrumentality he was led to see more of the efficacy of Christ's blood, which cleanseth from all sin. He caught a cold in October 1803; and from that period his bodily health declined. About two years after, he burst a blood vessel; but, thro' medical assistance, he was restored, so as to be able to work at his business; but he was strongly recommended to leave London, and try the effect of his native air. Though this, with every medical assistance, was afforded him, yet a lingering decay was visible, which soon rendered him incapable of work. During the period of his illness, when any one enquired respecting the state of his mind, he would answer, "I feel resigned to the will of God. I have no particular fear of death." One of his friends observed to him, how needful it was that he should call often upon the Lord Jesus to support him. He answered, "Yes; and I desire to be thankful that I have been enabled, before I was so weak in body, to commit my all into his Almighty hands. What a mercy that I have not now a God to seek! I find enough to do to struggle with a distempered frame. All my dependence is on Christ; I find him an all-sufficient Saviour. If I had not the grace of God in my heart, I should never feel so resigned and happy as I now do. I find great support under my bodily afflictions, from that covenant-God who hath promised, "where he hath begun the good work, he will carry it on till the day of Jesus Christ." "These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Oh the precious blood of Christ, that cleanseth from all sin!" Observing his wife filled with grief, he said, "Do not grieve for me; trust in the Lord, and, I hope, we shall meet again in glory. It is our duty to submit to the will of God." On being asked if the word of God should be read to him, he desired that they would read of the precious blood of Christ. On the Sabbath-day morning he desired to get up; he sat up about four hours, and feeling himself quite exhausted in body, he said, "I feel I am worse; I find this body fast dissolving; I do not think I shall recover now; indeed, I do not wish it. "Thanks be to God that giveth us the victory through our Lord Jesus Christ." On the succeeding Sabbath he was evidently approaching the confines of the grave. He desired his wife to read a hymn of Dr. Watts. Within a few hours of his departure, his wife went to his bed-side, and observed his lips move as though in fervent prayer. He soon after opened his eyes, and with eagerness addressed her, "Oh, my dear, I am going to glory, happy, happy, happy. I am going to sing praises to God and the Lamb; I am going to Abraham, Isaac, and Jacob. I think I can see my Jesus without a glass between. I can, I feel I can, discern "my title clear to mansions in the skies." Come, Lord Jesus, come! why are thy chariot-wheels so long delaying?" He desired his mother might be called, of whom he took a last farewell, and said, "I hope to meet you in glory." He then addressed those around him with this awful admonition, "Prepare to meet your God: it will be but a short period before the youngest of you must exchange time for an eternity." He prayed for his dear partner, and exhorted her to put her trust in the Lord. He observed, it was a mercy that he

had been afflicted: "What have my sufferings been, when compared to those of my Saviour!" When the enemy of souls made his last attempt to distress him, his wife observed, that his views of glory were not so bright as before: he said, "I certainly have had clearer views; but I believe there is a mansion prepared for me above;" and then repeated,

Lord, I believe thou hast prepar'd,
Unworthy tho' I be,
For me a blood-bought free reward;
A golden harp for me.

After this, he could not be heard to speak; but by the movement of his lips it could be perceived he was saying, "Come, come, come;" when his redeemed soul fled from its earthly tabernacle, to enjoy that eternal rest that is prepared for the people of God. "And there shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life."

Mr. Gill, of Market Harborough, frequently visited him during his confinement, to the great satisfaction of himself and friends, and preached his funeral sermon from 1 Cor. xv. 57.

MR. JOHN BELL,

Late Student in Hoxton Academy.

This amiable and promising youth was brought to an early acquaintance with the gospel, and received much spiritual good under the ministry of Mr. Parsons, of Leeds. Sometime after this, he devoted himself to the important work of the ministry, and was admitted as a student into Hoxton Academy. For about twelve months he pursued his studies with great diligence and success; and, while he increased his literary attainments, he neglected not to cultivate a close and growing acquaintance with divine things. His temper and conduct were exemplary to a high degree. To his fellow-students he shewed the affection of a brother. No disposition manifested itself which could for a moment excite a painful feeling in any breast. Enjoying the happy and peaceful spirit which the gospel inspires, he endeavoured to promote the happiness and harmony of all around him.

To his tutors he always paid a deference and respect; which proved at once his readiness to learn, and his gratitude to those who assisted him in his studies. His mind was humble and teachable, and formed for obtaining a rapid and extensive acquaintance with the various subjects of literature. In his attention to study he was ardent and persevering; in his piety he shewed an habitual consistency and seriousness; and, by the whole of his deportment, he indicated, to no common degree, the deep conviction he had of the importance of his situation, as one separated to the work of the sanctuary. Much were his tutors and fellow-students affected when symptoms of a consumption began to appear. Though in different places round the metropolis he tried to obtain relief by the change of air, his health continued to decline. After a few months, he returned to the house of his parents, at Beyburn, near Leeds; and from thence the following brief account of the few last months of his life was received.

"During his illness of fourteen months," says his affectionate sister, "my brother was never heard to utter a murmur or a complaint. Whenever asked by any friend how he felt himself, he always replied with a smile, that he was tolerably well. He seemed desirous that his sufferings should be felt by none but himself. My mother frequently asked him how he felt with regard to death; and his answer always was, "Quite happy, and perfectly resigned to the will of God." For above two months before his death, he was nearly deprived of his speech, owing to some disorder in his throat. He often expressed a great desire to talk, but could not. Sometimes, however, we could hear him distinctly, by laying our ears close to his lips; but this generally brought on his cough, which, towards the last, was very violent. The question which had been often asked him, and as often answered, with great

satisfaction to his friends, respecting the views he had of death and an eternal world, were repeated a few days before his death. He said, in reply, he could not say that he had so much of the feeling sense of the presence of God as he had heard and read of some Christians enjoying; but he thought the Lord made this up to him in sleep. "Yet I know," said he, "in whom I have believed, and have not the least doubt of being happy." To a serious friend, who asked him if he had any desire to live, he answerod, "Not unless it was to do good." About five o'clock on the day he died, my mother told him, she thought he would not have long to suffer here; he answered, "I hope not;" and, with a cheerful smile looked up, and said,

See the kind angels at the gates,
Inviting us to come:
There Jesus the Forerunner waits,
To welcome sinners home.

A short time after, he said, "O that I might awake up in glory!" "Not," added he, as if checking himself, "that I wish to get rid of suffering here." Many other remarks he made, but they could not be distinctly heard. From this time his difficulty in breathing increased, and he seemed much in prayer till nine o'clock, when he breathed his last without a groan or sigh, and seemed perfectly sensible till the last minute."

Thus died this respectable and much lamented young man, at the age of 20. The gospel he had embraced, and which it was his ardent wish to publish among dying men, was found by himself to be an effectual solace in the extremities of sickness and death. Though not permitted to enter fully upon the work of the ministry, his Divine Master sees actions in the designs that lead to them; and has already said, "It was well that it was in thine heart."

MRS. G. EVILL.

Died at Bath, December 9, 1806, in the 70th year of her age, Mrs. G. Evill, forty-five years member of the Baptist Church now under the pastoral care of Mr. Porter.

From her first seizure, with a paralytic stroke, she expected the result, and spoke of it with much resignation and composure. She had glorified God by her life, and found him to be the strength of her heart, and her portion in death. Her references to the Saviour were frequent and affectionate. She would repeat,

"Other refuge have I none:
Hangs my helpless soul on thee,"

Extending her hand, she said, "Let me touch the hem of his garment." When drinking cold water, she compared it to the water of life, "of which," she said, "I am going to drink, and I shall eat too of the bread of life, and of the hidden manna." She noticed the commencement of the Sabbath, saying, "I shall soon join the assembly which never breaks up;" and immediately added, "There shall I see his face; and never, never, never, sin." The evening previous to her seizure, she heard Mr. —— from these words, "Who maketh thee to differ?" These words she frequently repeated with fervent gratitude. The 103d psalm being read, she dwelt with emphasis on the words "Childrens' children," — expressing an earnest desire to see all her grandchildren in Heaven. Being supported by one of her children, she said, "May God put his everlasting arms around you." She adverted often to these lines,

"Jesus, thy blood and righteousness
My beauties are, my glorious dress."

The vein of scriptural sentiment, and the joy which pervaded her last moments, were equally astonishing and delightful. So may her children, and so may all our readers, take their leave of surviving friends and the world. Her funeral sermon was preached to the numerous branches of her family, and to a large congregation, by Mr. Porter, from Psalm lxxiii. 24.

RECENT DEATH.

Dec. 23d, died the Rev. M. Powley, M. A. twenty-nine years Vicar of Dewsbury, near Wakefield.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Catechism *for the Use of all the Churches in the French Empire. Translated from the French, with a Preface and Notes, by* David Bogue, 12mo, 3s. 6d.

When this publication was first announced, no small degree of curiosity was excited; but the perusal of it will turn that curiosity into astonishment, for no Protestant could have expected, after what has happened in France, that such a production should have issued from the national press. It might have been hoped that the experience of France, in the effect of her religious absurdities and mummeries, which certainly gave occasion to the Revolution, and swelled that torrent of Infidelity and Atheism which carried all before it, would have prevailed to render their new formula less exceptionable than that which originated in the ages of palpable darkness: but we are here surprized to find all the former errors and superstitions of the Papal church restored, — restored by the authority of a man who has proved himself an arch-infidel!

The infallibility of the church, the distinction between mortal and venial sins, the seven sacraments, transubstantiation, confession to the Priest, indulgences, satisfaction, purgatory, the worship of created beings, are all retained, but very properly animadverted upon by the worthy editor, whose introduction and notes do him much honour. Mr. Bogue observes, that the sources from whence the Catechism is drawn, are the Apocrypha and Tradition, and not the divinely inspired Scriptures of truth. Indeed, it is chiefly copied from that of Bossuet, the celebrated Bishop of Meaux (the zealous defender of Popery against the Protestants, in the days of Louis XIVth) a principal design of the work seems to be to establish the authority of Napoleon, as will appear from the following questions, &c.

"*Q.* What are the duties of Christians in regard to the princes who govern them? and in particular, What are our duties towards Napoleon I, our Emperor?

"*A.* Christians owe to the princes who govern them, and, we owe in particular to Napoleon I, our Emperor, love, respect, obedience, *military service*, &c.

"*Q.* Why are we bound to all these duties?" &c.

The answer refers first to God, who creates Empires, and who distributes them according to his will, "in loading our Emperor with favours; and who *has made him his image on earth*;" it is also added, because "he is become the anointed of the Lord, by the consecration which he has received from the Chief Pontiff, Head of the Universal Church."

The editor justly observes, that "the moral duties which it specifies, are all on one side; and that what inferiors owe to their superiors, is minutely detailed and sternly enjoined; but what superiors owe to their inferiors, will be sought for in vain; for not a word on the subject is to be found."

In short, we may see from this specimen, that whatever light is diffused in the world, Popery appears to be still the same; and, disgusted as the rational reader will be at many things which he will meet with in this Catechism, he may indulge a hope, that the retention of all the old and preposterous absurdities of the Papal church may have a favourable influence on the Protestants in France, in rendering Popery more abominable to them, and in inducing thinking persons to forsake the Roman Catholic church, and unite themselves to a purer body. The ridiculous zeal of Bonaparte will probably produce the same happy effect, for he labours to restore what, after the detection of the impostures of priestcraft in the revolution, might have been thought impossible, — the reverence for relics! for we are assured that he has lately transported, with solemn pomp from Italy, *the identical crown of thorns worn by our Saviour!*

On the whole, we think that this publication will have a valuable tendency: it will render the British Protestant thankful for deliverance from the system of Popish error, and careful to resist any attempt that may be made for its revival in this country.

Oriental Customs, *or an Illustration of the Sacred Scriptures, &c. By* S. Burder. *Vol. II, 8vo, Price* 9*s.*

Our judgment of the utility of a work of this kind, and of the merit of Mr. Burder's former volume, was ex-

pressed in our Magazine for 1802, p. 107. The strong recommendation which we gave, appears to have been confirmed by the public demand for a new edition of that book; and the success attending it, has encouraged the author to fulfil a purpose which he then intimated in his Preface. The present volume is strictly what he proposed, "of a similar nature, though perfectly distinct" from the former, and contains elucidations of a great number of texts, collected with no small labour from a variety of writers, and with such a constant regard to conciseness, that the reader possesses "much in a little." This volume, like the former, is well adapted to the help of Biblical students, whether devoted to the work of the ministry, or laudably desirous of acquiring an accurate knowledge of the sacred Scriptures. We gladly, therefore, recommend his present publication, as a desirable addition to his former valuable work: and close with observing, that it may be used with benefit, separately from the first volume, as well as jointly with it.

The Young Christian's Guide, *or Suitable Directions, Cautions, and Encouragement to the Believer on his First Entrance into the Divine Life. By* Charles Buck, 12*mo*, 3*s*.

THE Christian world is already much indebted to Mr. Buck for several useful publications. The present volume is dedicated to the service of young converts, and especially to young persons. His design is to state the duties of young professors, to suggest cautions, to encourage them in their difficulties; and he has judiciously interspersed a number of incidents and anecdotes to render the work more pleasing.

We have not room fully to state the variety of subjects which this little volume embraces. The following is an abstract: — Chap. 1, Religion of Importance, Doctrines the Foundation of Religion, Doctrines stated, Decision in them necessary, &c; — Chap. 2, Religion not speculative, Experience explained, how abused, to be reviewed, but not depended upon; — Chap. 3, Holy Practice the Result of Right Principles, Meditation, Self-Examination, Prayer, Reading the Scriptures, Human Authors; — Chap. 4, The Sabbath, Public Worship, Ministers, Coming to the Lord's Table, Objections answered; — Chap. 5, Zeal, Stedfastness, Order, Obedience, Usefulness, &c.; — Chap. 6, Cautions against Pride, Loquacity, Forwardness, On forming Connexions, Marriage, &c.; — Chap. 7, Caution as to Novelty, Vain Curiosity, Anger, Bigotry, &c.; — Chap. 8, Cautions as to a worldly Spirit, Dress, Recreations, &c.; — Chap. 9, Discouragements considered, &c.; — Chap. 10, Encouragement from the Promises, Examples, Evidences, &c.

From this brief analysis, the reader will perceive that much interesting matter is compressed in this volume, of great consequence to young Christians; and the whole is treated in a plain, experimental, and useful manner, forming a pleasing source of instruction and consolation, and a very agreeable book to be put into the hands of every serious enquirer, whether of a tender or a more advanced age.

An Affectionate Reception of the Gospel, *recommended in Two Sermons, preached at Walworth, by the Rev.* G. Clayton, 8*vo*, *Price* 2*s*.

IN these discourses the author is anxious to impress the hearts of his hearers by an affectionate address from 1 Thess. i. 5. In the first sermon he enquires, On what accounts the apostles termed the message they delivered *Our Gospel?* — and shews in what manner it was received by the Thessalonians. In the second, he points out "by what means they may secure such a reception of it among themselves;" and supplies urgent considerations to engage them to receive the gospel, "not in word only, but in power."

In the close of the second sermon, the author says to his hearers, "Depart then from the house of God, making that improvement of these discourses which your consciences may direct you:" and he adds, "With regard to the mere opinions you may form of them, we are wholly indifferent, any farther than as a favourable judgment may be the precursor of your own profit." With regard, however, to the opinions of his *readers*, he appears to entertain more anxiety; for in his Preface, which he calls *Notice to the Public*, he expresses a hope that "the severity of Criticism will be superceded by the mildness of Candour;" and promises that, if "this be granted, he will thankfully submit himself to the stroke of benevolent reproof, aiming to amend

whatever can be proved erroneous in sentiment or unchristian in spirit."

In a note to page 35, Mr. C. professes his predilection for the divinity of the old school; and laments that modern pamphlets, and other ephemeral productions of the new taste, supercede, in so many instances, the folios of antiquity; and asks, "Is not the exchange which has been made, of the scarcely portable volumes for the Magazine and Essay, a much worse catastrophe in the theological world, than the substitution of paper currency for solid gold in the commercial?" Why then does Mr. C. add to this dismal catastrophe by a publication of his own pamphlet, not more *weighty* perhaps than a Magazine? or, Does he suppose that, while other modern authors emit paper currency only, he alone has the faculty of furnishing the public with solid gold? Nor can we approve of his unqualified objections to Magazines and Essays, by which many thousands of persons are constantly instructed, who could have no access to "the folios of antiquity," nor time to peruse them. We believe that the truth is now disseminated far more widely by these "ephemeral productions," as he calls them, than by all the "scarcely portable volumes" referred to; which, however, we revere, as much as the author; and it is a pleasing reflection, that the value of such books is doubled and trebled within these few years.

Page 42, the preacher thus addresses his audience: — "Be thankful for the habit, ye of our dissenting Israel! who from your ancestry and education may have an epithet corresponding to that of the apostle, who calls himself "a Hebrew of the Hebrews." Guard, tenaciously guard, your home privacy on the Sabbath from the invasions of company; and exchange not the unostentatious stillness of the domestic circle for the attraction of crowds, "the voice of singing men and singing women," or any other specious enticement."

The author, apprehensive that this passage would prove obnoxious to many readers, has subjoined a long note, pointing out the evils which he dreads from Sunday-evening Lectures; which, however, he acknowledges to "have important uses, particularly in the country," and which, he confesses, he himself sometimes preaches, in and about London, because "he is desirous of doing good;" a confession and a reason which render nugatory, in a great measure, his objections against the *ostentation* of evening services.

Let Mr. C. let his hearers, let all his ministring brethren and fellow-Christians, judge for themselves, whether domestic worship with their families, or public worship with the church, be most for their edification? — for some persons the former, for others the latter, may be found preferable; but we cannot conceive why the public service of God, at six o'clock in the evening, should be deemed more ostentatious than at three in the afternoon. In a word, we cannot but express our wish, that when good men recommend one particular course of piety, they would refrain from the censure of their brethren who pursue another: had the author done this, our commendation of his discourses would have been unmixed with this "benevolent reproof."

Supposing public and private duties to interfere, we have the judgment of holy Mr. Baxter, that private duties ought to give place to public worship. Speaking of the Sabbath, he says, "The principal work of the day is the communion of Christians in the public exercises of God's worship. It is principally to be spent in holy assemblies; and this is the use that the Scripture expressly mentioneth in Acts xx. 7, and intimateth in 1 Cor. xvi. 1, 2. — My judgment is, that in those places where the public worship taketh up almost all the day, it is no sin to attend upon it to the utmost; and to omit all such family and secret exercises as cannot be done without omission of the public; and that where the public exercises allow but a little time at home, the family-duty should take up all that little time, except what some shorter secret prayers or meditations may have, which will not hinder family duties; and that it is a sinful disorder to do otherwise, because the Lord's Day is principally set apart for public worship; and the more private or secret, is, as it were, included in the public. Your families are at church with you; the same prayers which you would put up in secret, you may, usually, put up in public and in families; and it is a turning God's worship into ceremony and superstition to think that you must necessarily put up the same prayers in a closet which you put up in the family or church, when you have not time for both (though, when you have time, secret prayer hath its proper advantages, which are not to be neglected); and also, what secret or family duty you have not time for on that day, you may do on another day, when you cannot come to church assembly; and,

therefore, it is an error to think that the day must be divided in equal proportions, between public, family, and secret duties; though yet I think it not amiss that some convenient time for family or secret duties be left on that day; but not so much as is spent in public, nor nothing near it." — *Baxter's Works, vol. iii. p.* 782, 783.

A Letter to S. Whitbread, Esq. M. P.; *containing Observations on the Distresses peculiar to the Poor of Spitalfields. By* W. Hale, *2nd edit.* 8vo, 1s.

Though this Letter be not strictly a religious publication, yet the circumstances of the case, as well as the candid, Christian, and able manner in which the author has argued the cause of the poor, have induced us to notice it. It appears, that the distresses of the manufacturers of Spitalfields arise, in part, from their being separated from their wealthy employers in the city; so that the poor are left to support the poor, — an evil which exists also in some parts of the country in a very oppressive degree, and for which, we hope, the wisdom of the Legislature will provide some effectual remedy. The pamphlet is well written, and deserves the attention of the public.

The Christian's Review of Life and Prospect of Futurity: *a Sermon, preached at Warwick, on the Death of the Rev. J. Moody, &c. By* G. Burder, 8vo, 1s.

It has been thought by some critics, that preachers labour under a disadvantage in having to state principles rather than exhibit characters. Be this as it may, it certainly behoves every minister of the gospel to preach the truth in the most characteristic manner. The sacred volume deals not in abstract principles; but displays them as drawn out and embodied in real life. With this view too, some of our most eminent and successful ministers have seized suitable opportunities for funeral-sermons to recommend religion to the young, or to admonish the aged; — to shew by some instances of awful depravity and misery, that the impenitent sinner may expect "to mourn at the last;" or by eminent instances of genuine piety and zealous devotedness to God, to constrain us to be imitators of such as have exemplified the true Christian character. This sermon is of the latter kind. It is designed to delineate the Christian Minister's Review of Life and Prospect of Glory. The text is 2 Tim. iv. 7, 8; but the discussion is purposely shortened, to admit the narrative (which occupies nearly seventeen pages) of Mr. Moody's early life, conversion, ministerial labours, and dying experience: a narrative which unquestionably furnishes a most impressive exemplification of the subject.

Future Punishment of Endless Duration: *a Sermon preached at the Monthly Association of Ministers and Churches in London, Dec.* 11, 1806. *By* Robert Winter, 8vo, 1s.

It is no small recommendation of this sermon, that it was published at the unanimous and pressing request of the numerous ministers and others before whom it was delivered. The subject was one of those which were announced for discussion in the printed lists of these monthly exercises, before the author removed to London; and was assigned to him by the removal of his predecessor at New Court to another part of the kingdom.

The preacher's text is 2 Thess. i. 9, "Who shall be punished with everlasting destruction;" from which he proposes to enquire, 1, What is the plain unsophisticated doctrine of the New Testament, respecting the future punishment of the wicked? and, 2, What influence should the consideration of its endless duration have on our minds? In answer to the first enquiry, he shews, 1, That a state of conscious and miserable existence is reserved for the unbelieving and disobedient after death; — 2, Immediately after death, this future punishment commences; — 3, The punishment of the wicked will be openly awarded to them at the great day of the Lord; — 4, This punishment is represented as their final condition; — 5, It will be of endless duration; and this he demonstrates fully by the decisive testimony of Scripture.

By the following important reflections, the author then points out the general tendency of this awful truth: — 1, It exhibits, in the most affecting colours, the dreadful malignity of sin; — 2, It operates as a most powerful motive to repentance and holiness; — 3, It reflects the greatest lustre on the plan of human redemption by Jesus Christ; — 4, It animates believers to zeal in their endeavours to save souls.

Our limits will not admit of quotations; we can only say, that we earnestly recommend this able and faithful discourse to our readers, as well worthy of their perusal, and as a seasonable antidote to the scepticism of our times.

The Work and the Reward of Faithful Deacons: *a Sermon addressed to the Baptist Monthly Association, by* W. Newman, *and published at their Request*, 8vo, 1s.

It was well observed by a good man, that we ought not to rest satisfied until every genuine member of every Christian society be found zealous in every good work; and surely this is not to be expected, unless the officers of Christian churches set the blessed example. To promote, we apprehend, in some measure, this object, Mr. N. has discussed the character, the work, and the reward of faithful deacons; concluding with some useful and apposite reflections: the whole of which we recommend to all who desire to use the office of a Deacon well.

To the Sermon there is an Appendix, designed to illustrate Mr. N.'s subject. This Appendix also includes a Sketch of the Character of the late Mr. Booth, as a Christian, a Divine, a Christian Pastor, a Literary Man, and as a Friend and Counsellor. This sketch, though it has no immediate connection with the subject, will be considered by many as by no means the least interesting part of the publication. Did our limits admit, we should be happy to transcribe it as a very good appendage to our Memoir * of this excellent man.

A Concise Statement *of the Evidence for the Obligation of Christian Churches to celebrate the Lord's Supper every Lord's Day; with Testimonies of eminent Christian Divines in Favour of the Divine Authority, Perpetual Obligation, and great Advantages of that Duty. Price* 6d.

On subjects contested among serious Christians, we avoid taking a decided part. Our limits will not admit of controversy, nor do we think it would suit the taste of the generality of our readers. In cases, therefore, which relate to church order, we confine ourselves to an analysis of the publication.

In support of the general object of this pamphlet, which is to prove the obligation of Christian churches to celebrate the Lord's Supper *every Lord's Day*, the author lays down the following positions: —

1, All persons to whom the gospel comes, are under indispensable obligations to comply with the whole revealed will of God; — 2, The New Testament furnishes a *rule* of perfect sufficiency for the constitution, discipline, and ordinances of Christian churches; — 3, This rule is principally comprized in the *injunctions* delivered by the apostles to the churches which they founded, and in the scripturally recorded *practice* of those churches; — 4, It was the instituted practice of the apostolic churches, to observe the ordinance of the Lord's Supper as a part of the stated and regular service of *every* Lord's Day.

The author having at large supported these positions by Scripture and argument, proceeds to give a variety of testimonies in favour of the practice recommended, from Pliny, Justin the Martyr, Calvin, Dr. Ames, Dr. Goodwin, Dr. Owen, Baxter, Daniel Burgess, Dr. Watts, Dr. Doddridge, J. Edwards, Willison, Dr. Erskine, Randall, S. Palmer, Maclean, Haldane, and Dr. Mason.

The whole is concluded with an Address to the Conscience of the Christian Reader; from which we transcribe the following paragraphs:

"Perhaps you admit the duty of communion with the body and blood of Christ sometimes, and practice accordingly; yet you do not see yourself obliged to this duty every Lord's Day. Have you then fairly scrutinized and fully confuted the evidence which has been now proposed to you? If not, how will you answer it to the Lord Jesus Christ, that you have rejected light and refused knowledge? Are you wiser and greater than He? Are your opinions and preferences to be weighed against the dictates of his unerring spirit? Take heed, lest you be found "resisting the Holy Ghost!"

"But compliance with this call involves inconvenience. Yes; and so it did in the apostolic churches, whose simple and faithful obedience to their Lord cost them more sufferings than you could even think upon, without a shuddering of horror. Did they choose the severest personal and family distress; and, finally, the most excruciating tortures unto death, rather than temporize and trifle with Christ's Commandments? And can you justify known disobedience by pleas of trifling inconvenience? Would you not, yea, do you not, without a murmur, take up far greater inconveniences and difficulties, for the advancement and success of your worldly interest? You would not accept such a plea from your servant, and will you offer it to your God? Besides, would not a little

* See the Evan. Mag. for July and August last.

prudent management easily remove the alleged difficulty?

"You may evade the application of these queries to your own conscience now; but, O remember that you must shortly answer the spirit and substance of them to your eternal Judge!"

The Utility of Academical Institutions to the Church of Christ: *a Sermon preached at Hoxton Chapel, June 26, 1806, before the Supporters of Hoxton Academy, at their Anniversary, by* Benjamin Cracknell, A. M. *Minister of Weymouth Chapel.* 1s.

THE utility and importance of academical institutions to the church of Christ, few, we presume, will venture to dispute, whose opinions are worthy of attention; but it must be remembered, that there are many that now occupy stations of eminent usefulness in the church, who never trod the franchised walks of a college, and who possess no claims to titles of literary distinction. However, judiciously availing themselves of the aids provided by the learning of others, and studiously cultivating the acquirements more immediately connected with the salvation of souls, they have left their people little cause to regret the want of other advantages: for these reasons we could wish that Mr. C. had more particularly distinguished those objects of academical pursuits which, after all that may be justly said in their praise, are but of subordinate importance, from those that are essential to an evangelical ministry; and had the subject of his discourse been more forcibly urged by considerations derived from the glory of the character and work of our Lord Jesus and the value of immortal souls, it certainly would not have been less acceptable to the hearers, or less useful to the cause it pleads. We are nevertheless indebted to our author for many excellent thoughts, neatly expressed; and we earnestly wish that his discourse may contribute to the further prosperity of an institution which the Head of the church has so greatly honoured.

The Sanctity of the Lord's Supper vindicated; *containing an Answer to Dr. Priestley's Free Address to Protestant Dissenters on that Subject. By* S. Palmer, 1s. 6d.

THIS work was first published in 1770, without the name of the author; and is now offered afresh to the public in consequence of some recent testimonies in its favour, which, it is hoped, may excite a renewed attention to it. The first of these is by the late Rev. Job Orton; the latter from the Rev. John Pye Smith, who, in his tract, entitled, "A Concise Statement," &c. says, "The editor cannot but express his surprize and concern that this treatise has not been more known and read. Though its occasion was controversial, yet its principles and arguments are at all times important. The observations on the qualifications of communicants are particularly valuable; and, at the present day of laxity in Christian discipline, highly seasonable."

The Dangers of the Country. *By the Author of "War in Disguise."* 8vo, *Price* 5s.

THIS is a very masterly production, and proceeds from the pen of a well-informed and, we presume, pious man, who thinks it his duty to remonstrate "against the indifference and supineness which prevail in regard to our public defence." In the first part of this work, the author endeavours to prove that "we may be conquered by France;" and then shews, that the effects of such a conquest would be "usurpation or destruction of the throne, overthrow of the constitution, destruction of the funds, and ruin of property in general, a rigorous and merciless government, subversion of our religious liberties, and dreadful corruption of morals."

In the second part, he points out the various means by which these dangers may be avoided; in which he displays much political knowledge and military information; and we rejoice to find, among the means proposed for our defence, "*reformation*, as the essential basis of national safety;" and here the author introduces "the Abolition of the Slave Trade, as essential to that Reformation." We wish we had room to insert a few paragraphs from this part of the work, for we have never seen any thing more striking, more conclusive, more demonstrative of the extreme iniquity, and *impolicy* also, of this detestable traffic.

After expressing the most patriotic feelings of partiality for his beloved country, the author adds, "This same beloved country is polluted by the most sordid and barbarous crimes; though dear to ourselves, she is a curse to a large portion of the globe: her wealth generates, and her power maintains, a greater mass of human wretch-

edness and guilt than even the pestilent ambition of France: perhaps than all the other political crimes of the age. I have often thought that were an angel to look down from Heaven, in order to determine which of the nations of the globe is the greatest scourge to the human species, his eye would be arrested by Africa and the West Indies, and by those receptacles of unspeakable misery, the ships that are passing between them; and his awful report would be, Great Britain is that merciless nation."

Whoever will take the pains to read this part of the pamphlet (which we are glad to find may be purchased separately) will not think this language too strong.

By probable calculations, the author shews that more than *three millions and a half of slaves* have been imported into the British colonies. To these may be added the vast number who perish in Africa, while on their journey from the interior to the coast, and the greater number who perish on the passage by sea, forming together, probably, one-third more. To these may be added, immense numbers of slaves sold by our ships on the coast to other nations; so that we have, perhaps, expatriated in all, — above *six millions* of our unhappy fellow-creatures!!!

Such being the criminality of our *free*, enlightened, and highly-favoured country, what a glorious cause of exultation is afforded by the prospect of the abolition of this bloody trade! Let Britons mourn over the guilt of ages past, and rejoice in the hope of being delivered from blood-guiltiness in future.

LITERARY NOTICES.

The Works of the pious and evangelical TRAIL, late Minister in London, are well-known in the religious world, and highly prized. A small volume of his Sermons, on Pet. i. 2, 3; and on Gal. ii. 21, was published not long ago, and well received. It was published from a MS. which had lain neglected for many years. It is known that more of his MS. Sermons are extant; and it would be a very acceptable service to the church of Christ were they sought out and given to ministers who would actively engage in their publication. They might, in the first place, be sent to the Editor of this Magazine.

There is in the press, and will soon be published, a translation of Witsius's Conciliatory Animadversions, by the late Rev. T. Bell, of Glasgow, accompanied with his Notes, and recommended by the Rev. J. Dick, A. M.

Also in the press, a Volume of Sermons, by the late Rev. Mr. Strange, of Kilsby, in Northamptonshire.

A Plea for Religious Seminaries, as useful Preparatives for the Work of the Ministry, designed to remove the Prejudices which have been propagated by the Weak, the Ignorant, and the Illiterate, against those useful and important Institutions. By J. Cobbin, of Holloway.

Dr. Staunton, of America, has issued Proposals for a Work, to be called "The Æra of Missions."

A new and improved edition of Shrubsole's Christian Memoirs, with the Life of the Author.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Lectures on the Liturgy. By H. Draper, D. D. 8vo, 10s. 6d.

Primitive Truth: a History of the Internal State of the Reformation, 8vo, 7s

Three Lectures on Rom. iv. 9—25, designed chiefly to illustrate the Nature of the Abrahamic Covenant, and its Connexion with Infant Baptism; with an Appendix, on the Mode of Baptism. By Ralph Wardlaw, Glasgow.

An Essay on the Inspiration of the Scriptures, &c. By the late Rev. W. Nelson, second edition, with Notes, and some Account of the Author, by the Rev. A. Bower, 1s. 6d.

New Editions of the late Mr. Mason's Scriptural Prayers, 1s. — Crumbs from the Master's Table, 1s.— and Pocket Companion, 1s. 6d. All revised by his Son, the Rev. H. C. Mason.

Holy Living and Dying, by Bishop Taylor, a new edition, 8vo, 7s.

The Glory of the Heavens, by the Rev. T. Bazeley, A. M. 12mo, 3s 6d.

Hints for Religious Conversation with the afflicted in Mind, Body, or Estate, &c. By the Rev. Mr. Richards. Sixth edition, with an Appendix and Prayers, &c. 8vo, 1s.

The Spring Day, or Contemplations of Nature, by Js. Fisher, 8vo, second edition, 7s.

A Letter to the Freeholders and other Inhabitants of Yorkshire, on the Abolition of the Slave Trade. By W. Wilberforce, Esq. M. P. 8vo, 6s.

The Powers of Genius, and other Poems. By the late Dr. Linn, second edition, with plates, and some Account of the Author, 12mo, 5s. 6d.

RELIGIOUS INTELLIGENCE.

AMERICA.

The General Assembly of the Presbyterian Church, at their Annual Sessions in May, are in the practice of receiving accounts of the state of Religion from the members, representing the various parts of their ecclesiastical jurisdiction, and of condensing and publishing these accounts in the form of a Report. The following is their Report for May last.

THE Assembly have heard with pleasure, accounts from the east and west, the north and south, proclaiming the triumphs of the Redeemer, in the extension and prosperity of his kingdom in our country.

The Assembly have received an impression of the most pleasing kind from the intelligence that there is, in almost every quarter, a general, and in some parts of our church, an increased attention to the public worship of God: that there exists a spirit of inquiry in, regard to religious truth, and a more general conviction that the power of godliness is necessary to stamp value on its form.

Associations for prayer and reading the holy Scriptures, have, it appears, been the means frequently blessed by God, to preserve the very existence of religion in places destitute of the preaching of the gospel, and the full administration of its ordinances. — Such associations have happily prepared the people for the labours of the pious missionary, who thus came upon ground, as it were, already broken up, and profitably scattered the good seed of the word.

The Assembly have also heard with great satisfaction, that the catechising of children and others, has, in certain parts of our church, been practised with more than ordinary care, and with that desirable success which may ever be expected to follow a suitable regard to this most important duty.

With heartfelt pleasure the Assembly hear testimony to the charitable exertions made by some of their churches for the relief of the poor, and for the maintenance of the holy ministry. They rejoice to find that the ordinances of the gospel are, in general, attended with punctuality and earnestness. They regret, however, that in some particulars, they are compelled to use the language of reprehension. It is with pain they observe it to be the practice of too many, in some of their churches, to attend divine service only on one part of the day, to the neglect or contempt of the remaining part. Against this practice, so injurious to the spiritual interests of their people; so entirely inconsistent with the Christian character and privileges, they think it no more than their duty solemnly to protest. And they do most affectionately beseech all who are conscious of delinquency in this respect, no longer to withhold from God any portion of that time which he hath specially consecrated to his own service.

We live at a time when it becomes a duty peculiarly incumbent, to "contend earnestly for the faith once delivered to the saints." It will, however, be remembered, that the sacred cause of truth can never be promoted by angry controversy, or railing accusation. It is, therefore, recommended to the churches, to vindicate the truth, not only by sound and temperate discussion, but also and especially, by the manifestation of its sanctifying and transforming power over the life and conversation; and by evincing, that "the like mind is in us which was in Christ Jesus our Lord."

It should ever be recollected, that error in doctrine hath a native tendency to produce immorality in practice; and, therefore, that we should not be carried about by every wind of doctrine. Let us prove all things, and hold fast that which is good. This caution, it is hoped, will be received with attention and solemnity, inasmuch as the church has been of late invaded by errors which strike at the very foundation of our faith and hope; such as the denial of the Godhead, and atonement of the blessed Redeemer, the subjection of holy Scripture to the most extravagant impulses of the heart of man. These and other errors of a dangerous nature, have been industriously, and, alas! that the Assembly should be constrained to add, in some portions of our country, too successfully disseminated!

It is believed that, in the revivals of late years, many have been added to the church of such as shall be saved; many who, steadfast in the Christian life, seek to adorn the doctrine of God their Saviour in all things. For this, let the Giver of every good, and every perfect gift be praised. These happy subjects of divine grace are exhorted to "hold fast that which they have received, that no man take their crown;" to "be faithful unto death, that they may obtain a crown of life."

But as it has often occurred, in former periods of the church, so there is reason to believe, it has happened with respect to these effusions of the Spirit's gracious influences. Transformed into an angel of light, the enemy of souls hath endeavoured to mar the glorious display of divine operations, by inciting to the most absurd and extravagant outrages upon Christian sobriety and decorum.

The Assembly beseech all their people to bear in mind, that if they allow themselves to abandon the unerring guidance of God's written word, they will inevitably become the prey of ignorance, superstition, and fanaticism. "Bodily exercise profiteth little." The mind sown with the seed of the word; the soul renewed by the Holy Spirit; these profit, these entitle a man to the character of being truly religious; and whatsoever has not a tendency to cherish and promote true religion, is inconstant as the wind, and light as the chaff it scatters.

The Assembly are happy to add, that their observations on the prosperity of the church, and the favourable position of religious affairs generally, were not meant to be confined to the presbyteries under their care: they comprehend also the state of things within the bounds of the General Association of Connecticut, and among the congregational churches in the state of Vermont, where the interests of Christ's kingdom appear to prosper.

On the whole, they commend their beloved people to the grace of God, praying the great Head of the Church to vouchsafe to them yet farther days of refreshing from his presence. Exalted Redeemer! "pour water on the thirsty, floods of water upon the dry ground, thy Spirit on our seed, and thy blessing on our offspring, that they may grow up as grass, and as willows by the water-courses!" Amen.

Extract of a Letter from the Rev. Hugh Graham, of Stewiack, Nova Scotia, to the Rev. John Brown, of Whitburn, near Edinburgh.

"In this remote and new country, and particularly in the more wilderness parts of it, Bibles and religious books, tracts and catechisms, are very scarce. Were good books sent, they would be read with avidity, for there is a general thirst after religious knowledge. This they discover by their attention to such means of instruction as they have. Many of my books are fairly worn out by lending. As they all can read, and wish to read, and have but few good books, 'tis a great pity that they are so ill supplied. The inhabitants of our principal towns are the least inclined to serious reading; and this occasions a very scanty importation of religious treatises. In this and the adjacent provinces, there are a great many scattered settlements where a gospel minister is seldom seen. Were preachers of the gospel to go among them, as the apostles did in their days, they would give at least an attentive hearing and an eager reception." Mr. Brown adds, "That if any generous Christians feel disposed to send some Bibles, religious books, or tracts to those poor people, they may address them to the Rev. Hugh Graham, the care of Edward Mortimer, Esq. Picton, Nova Scotia."

Extract of a Letter from Middlebury, Vermont, July 30, 1806.

Dear Sir,

You may have heard of an attention to religion in this and some of the neighbouring towns. There has been an awakening in Middlebury about a year; and ninety-four persons have, in consequence, been added to the church. The attention still continues in some parts of the town. There is also a considerable attention in Cornwall, under the preaching of the Rev. Mr. Bushell. The Lord has done much for us in this part of the country; and to Him be the glory! There is more than usual attention to religion at this time in the towns of Newhaven, Weybridge, Salisbury, and Shoreham. The attention has also in some degree reached the college. We may hope that God will uphold his cause, notwithstanding the woful apostacy of many. What reason have we to be thankful that we may trust the interests of our souls, and those of the church, in the hands

of the great God, even our Saviour Jesus Christ?

We are happy to learn that the college in Middleburg is in a prosperous state, for an infant seminary, in a newly-settled country. There are about sixty students. The religious interests of Vermont are thought to be intimately connected with the success of this institution.

In Northampton (Massachusetts) a very pleasing and general attention to religion prevails, and is extending to several of the neighbouring towns. Many, especially in Northampton, have been added to the church.

The physicians of Philadelphia have publicly and strongly recommended inoculation for the Kine or Cow-Pox, as a certain preventive against the Small-Pox. The Managers of the Philadelphia Dispensary have also declared, That they have for eighteen months inoculated for the Cow-Pox; and found it mild, unattended with danger, and a full security against the Small-Pox.

After these paragraphs, in an American publication, "The Panoplist," it is added,

"After a mature consideration of the preceding statement of facts and recommendations, we would venture to ask every person of reflection, Whether it is justifiable to continue to inoculate for the Small Pox?"

THE Philadelphia Baptist Association was held Oct. 7—10. Rev. R. Smalley, Moderator, and W. Staughton, Clerk. The Massachusetts Baptist Missionary Magazine is printed for the benefit of this Society, and under its patronage. Dr. W. Rogers, Corresponding Secretary, from the Bethel Baptist Association, S. Carolina, gave a large and interesting account of its rise. It was formed November, 1789, and consisted only of ten churches; but so increased, that in August 1800, fourteen churches were dismissed from their body to form the Broad River Association; and, in the year 1802, nine churches were dismissed, to assist in forming what is called the Saluda Association. In the years 1802 and 1803 a great revival took place among them. In 1805 the number of churches was 40; of ministers 50, and of members 4095.

EDINBURGH

MISSIONARY SOCIETY.

A LETTER has lately been received from Mr. Brunton, at Karass. He repeats, in strong terms, what was mentioned in a former letter, that several Effendis of the first rank in that country, make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament. They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans but by quietly circulating among them small tracts, and copies of the Scriptures. Were this done in a wise and prudent manner, I am persuaded, from what has already taken place, that the happiest effects would soon follow." Mr. B. concludes with saying, "Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the holy Scriptures, and you must be convinced that it will meet with an awful and sudden downfal: but for this the minds of Mohammedans must be gradually prepared."

FRANCE.

FROM some recent statements, it appears that Protestantism is reviving in various parts of the French dominion. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of Protestants subject to France. The Protestant pastors receive an allowance, in the country places, of about 100l. a year; and in cities, about double that sum. A seminary is proposed to be established for Protestants; the expence attending which, it is intended to defray by means of voluntary contributions and annual charity-sermons throughout the Protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.

MISSIONARY SOCIETY.

OTAHEITE.

It is with great satisfaction we are enabled to inform our readers that advice has just been received from New South Wales, of the safe arrival of Mr. Warner at that settlement, and the safety of the Missionaries at Otaheite.

Extract of a Letter from the Rev. Mr. Marsden, Chaplain of the Colony, to the Secretary of the Missionary Society.

Sydney, New South Wales,
Rev. Sir, *Aug.* 26, 1806.

I had the honour to receive your letters by Governor Bligh, and by the Porpoise, for myself and for the Missionaries in this part of the globe.

In April last, I had the pleasure of hearing from the Missionaries at Otaheite, by the ship Lucy, of London, which had touched there.

Previously to the arrival of Governor Bligh, I had taken up a small vessel, the only one I could procure, in order to carry supplies to Otaheite; and have been putting the goods on board this day. I expect she will sail in the course of a few days.

As a vessel sails to-morrow for England, I have not time to make up the accounts to transmit them by her. You will have heard by the Alexander, Capt. Rhodes, the state of the Missionaries at Otaheite; and, therefore, I shall not trouble you with an account of them.

Mr. Warner is arrived safe in this settlement; where I have judged it best for him to remain, till a better opportunity shall offer for his joining the Missionaries at Otaheite.

The native of Otaheite, who lately arrived in the Porpoise, I shall forward by this conveyance.

Mr. Shelly and family have returned to Port Jackson. This moment being the time when a change of government is taking place here, I have much public business on my hands, which will prevent my writing to you so fully as I could have wished; but as I expect to sail for England in the Buffalo, together with Governor King, in the beginning of October next, I hope soon to have the happiness of seeing you in London; when, I trust, some plan will be adopted for carrying the wishes of the Society, concerning Otaheite, more fully into effect than has hitherto been done. I do not expect to remain many months in England; but to return to this colony as soon as those affairs are settled, which now induce me to leave it, &c. Permit me to remain,

with all Christian affection,
yours, &c.

Rev. G. Burder. S. Marsden.

SOUTH AFRICA.

The following interesting particulars of a Mission to the Namaquas, are extracted from a letter, written by Mr. C. Albrecht, dated Cape of Good Hope, May 18, 1806, addressed to the Directors of the Missionary Society at Rotterdam, who had the Management of the African Missions, while the Cape was in the hands of the Dutch, but which have now reverted into the hands of the Missionary Society in London:

[*Translated from the Dutch.*]

Beloved Brethren,

We have suffered much in our journey through the barren desert: but God shews us that he is a hearer of the prayers of his servants, and a Preserver from destruction. He assisted us thro' the wilderness to the Orange River; where we staid three months among the Heathen. During that time a way was opened for us to the Great Namaqua country, whither we went, and at which we rejoiced greatly. We here found a fountain, in the vicinity of which we fixed our residence, and called this spot The Happy Deliverance!

Here we have employed ourselves in cultivating a garden for our maintenance; but as the country is very dry, and the soil bad, we are afraid we shall not be able to procure corn. The climate also is very hot, and the air oppressive. It seldom rains, and never without thunder; but in consequence of much rain last year, there is now tolerably good pasture. The inhabitants in general are obliged to live entirely without bread, the country being unfit for the production of corn. We have, however, a kitchen-garden and corn-fields, which, if successful, will afford subsistence both for ourselves and for the congregation.

We have a favourable prospect of

success; for, we trust, all the Chiefs will receive the word of God: and we hope, in process of time, to proceed farther into the country. The number of Heathen who come to us increases continually; and, to our great joy, about half of those who are with us understand the Dutch language.

Brother Sydenfaden has visited a Namaqua kraal; the chief of which is called Choebap. Brother S. invited him, with his people, to hear the word, as he had before heard something of it. In answer, he expressed himself as follows: — "That word is too great to be neglected! — all the chiefs in the Namaqua country ought to listen to it! Here, under this tree, they ought to come (meaning the place where he heard brother Sydenfaden preach the gospel) then they will themselves find that this word is great! All the chiefs in this country ought to have one mind, and accept this word; and afterwards, that word ought to be preached in the centre of the Namaqua country, that every one may come and hear it!" — How much brother S. rejoiced at these expressions, you may easily conceive; but he had the mortification to observe, that Satan was also at work. A Hottentot, called Absalom, who came from the Snow Mountains, deceives the ignorant Heathen by many juggling tricks, so that he procures many followers. This man, perceiving that he would lose all his credit and influence, if the gospel should be received, advised them not to listen to brother S.; and, even in his presence, declared, that all the people who came from Europe, or from Cape Town, were great rascals. Thus he caused almost the whole kraal to hate the word of God; and brother S. was in great danger of being murdered by them: but he was silent, and did not contradict Absalom. The next day, however, when they were a little composed, brother S. spoke earnestly to them; and told them what a great sin Absalom had committed: in consequence of which he trembled, and denied every word he had said. Now, he was afraid, in his turn, of being killed; but as brother S. spoke in his behalf, he promised never to speak any more against the word of God.

When brother S. left this kraal, he asked the chief, Whether he was still inclined to hear the word of God? — which he answered in the affirmative; and added, "I will come myself to the Happy Deliverance, and see whether the *Oorlam* Hottentots (*i.e.* those who served the Christians; and were therefore looked upon as more civilized) have accepted the word of God: if that be the case, I shall endeavour to persuade all the chiefs in the Namaqua country to accept of it; for if I alone accept of it, they will kill me, and thereby war be occasioned among us."

We have now upwards of 300 of the Oorlam and River Hottentots with us, who have daily an opportunity of being instructed in the truths of the gospel. Sometimes we also see some Bosjeemen. It appears to us, that the Heathen here have a desire to be acquainted with the word of salvation. Though we suffer poverty, and are in want of all earthly comforts, which we could have enjoyed in our native country, yet we are satisfied if we perceive that our feeble endeavours are blessed from on high. We shall always rejoice, if we can be instrumental in the extension of the gospel of Christ.

My brethren will now, according to their promises, be occupied in building a house; for we have been obliged to hold divine service in the open air; which is rather dangerous, on account of the number of serpents, scorpions, venomous spiders, and other dangerous creatures. On Sunday evening, when I was preaching to a number of people, a young serpent happened to creep round my leg: I endeavoured to kill it, but could not: however, it pleased the Lord to make it flee from me, so that I proceeded unmolested.

[*The whole of this communication is very interesting, but far too copious to be inserted in this work: probably, it will appear at length in a future Number of the Missionary Transactions.*]

BUENOS AYRES.

A Letter is just received by the Rolla, from the Rev. Mr. Creighton, Missionary to Buenos Ayres, dated Harbour of Maldinado, Dec. 9, 1806. The ship in which he sailed, the Spring Grove, arrived safely in the river Plate, a few days before, after a good voyage of two months and one day. They had soon the mortification to learn, from the Medusa man of war, that Buenos Ayres was in the hands of the Spaniards. Mr. Creighton continues with the fleet, till he sees what Providence may determine concerning the recapture of the place.

DISTRIBUTION OF PROFITS.

January 21, the Trustees met for the purpose of distributing the Profits of this Magazine, when the following cases were relieved: —

Cases	Denomination	Recommended by Mr.	l.
M. S.	Independ.	Burder	5
M. M.	ditto	Wilks	5
J. S.	ditto	Roby	5
E. T.	ditto	Townsend	5
J.	ditto	Parsons	5
A.	ditto	Wilks	5
D. B.	ditto	R. Hill	5
D. V.	ditto	Buck	5
H.	ditto	Platt	5
L.	ditto	Bogue	5
A. L.	ditto	Dr. Williams	4
M. L.	ditto	ditto	4
A. M.	ditto	Fuller	5
S. H.	Presby.	Duncanson	4
S.	ditto	Smart	4
C.	ditto	ditto	4
M.	ditto	Waugh	4
S. H.	ditto	Kingsbury	5
S. C.	ditto	Buck	5
E. M.	Baptist	Kingsbury	5
R. D.	Baptist	Townsend	5
P.	ditto	Parsons	5
A.	ditto	ditto	5
S. D.	ditto	Hinton	5
S. W.	ditto	ditto	3
J.	ditto	Greatheed	5
H.	ditto	ditto	5
H. P.	ditto	ditto	5
M. E.	ditto	ditto	5
E. F.	ditto	Platt	5
M. M.	ditto	Ryland	5
S. J.	ditto	ditto	4
M. T.	ditto	ditto	5
N.	ditto	Fuller	5
B.	ditto	ditto	5
G.	ditto	ditto	5
M. W.	Estab.	Townsend	5
E. H.	Methodists	Mends	5
C.	ditto	Platt	5

HOME INTELLIGENCE.

REMARKABLE CONVERSION.

On the first day of every new year the Benevolent Society for visiting and relieving the Sick and Afflicted Poor at their own habitations, have a public meeting at Surry Chapel; when some of the most remarkable cases which have occurred during the year preceding are read. The following, which was read January 1, 1807, deserves particular notice, and affords strong encouragement to all societies of this description, to persevere in their laudable and useful labours.

Rev. Sir,

"A very extraordinary case has lately occurred; I cannot enter fully into it, for it would fill a volume; but that it may be rightly understood, it is necessary to mention something of the man's character before his illness. He was of a loose disposition, an enemy to government, to all good order, and particularly to religion. He was one of those unhappy wretches that joined Col. Despard, and took his trial with him. He was sworn to keep their secrets, and assist in their diabolical designs. Being destitute of any remorse of conscience, he was athirst for the destruction of his fellow-creatures, expecting thereby to make his fortune. But God in mercy frustrated their design. He had a book put into his hands that mentioned all the sins ascribed to Scripture-characters, that he might ridicule the Bible; and such was the degree of his prejudice, that when he passed by any place of worship, he felt hatred against it, and all who attended it. Through the providence of God he was acquitted, though he deserved punishment. When he obtained his liberty, not knowing what to do with himself, he entered on board a ship. But the Lord laid his afflicting hand upon him, and visited him with a lingering sickness, that brought him down to the border of the grave, and he was put on shore. He was then under the necessity of returning home to his mother, who supported herself by washing; and as she was kept from her employment to look after him, they were brought to very distressing circumstances. In this state the Society found, and gave them relief. As his illness increased, his conscience was alarmed. His cry was, "Send for some one to pray for me; I shall be lost; I am in Hell already." Such

were his cries and groans, that he terrified all about him. In this wretched state of mind was he when we were sent for. It was on Sunday morning, between seven and eight o'clock. We sent word that we would call as we came to chapel. They desired us to come immediately, for they feared he would die very soon. We, therefore, went immediately, and found him in a deplorable state, sitting in a chair, covered over with a sheet. We asked him why he sent for us? He replied, to pray for him, for the wicked one was within him, and that he would soon drag him into Hell. His cries were so loud, that some of his neighbours came in, one of whom pretended to faint. As we saw what sort of people were about him, we began to think it might be a deception. So we told him that he must pray for himself, or all the prayers that could be made would do him no good. He said he could do nothing but curse and swear. We said, then he must be eternally lost; for the Lord received none but penitent sinners; and what he then felt was an earnest of the torments due to sinners; and which they must suffer to all eternity. He then swore at us; and said that we were come to torment him. He seemed, however, at times to pay attention to what we said, but often cried and groaned in a most deplorable manner. We continued talking to him, prayed with him, and left him.

On the evening of the same day, as we came from chapel, we mentioned the case to a friend, and desired him to go with us. We found him worse than he was in the morning. He said, that we were come to make him worse, and that we were as bad as the wicked one. He then exclaimed violently against all his former companions, and cursed the time that he ever knew them; adding, that he was the greatest sinner that ever lived, — that he could not pray, — that there was something within him that told him to curse God, and that he was such a sinner that there was no mercy for him. The visitor then told him that, in his opinion, his state was worse than he could imagine; and that he was then committing a greater sin than ever he did before, which was rejecting Christ, his mercy, and his salvation; assuring him that the Scriptures declared, that all manner of sins and blasphemies should be forgiven, through faith in the blood of the Redeemer; and that he came to save the chief of sinners. We then endeavoured to set forth the efficacy and infinite value of his blood to cleanse from sin, and to relieve the consciences of heavy laden sinners; and that if the blessed Spirit was pleased to open the eyes of his understanding, and enable him to receive Christ, he might obtain the pardon of all his sins, great as they were. We endeavoured to set before him what a blessed refuge Christ is to all who fly to him; and the infinite love of Christ who stood in the place of believers, to bear the punishments due to their sins.

All this seemed to no purpose: he continued crying that there was no mercy for him, and that he should be lost for ever. The horrors and distress that appeared upon his countenance cannot be described. We asked him if we should pray with him; he desired we would, and, after prayer, begged we would come again soon.

We went again the next day, and having asked him how he was, he answered, in a low tone of voice, "I bless God, I am a great deal better." We asked him how long he had been better. In the night, he said, his distress left him, and he did earnestly pray that the Lord would keep the devil from him; for no one, he said, could imagine what he had gone through. All his cry now was, "O! pray, pray, pray for me, that the Lord may have mercy on me!"

At another time, when we approached the room, we heard a voice, and opening the door a little, found him praying very earnestly. Waiting some time, at last we spoke to him of his state of mind. He said, he was afraid of the return of those dreadful sensations he endured when we first saw him; and that he found relief when he kept praying for the pardon of his sins, and that God would give him faith and save his soul.

Calling one morning on him, we found he had sent for the Rev. Mr. Winkworth, the minister who had attended him in the prison; but he was then dead. We then spake to him of our dear Lord's grace and love, as suited to his case, if he felt himself ruined and lost, and had no hope in himself. We mentioned several Scriptures, which seemed to relieve him a little. He entertained some hopes of recovery, yet was not anxious; but thought that if the Lord should spare him, he could never return to the ways of sin, for he now hated his sins. By degrees, he enjoyed the visits which

were paid him very much; was thankful, and said, "Oh! how kind is the Lord in sending his children to see me, and to instruct me!"

In the many visits we paid him for eight weeks, the work of the Lord upon his soul was very evident. He was deeply convinced of sin, and brought to hate it from love to God. He honoured the divine justice of God in his condemnation, while he trusted in the righteousness of Christ for pardon and justification.

Oct. 21. The Members of the West Kent Union held their Half-yearly Assembly at Mr. Slatterie's Meeting, in Chatham. Mr. Stanger preached from Judges vi. 9. The Members of the Union met in the afternoon for business. In the evening, Mr. Ralph preached from Col. i. 28. Messrs. Beaufoy, Bentliff, Slatterie, Rogers, and Knott, engaged in the other parts of the service. — The next Meeting is to be held at Mr. Popperwell's Meeting, Marden, April 21, when Messrs. Knott and Drew are to preach.

Oct. 30. Mr. Chapman was ordained to the pastoral office over the Independent church at Sandwich. Mr. Vincent began the service with prayer, &c.; Mr. Gurteen delivered the introductory discourse; Mr. Sloper, of Devizes, offered the ordination prayer; Mr. G. Townsend gave the charge, from 2 Tim. i. 13; Mr. Elliot, of Devizes, addressed the people from 1 Thess. v. 18; and Mr. Ralph concluded.

Dec. 25. A New Baptist Meeting was opened in the city of Chester. Three sermons were preached on the occasion, by Mr. Davis, of Liverpool, from Exod. xx. 24; Mr. Lister, of Liverpool, from Matt. vi. 33: and Mr. Price, of Wrexham, from Heb. x. 12, 13; Mr. White, of Chester, and Mr. Stennet, engaged in prayer.

Jan. 22, 1807. The Rev. S. Hatch was ordained pastor of the church at Tollesbury, in Essex. The following ministers engaged in the service: — Prayer, Mr. Taylor, of Colchester; introduction, &c. Mr. Forster, of Malden; ordination-prayer, Mr. Merchant, of Layer Bretton; charge, Mr. Fielding, of Coggeshall; sermon to the people, Mr. Newton, of Witham; concluding-prayer, Mr. Pritchard, of Colchester.

The Dorset Independent Association is postponed to April 20: Mess. Morren and Rogers to preach.

LONDON.

LONDON FEMALE PENITENTIARY.

We rejoice to learn, that this excellent institution meets with considerable encouragement; and, as it is to be wholly under the management of persons of piety and evangelical sentiments, we entertain the warmest hopes of its success. The List of the Committee, which we promised to give in this Number is not yet completed; but we understand it consists of Ministers and Gentlemen of various religious denominations. A peculiar and much-approved trait of this new institution is, that all its internal affairs are to be under the direction of a Committee of Ladies, of decided piety, solid judgment, and active zeal; who, together with the Matron, will daily visit and superintend the different wards. A part of the house will be appropriated to divine worship (but not open to the public) in which the gospel is to be preached every Lord's Day, and probably, at other times, by ministers successively appointed to that service.

Subscriptions are received by the following bankers: Mess. Down, Thornton, and Co. Bartholomew Lane; Mess. Forster, Lubbock, and Co. Mansion House Street; Messrs. Fuller and Co. Lombard Street; Mess. Hoares, Fleet Street; Messrs. Smith and Holt, Broad Street; Messrs. Ransom and Co. Pall Mall.

Dr. Doddridge's Rise and Progress of Religion, translated into French, is now printing, at the expence of the Missionary Society, for the benevolent purpose of distribution among the French prisoners in England, who, it may be hoped, will not only derive benefit from it themselves, but carry it into their own country hereafter, for the benefit of many others.

A few months ago, a Committee was appointed by the Board of Independent Ministers in London, to draw up the outlines of a Plan, for a more general Union of the Ministers and Churches of that Denomination throughout the Country. On the 3d of February the proposed plan was presented by the Committee to the Board, by them approved, and ordered to be sent to their brethren in the country for their consideration. A General Meeting, we understand, is to be held in London, on Monday, May 18, for the purpose of maturing the plan.

A New Lecture is opened at Crown Court Meeting, which will be supplied by different Ministers, in the forenoon of every Tuesday.

RECENT DEATHS.

Jan. 5. Died the Rev. S. Barker, at his brother's, Towcester, whither he had gone for his health, having been a considerable time indisposed.

Feb. 13. The Rev. Mr. Rance, Baptist Minister of Hackney, was found dead in his bed, without any particular previous indisposition.

Mr. T. Alexander, a Schoolmaster, of Tetbury, who lately died, bequeathed a part of his property for the following singular purpose: — A Bible to be given to every couple that may hereafter be married at Tetbury church.

List of Lectures, &c. in and near London, for March.

1. LORD'S DAY Ev. Broad Str. Mr. Brooksbank; Hare Court, Mr. T. Thomas; Chapel Str. Mr. Stollery; Devonshire Sq. Mr. Stevens; Crown Crt. Mr. Knight; Palace St. Mr. J. Hyatt; Peter Str. Mr. Rae.
2. *Mon. Ev.* Missionary Prayer-Meeting, New Court, Carey Street.
3. *Tu. M.* Broad St. Mr. Burder; — Crown Crt. Mr. Buck. — Communion with God.
4. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Goode's, White Row.
5. *Th. M.* Monthly Meeting (Indep.) at Mr. Burder's, Fetter Lane, Mr. Barker to preach. — How does Charity cover the Multitude of Sins?

   Ev. Fetter Lane, Mr. Winter. — The History and Character of Nicodemus.

8. LORD'S DAY Ev. Broad Str. Mr. Collyer; Chapel Str. Mr. Burder; Palace St. Mr. Stollery; Barbican, Mr. Dunn; Orange Str. Mr. Townsend; Peter Str. Mr. ——; Hare Ct. Mr. Newman; Devonshire Sq. Mr. Gould; Crown Ct. Mr. Webb.
9. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
10. *Tu. M.* Broad St. Mr. Humphrys; Crown Court, Mr. J. Hyatt. — Conflict between Sin and Grace.
11. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Tim. Thomas's.
12. *Th. Ev.* Fetter Lane, Mr. Goode. The Sin of murmuring.

15. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Barbican, Mr. Greig; Hare Crt. Mr. Humphrys; Peter Str. Mr. Jerment; Palace St. Mr. Buck; Orange Str. Mr. Burder; Chapel Str. Mr. J. Thomas; Devonshire Sq. Dr. Jenkins; Crown Crt. Mr. Stevens.
17. *Tu. M.* Broad Str. Mr. Humphrys; Crown Crt. Mr. Stollery.— Faith.
18. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Humphrys's, Union Street.
19. *Th. M.* Monthly Meeting (Bapt.) at Mr. Burnside's, Mr. Newman to preach. — Duty of restoring Backsliders.

    Ev. Fetter Lane, Mr. Waugh. — The Evidences of Fellowship with Christ.
20. *Fri. Ev.* Sermon to Young People, at Haberdashers' Hall, Mr. Knight to preach.

22. LORD'S DAY Ev. Broad Str. Mr. Newman; Hare Crt. Mr. Frey; Barbican, Mr. Stevens; Palace St. Mr. Brooksbank; Chapel St. Mr. Dunn; Devonshire Sq. Mr. J. Thomas; Crown Ct. Mr. Stollery; Peter Str. Mr. Greig.
24. *Tu. M.* Broad St. Mr. Burder; — Crown Crt. Mr. Gore. — A Clean Heart.
25. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Clayton's, Eastcheap.
26. *Th. Ev.* Fetter Lane, Dr. Rippon. — Recollection of Past Dispensations.

29. EASTER SUNDAY Ev. Hare Crt. Mr. Shenstone; Orange Str. Mr. Lyndall; Chapel Str. Mr. Gore; Devonshire Sq. Mr. Hutchins; Barbican, Mr. J. Clayton, jun.; Palace Str. Mr. Winter; Peter St. Dr. Rippon.
31. *Tu. M.* Broad Str. Mr. Barber; — Crown Court, Mr. Hackett. — The Moral Law.

MINISTERS SUPPLYING AT

Spa Fields, Mr. Glascott.
Sion Chapel, Mr. Stodhart.
Hoxton Chapel, Mr. Taylor, of Ossett.

POETRY.

ON THE CRUCIFIXION.

O Sun! in darkness hide thy glitt'ring rays!
O solid Earth! to thy deep centre shake!
Ye thunders roar, ye forked lightnings blaze,
And rend, ye rocks, — ye cloud-capt mountains quake!
Lo, on sad Calvary's ensanguined hill,
The Son of God, Messiah, groans and dies:
His breaking heart o'erwhelming sorrows fill,
And low in death the great Life-giver lies!
By God forsaken, compass'd by his foes,
No friend to pity or afford relief,
The spotless victim hangs, the man of woes,
Despis'd, rejected, intimate with grief!
O dismal sight!
Exult not, Satan! — prostrate in the tomb
The Saviour suffer'd Sin's tremendous doom.
Ere three short days their circling course had run
He rose! Our debts are paid, our battles won!
He lives, he lives, omnipotent to save!
Where, where's thy victory now; devouring Grave?
His glorious triumph Heaven and Earth shall sing.
Grim King of Terrors, Death, where's now thy sting?
Thou vanquish'd monster, hide thy baffled head!
Thou all-consuming Grave, disgorge thy dead!
Cease, Prince of Darkness, fruitless war to rage;
Go, clench thy fists, and grind thy teeth with rage.
Is this the end of all thy toils and pains?
Are shame and hissing infamy thy gains?
To Hell return, and there exulting tell
How Eve believ'd thee, and how Adam fell;
But name not Jesus, mention not the cross,
Lest blushing cheeks proclaim thy mighty loss;
And grinning fiends should sneer at thy disgrace,
And curl the nose, and taunt thee to thy face.

When with the eye of Faith I see
Thy mangled body on the tree,
Bleeding and dying there for me,
Jesus! I feel emotions new
Of joy and mingled sorrow too,
And grateful tears my cheeks bedew.
Thou dear Redeemer, I am thine, —
Myself I quite to thee resign:
O let me in thy glory shine!
O give me in thy heart a place!
O let me die in thine embrace!
In Heaven, O let me see thy face!
Welcome then the joyful day,
Which shall bear my soul away,
On angelic pinions soaring,
Christ, the King of Kings, adoring
Perfect happiness possessing, —
Ev'ry rich eternal blessing!
Can I e'er thy love forget,
Deeper plunged each day in debt?
On each comfort is inscrib'd,
"Christ for this was crucify'd!"
This a relish gives to ease, —
This makes even trouble please:
Great Saviour hail! Let saints and angels sing
The matchless glories of their gracious King;
To thee our grateful hymns of cheerful praise we bring!

Wotton under Edge. W. W.

ON THE ABOLITION OF THE SLAVE TRADE.

Methinks, I see grim Slavery's gorgon form,
Like one condemn'd for blackest crimes, aghast,
Writhing with inward Agony's pent storm,
To hear her sentence by stern Justice pass'd!

Methinks too, Pity's angel shape I see,
Wiping the tear from Misery's scalded cheek;
While Freedom ratifies the just decree,
That fell Oppression's shackles soon shall break!

Humanity in triumph lifts her voice,
To Heaven the prayer of Piety ascends;
With holy rapture all the good rejoice,
While the poor Negroes' persecution ends!

Go, ruthless Avarice, lament thy loss,
Forbidden to pursue the barbarous trade; —
Thou, who count'st Man compar'd with golden dross,
When in thy balance of injustice weigh'd!

Go howl, thou savage, drawn are thy fell fangs;
No longer may'st thou torture, maim, or kill; —
No longer mock the frantic captive's pangs,
Torn from his native land, thy fields to till!

Afric, exult, through all thy vast domain,
From Niger's fount to Nile's sea-mingling flood,
Britain, at length, destroys the galling chain,
Bath'd in such torrents of thy tears and blood!

To you who arg'd her to the righteous deed,
Time shall engrave your honours on his urn!
And grateful nations from oppression freed,
Their benedictions pour, their heartfelt thanks return!

HAFIX.

THE VESSEL OF MERCY.

If bound to that desired shore,
Where wave on wave can dash no more,
My little vessel shall not fail,
If Mercy has but spread her sail:
Tho' dangers threaten ev'ry day
To sink her on her destin'd way,
And clouds o'erspread, and billows rise,
To check her progress to the skies;
Sails often torn, and compass lost,
And way is hid, and bark is tost;
Tho' winds blow hard, and storms succeed,
And tempests oft her way impede,
Fearless, unmov'd my bark shall be,
If but my Pilot smile on me!
Fresh life, his countenance will give,
And make my drooping faith still live.
I'll call upon him till the last,
Till each distressing gale be past:
Then farewell each unhappy day,
Thy griefs and pains are fled away;
Then farewell Tempter, Death, and Sin,
My port's in view, — I'm putting in.
Farewell, vain world, the angels stand,
And beckon to the heav'nly land.
I come, the signal word is giv'n;
And Earth exchange for highest Heaven!

H.

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!

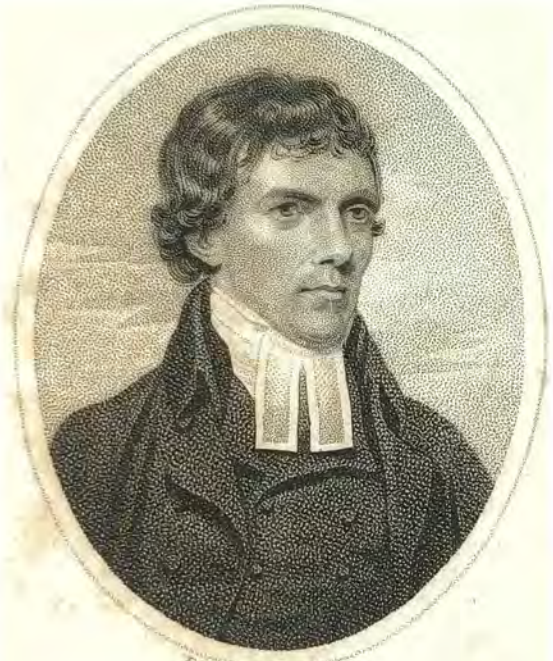
From the first dawn of infant life
Thy goodness we have shar'd;
And still, thro' scenes of human woe,
By sov'reign mercy spar'd!

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!

Printed by G. Auld, Greville Street, London.



Ridley Holl & Blood Sc.

Revd. J. Scrimgeour,

Edinburgh.

Publish'd by Williams & Co. Stationers Court 1 April 1807

THE

EVANGELICAL MAGAZINE.

APRIL, 1807.

BIOGRAPHICAL SKETCH
OF
THE LATE REV. HENRY MEAD,
FORMERLY JOINT LECTURER OF ST. JOHN'S, WAPPING, &c.

[Though we have already inserted in our Obituary a short account of Mr. Mead, we trust that this Memoir, which records more fully the circumstances of his conversion, and his entrance into the ministry, will be acceptable to our readers.]

Mr. Mead was born in the year 1745, in or near the city of Bath. His parents were obscure persons, possessing small property; and to these circumstances may be ascribed the defects of his early education. We cannot ascertain what religious instruction was afforded him; but when only five years of age, he had some knowledge of his having offended God, and that he was liable to punishment; on the nature of that punishment, "he thought as a child," supposing that he might be ordered to some place where he should be treated with neglect. This apprehension arose from the manner in which his mother corrected him for offences, by ordering him to a corner of the room, and not permitting any one to regard him.

His father dying when Henry was young, and his mother marrying the second time, he was put out apprentice to a low mechanic; but did not remain till the legal expiration of the term; for, upon the death of his mother, his father-in-law made away with the little property which Henry had expected. This so wounded his feelings, and left him so destitute, that he abandoned his master, and went off to London. — Here we interrupt the narrative to state, what was at once both the genuine effect of that religion he afterwards possessed, and much to the credit of the profession he made, that he returned, and filled up that which had been lacking in the service due to his master. In the meantime, instead of seeking to recover the loss he had sustained, or to improve the disappointment which vexed him, by increased

diligence and sobriety, we find him in the midst of the dissipations of the metropolis, seeking to divert his mind from reflection by the vain and criminal pleasures of this world. He chose persons of corrupt manners for his companions; and by telling merry tales and singing vain songs, he often raised their boisterous mirth. The Sabbath was to him a busy day in promoting the reign of Sin; so greatly was his mind darkened, that he thought God did not desire the labouring poor to go to church; and he pitied the clergy who were obliged to attend on the duties of religion, while he was at liberty to take a pleasant walk, or to visit a public tea-garden, &c. On one of those days, which should have been sacred, but, alas! so frequently profaned, he could not meet with any of his associates; therefore, to get through the long and tedious hours of that day, he purposed in his mind to go to Long Acre chapel; but on his way thither, he recollected to have heard of a Dr. Whitfield; and from the reports which had reached him, he expected to find in his preaching what would gratify his curiosity, and furnish him with matter for humorous remarks: he therefore directed his course for Tottenham Court Chapel. The preacher was the Rev. Howell Davis. While this faithful minister pointed out the different practices of the impious, Mr. Mead found his own life described; but he remained unmoved, till the energetic penetrating close of the sermon, when the condemnation of such characters was set forth in a striking light. He felt distressed, went home, and, in retirement, began again to read his greatly-neglected Bible; and resolved to love God. Still he remained ignorant of the nature of faith in Him who is the only Saviour. The work was an outward reformation, not the communication of an inward vital principle; his visible reform was observed by his acquaintance, who were surprized at its being so sudden. The Religion (if it may be called by that name) which he knew at this time, was of a pharisaic cast: he said his prayers morning and evening, — he bought a book of prayers for every day in the week; and in this way he proceeded for some weeks, still attending at the chapel: but the Lord, who had determined to take possession of his heart, opened to his view the evils of his nature, and both the seat and demerit of inward depravity. Spiritual convictions, those arrows of the Lord, took deep hold of him, and he groaned through disquietude. Now he found his book of prayers was of no service: it was laid aside; and from his deep-felt misery, he cried to Heaven, "Lord, undertake for me, for I am oppressed!" He had for a time to wait as well as pray: his burden appeared to increase, so that in the day he could not find rest, and by night he bathed his pillow with tears. Indeed, some nights he was afraid to lie down, lest he should awake in Hell. With a mind so uneasy, and his rest so broken, it was no wonder that his body was brought near to the chambers of Death. When he heard some scoff, and say that

"Hell is nothing but a man's conscience," he felt a wounded conscience to be such a Hell as no one can bear. His worldly companions blamed him for going among the Methodists; and the Formalist in religion spoke of him as going mad; while he himself knew what he felt came through hearing them, but knew not yet how to obtain effectual relief. At one time he thought of going no more to the chapel; at another, was drawn to try the pleasure of a day's recreation; but, like the unsatisfying short-lived pleasures of sin, the day passed without his tasting one drop of real joy, — it was succeeded by the real anguish attending increased remorse. Thus exposed to "cruel mockings," to persecution, to present sorrows, and the forebodings of fear, he thought himself hated by man, and even by God: he was also assailed by this temptation, that as the ways of religion are pleasant, and he had sorrow instead of peace, he must be therefore a stranger to those ways. This wrought him up to temporary desperation; his inexpressible grief poured itself forth in groans: "O that I had never sinned against God! I have a Hell here upon Earth, and there is a Hell for me in eternity!" One Lord's Day, very early in the morning, he was awoke by a tempest of thunder and lightning; and imagining it to be the end of the world, his agony was great, supposing the great day of divine wrath was come, and he unprepared; but happy to find it not so. Rising early that morning, and having heard that Mr. Whitfield was to preach, he went and heard him, from Hosea x. 12, "Sow to yourselves in righteousness, reap in mercy," &c. Under this discourse he had a reviving gleam of hope; but this was transient. A young man lent him Baxter's Work on the New Birth; in reading which he felt the importance of the subject, and examined himself by the evidences of regeneration it contains. In this exercise he felt much of the power of unbelief; he saw all necessary for salvation to be in Christ, and that a sinner is justified by believing on him only; but he felt it beyond his own power to believe: his prayers became more ardent, he spread his guilt, his wants, and his misery before the throne of God; he sought for saving mercy as one perishing; and when "he had nothing to pay," he freely received the forgiveness of his sins, and the enjoyment of heavenly peace. Thus was he brought, and even constrained to acknowledge, "I am saved by grace, thro' faith; and that not of myself, but Jesus gave it me!

> "O to grace how great a debtor
> Daily I'm constrain'd to be!"

The consolations he now enjoyed were connected with a holy deportment and a circumspect walk. This was the natural effect of the divine gratitude he felt, and the desire "to maintain good works," that the cause of religion might not be slandered, nor the enemies of God have occasion to blaspheme. Having frequently reviewed the Lord's dealings with him, and the obligations he was under to recovering grace (this

appears to have been about two years from his first religious concern) he thought himself called upon to proclaim the glad tidings of the gospel to others: he considered that the Lord had shewn him such great mercy, to the end that he might call others to come to Jesus Christ for life and salvation. Many things arose to check these sentiments: now he feared they originated in pride; then he thought of the advantage he might obtain in following his secular calling; and also the increased persecution the ministry would expose him to in the world, and greater opposition from Satan. On the other hand, he saw himself engaged in a sinful conference with flesh and blood, — saw himself set forth and condemned in the parable, where the unprofitable servant concealed his talent, — saw himself as wanting in that benevolent concern for his fellow-creatures which seeks their salvation, and the promotion of their best and eternal interests. At length he opened the state of his mind to a Christian friend, who, very wisely and faithfully represented the necessity of his obtaining some literary qualification; and informed him of the college at Trevecca, belonging to the late Countess of Huntingdon. This information, doubtless, contributed to form his determination to apply to the Rev. G. Whitfield; which he did by a long letter, giving an account of himself, his conversion, and his motives in offering himself a candidate for admission to the college. Mr. Whitfield answered this letter; and soon after, Mr. Mead went to Trevecca. This was about the year 1767. He is thought to have been one in the second set of students after the establishment of that religious seminary. Mr. Mead did not preach long in that connexion, for he had taken orders in the Church of England some time prior to his marriage, which was in the beginning of May, 1776. The object of his choice was a Miss Cooper, of the neighbourhood of Henley, Oxon.; to whom he was introduced at the Hot Wells. This lady brought him good property; and he enjoyed much happiness in his connubial relation with her till Death separated them, about ten years ago. Upon his going to reside in London, Mr. Mead frequently preached in behalf of charitable institutions. On one of those occasions, his sermon being in a strain different from what, and longer than the Rector of the church expected, he treated Mr. Mead very uncourteously on his return to the vestry. However, a few months after, going to dine with a friend, he was warmly embraced by one of the party, who owed his conversion to hearing that sermon; when Mr. Mead observed, he was now at no loss to account for the lion's roaring so roughly at the time.

[*The remaining part of this Memoir, coinciding in general with the account already given in our Magazine for February, we forbear to insert it.*]

MEMOIR
OF
THE LATE REV. JOHN KINGDON.

[Concluded from our last.]

Mr. Kingdon did not continue the account of his life, which some of his friends had solicited him to draw up; but he left behind him a private Diary, filling fifty-two small volumes: by which it appears, that he watched strictly over his own heart, and was enabled to walk with God humbly and circumspectly. Many profitable extracts might be made from them; but it would render this Memoir too large for the Magazine.

He was tried at times, for many years, with the gravel, tho' in general favoured with good health. The two last years of his life were the most afflicted, both as to mind and body. Some unkind treatment which he experienced, often broke his rest, and took away his appetite for food, from which a failure of strength followed. He was often apprehensive that his troubles would bring on a stroke of the palsy, or the apoplexy. He however continued in his work till Lord's Day, Sept. 28, when he preached twice; but was so ill, and seemed so feeble, as to excite an apprehension in many, that he would die in the place. For some weeks before, his medical attendant had expressed an apprehension that his constitution was breaking up. However, he continued his kind attention, using means suited to restore his appetite and strength, but in vain. He continued gradually sinking down till about three o'clock on Tuesday morning, Nov. 18, when he entered into rest.

He drank tea at his son's, Oct. 3; but from that time he was confined to his house, and from Nov. 11 to his room; and for the most part to bed: but during the whole of his confinement he was favoured with much ease of body, and peculiar happiness of mind. He was visited by the various ministers of the town, and by some from other places, as well as by many of his people, to whom he frequently and feelingly expressed his grateful sense of the Lord's goodness towards him; desiring them to *praise* as well as *pray* on his behalf. His nights were very comfortable; being, as he often expressed it, nearly as free from pain as if nothing ailed him; and during his waking moments, his mind was highly favoured with a sense of his personal interest in the divine favour. To the enquiries of his friends, in the morning, how he was, — he generally answered, "I have been easy as to my body, and happy as to my mind, through the Lord's goodness." Rom. v. 8, afforded, night after night, great delight to his mind; and those *great promises*, as he termed them, "My grace is sufficient for thee," and, "I will never leave thee nor forsake thee," were sweetly applied; and he was enabled to say,

with great earnestness, "The Lord is faithful, who hath promised; and I can trust him." Addressing his son, he said to him, with much affection, "The Lord be with you,—and that to do you good, my beloved son!"

Till Wednesday night, Nov. 12, he declined having any one to sit up with him, giving as a reason, That in the absence of his fellow-creatures, he could more uninterruptedly hold communion with his God. But as his dissolution was evidently approaching, his friends more earnestly requested that he should not be left. On which he consented that a bed should be made up in the same room for his son, who staid with him, without needing any other assistance, on Wednesday and Thursday nights; but on Friday night, after the servant and another attendant were gone to bed, he said to his son, who had offered to sit up by his bed-side, "I think you had better do so; and I wish you to call the servant to be with you, for I feel my body getting very cold; and I expect before the morning I shall make an exchange of worlds; and then, as Mrs. Rowe said, "All will be eternity, vast eternity; and as long as God exists, I shall be happy!" He wished Mr. Frowd, his apothecary, to be sent for; to whom, on his coming in, he extended his hand, saying, he believed he was dying. Mr. F. feeling his pulse, said, he did not think he was; and hoped he should see him again in the morning. After he had left him, he said to his son and the servant, "As Mr. F. does not think me dying, I wish you to endeavour to get some rest. I am in the Lord's hands, and I am safe!" He afterwards mentioned, that he had often desired persons in dying circumstances to put up Stephen's prayer; and now he found it very important; and with much earnestness said, "Lord Jesus receive my spirit! Thou didst come into the world to redeem *me* from all iniquity, and to bring me unto God." He then added, "Into the hands of the eternal and blessed God, I commend you my son, your dear family, my dear brothers and sisters, the church, and all my connexions and friends. I forgive all my friends and all my enemies!"

In the course of the evening and night, he several times repeated that verse of Dr. Watts,

> "Jesus, to thy dear faithful hand
> My naked soul I trust," &c.

On Saturday morning, he said, "I have had an easy night, and comfortable meditations on Rom. v. 5.;" adding emphatically, "He hath shed abroad his love in my heart; and the blessed Son came into the world to save me from sin, and take me to himself; and the blessed Spirit has taken of the things of God, and shewed them unto me; and, I trust, has made me meet to be partaker of the blessings prepared for them that love God." After thanking his son for his attention, he said, "The

Lord bless you, and all my connexions and friends! and may we meet again in Heaven!" Having been helped out of bed, he said on his return to it, "I have had an easy situation in bed for some time, and I feel the good of it; and, I hope, I shall ever feel the good of the divine Father's good-will to me, the Son's good work for me, and the meetness the Spirit has wrought in me!" He again expressed, as he had repeatedly before, his desire that Dr. Ryland should preach his funeral sermon. During Saturday he continued free from much pain, having refreshing sleep repeatedly in the day, but taking very little sustenance. Indeed, for near a month before his death, he had a great aversion to food; but, amidst all his weakness, he would say, "The Lord hath done all things well. My afflictions do not make me love him the less." On Saturday night his sight began at times to fail, so that he could not distinguish persons; but he slept well, and seemed to be revived when he awoke in the morning. Soon after awaking, he repeated these lines,

> "No more, my God, I boast no more
> Of all the duties I have done," &c.

And on reading the whole hymn to him and two others, he expressed much pleasure; as well as at hearing, and in part repeating those lines of Doddridge:

> "And dying, clasp thee in my arms,
> The antidote of Death;"

often repeating the word *antidote*; "Antidote, that which expels every thing painful." He was repeatedly putting up Stephen's prayer; and said, "God is faithful who hath promised; and I can trust him!" More than once, addressing those around him, he said, "Jesus Christ came into the world to save sinners, and that the chief. I cannot be worse than the chief; and therefore I hope in his mercy!" That text being mentioned to him, "Other foundation can no man lay than that which is laid, Jesus Christ the righteous," — he replied, "I want no other."

When a person, who had sat up with him during the night, was about to leave him, recollecting that he attended Mr. Sibree's ministry, he said to him, "Remember me to Mr. Sibree; and may the Lord strengthen him for his work this day!" He several times expressed his gratitude, that he had been preserved through the night from pain of body; that his mind was still comfortable, and that the Lord had kept the enemy of souls at such a happy distance from him in his affliction. One of his members, who had called to see him, being about to leave him, to go to the morning-service, he said to him, "My love to my friends, my forgiveness to my enemies, and may the Lord be with them and bless them together!"

During a considerable part of the Lord's Day he slept with composure. Once, after waking, he was asked, 'Are you free from

pain?' He answered, "I am, and I am comfortable: I love God, and that is the effect of his loving me!"

About seven in the evening, he said, with great earnestness and delight, "Jesus is the Friend of sinners:" to which it was said, in the words of a well-known hymn, "None but Jesus can do helpless sinners good;" and the whole being read, he exclaimed, "Wonderful! wonderful!"

One of Mr. Wesley's people, a workman for his son, coming to his bed-side to sit up with him, he stretched out his hand to him, saying, "A good man, a good man!" and affectionately addressing those around his bed, said, "I hope to see you all in Heaven." He frequently mentioned, during the night, those passages which dwelt much on his mind, "I will never leave thee, nor forsake thee; — Christ Jesus came into the world to save sinners," &c. observing that this was the foundation of his hope, and adding, "I find God's grace sufficient for me." On being asked how he was, he answered, "As to my body, I am easy; and as to soul, I am very comfortable." He was much delighted with various hymns which were read to him. He exhorted those around him to "keep close to the Lord; then," said he, "all will be well. Be constant in attendance on the means of grace."

Monday forenoon he was very feeble, and took little notice of any person around; but seemed at intervals to sleep composedly. About one in the afternoon a cough came on, and his breathing became more difficult. During the afternoon he seemed evidently dying; but when Mr. Sibree prayed with him in the evening for the last time, he was sensibly roused, and held out his hand to him; but was incapable of conversing so as to be understood. He continued sinking till near twelve o'clock, when the phlegm had so collected as greatly to obstruct respiration; and for upwards of two hours the struggles of nature seemed severe; but he appeared to those around him to be insensible of them; and about three o'clock on Tuesday morning his spirit was released, and had, doubtless, an abundant entrance into the joy of the Lord.

Among other interesting papers found since his decease, are thirteen numbers; containing an account of the sermons he had delivered through the whole of his ministry. A paper was fastened upon them with the following inscription: "John Kingdon's texts, where and when preached from. Begun at the Fish-Ponds, in Gloucestershire, May 4, 1760; and perhaps closed at Frome, Sept. 28, 1806: 6352 sermons in all. In all my doings my sins do appear; but Christ hath done all things well. Oh that I may win Him, and be found in Him!"

[*Mr. Kingdon's Funeral was mentioned in our Magazine for January, p. 53; and a Portraiture of his Character was included in our last.*]

THE HONOUR OF JEHOVAH
PLEDGED FOR
THE SUCCESS OF MISSIONARY UNDERTAKINGS.

All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's, and he is the Governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul. A seed shall serve him: it shall be accounted to the Lord for a generation. They shall come, and declare his righteousness unto a people that shall be born, that he hath done this.—Psal. xxii. 27—31.

The people of God, when engaged in plans for the promotion of his glory and the advancement of his kingdom, are often ready to put the question, Shall we succeed? This is a question very natural for those who are eager and zealous in the cause of God; and a question which will have a considerable influence either in exciting or in damping their exertions, according to the favourable or unfavourable answer which may in truth be given to it. It may not be wholly unimportant then to point out some of the grounds on which we expect success, and look upon it as sure and certain. The sufferings of the Son of God, the foundation of all our hopes of salvation, for ourselves or for others, and the grand mean of securing the success of a preached gospel, forms the principal subject treated of in this psalm. Having described these grievous sufferings in a most affecting manner, the psalmist proceeds to inform us what the success of his death shall be in the powerful spread of his gospel. This success shall be peculiarly animating to the people of God. Hence, he says, "The meek shall eat, and they shall be satisfied: they shall praise the Lord that seek him;—your heart shall live for ever!"

Success in spreading the gospel is certain, and shall be extensive. It is certain!—for the Lord has promised it; and the death of his Son assures us of its accomplishment. His death seals the promises, and shall remove every obstacle that stands in the way of their fulfilment. Jehovah's promise will stand sure: his word cannot fail. "God is not a man that he should lie, nor the son of man that he should repent. Hath he said it, and shall he not do it? Hath he spoken, and shall he not make it good?" Surely, then, his promise affords us sufficient encouragement to engage in the work of spreading his gospel; and to expect abundant success, if our zeal does not die away, and prevent us from persevering in the work. Let the promise of the Lord encourage us then to go on with encreasing ardour in his service: he will not disappoint our hopes of success.

But this success shall be extensive. All the ends of the world shall remember and turn unto the Lord! The whole world, except where the gospel has changed the face of things, exhibits the same deplorable picture which was displayed among the antediluvian transgressors, when all flesh had corrupted his way upon the earth. In like manner the whole world hath departed from God; but what a pleasing change shall be produced by the gospel! "All the ends of the world shall remember and turn unto the Lord." They have forgotten God that made them, and lightly esteemed the Rock of their salvation; they have gone astray, and forgotten their resting-place: but when the gospel comes to them with power, it leads them to remember God: that divine word leads them to remember God's goodness to them, and his long-suffering towards them. The gospel brings them also to remember themselves and their grievous offences against God, and their forgetfulness of him; their sins are brought to remembrance, and they stand self-condemned before God. They turn to the Lord! — they find no other resting-place; and therefore embrace the Rock for want of a shelter. Being turned to the Lord, he has mercy upon them, and leads them in the way of life. The effect of their turning to the Lord is soon apparent, for they engage in his service with delight. No more standing and hesitating between the worship of idols and the service of Jehovah: they are decidedly on the Lord's side; for "all the kindreds of the nations shall worship before thee!" Yes, the fear of the Lord shall prevail! Men shall worship him in all lands; and instead of ridiculing Religion an l Wisdom's ways, they shall seek the Lord, and rejoice when it is said unto them," Let us go up to the house of the Lord: they shall love God and fear his name." This pleasing change is to be effected by the preaching of the gospel! Up then, ye friends of mankind, ye friends of perishing souls, and spread the good news of salvation as extensively as ye are able. "Be not afraid, for in due time ye shall reap, if ye faint not."

Are you afraid to engage in the work, ye children of the Most High, because of your weakness and insufficiency? It is the Lord's work: — the cause is the cause of God, — it cannot therefore fall to the ground, — it must prevail! Dismiss your fears then and go forward, leaning on the Lord; he will uphold you, and cause you to prosper! Be not afraid of obstacles, — the Lord is on your side! "The kingdom is the Lord's, and he is the Governor among the nations." God has all things under his control. He has the hearts of all men in his hands, and turns them as the rivers of water. God "is the Governor among the nations;" and, therefore, he can make kings nursing-fathers, and queens nursing-mothers to you, in his service. Be not cast down because you may meet with opposition, — God can either bring the opposition to an end, or render it subservient to the advancement of his cause, by drawing the attention of some to it that

might not have heard of it at all, or had any curiosity to enquire into it, if it had not been for the opposition made to it. Thus it was with the apostle Paul: the things that happened to him turned out to the furtherance of the gospel.

Be not afraid of the number or the power of your opposers; there are more with you than all that are against you: they will be brought to God by your perseverance and behaviour, or they will perish in their opposition. "All they that be fat upon earth shall bow before him; and none can keep alive his own soul." "He shall have dominion from sea to sea, and from the river unto the ends of the earth: they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." You must succeed then, if God be your trust and confidence.

Perhaps you may be discouraged if you behold no immediate success; but your work is to plough in hope and to sow in hope, watering it with your tears, following it with fervent prayer, and waiting for the fruit. Seek to obtain a plenteous rain of the Spirit's influence: this will produce a rich and abundant crop. It is not by might, nor by power, but by God's Spirit, that you can prevail. Generations unborn may reap the benefits of your disinterested and persevering exertions. "A seed shall serve him," saith David; "it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, and that he hath done this." Yet they shall declare that the Lord hath done this! It will be manifested in the success of the gospel in every age, that it is the Lord's doing; — he hath done it! You shall have success in his cause! The zeal of the Lord of Hosts will perform this!

URIEL.

THE COMPASSION OF CHRIST
CONNECTED WITH HIS POWER.

THE compassion and forbearance of our Lord Jesus Christ was remarkably displayed in his conduct towards his disciples. Notwithstanding their many errors in judgment, their fond partiality for the customs of their forefathers, and their unfaithfulness in deserting him in the time of his greatest extremity (for they all forsook him, and fled) yet he most earnestly remembered them still. He placed all their infirmities to the account of their want of more knowledge of himself, and the nature of that kingdom which he came to establish. O what an animating thought to a truly serious mind! This same Jesus, though now exalted far above all Heavens, that he may fill all things, has still the same compassion towards his wavering, wandering, weak dis-

ciples. "He carries the lambs in his bosom, and gently leads those that are with young."

I don't know of any part of the history of our dear Lord which more expresses his compassion and power, than that which we find in the 24th chapter of St. Luke. There we read that Simon and Cleophas, having formed a resolution of returning to their own village, Emmaus, and leaving the eleven apostles in Jerusalem, had actually set out on their journey, and, it is very probable, with a determination to turn their backs on the Christian cause, and resume again their former occupations. The enemy of souls, no doubt, suggested to them, that all their former expectations were a delusive dream; and that the Master whom they had followed was an impostor, and had deceived them; for "they trusted that it had been he who was to have redeemed Israel." But, however the people of God may fall under the power of temptation, they shall never be cast off; and however far they may be permitted to backslide, they shall never apostatize. It may be observed, that if the sorrow which a believer may at times feel, is a consequence which is connected with either the commission of sin or the neglect of duty, such an one is not to expect a comfortable visit from Christ till his sin has become the means of his punishment, and sanctifying grace restores him again to repentance; but, on the other hand, if the sorrows of a believer arise simply from want of a more enlarged experience and knowledge of the person and work of Christ, it will not be long before our Lord will overtake such a one, however low in the valley. See this in the case before us: "And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them."—Mark, O my soul, his compassion! — "What manner of communications are these that ye have one with another as ye walk together, and are sad?" Observe his reply to their simple narrative: "O fools, and slow of heart to believe all that the prophets have spoken!"

Now, during this interesting conversation, they insensibly "drew near to the village whither they went; and our Lord made as though he would have gone further: but they constrained him, saying, Abide with us." O yes; though they were weak children, they were God's children! Our Lord's conversation with them, though he was in disguise, had the effect of uniting him to their affections. Now, observe the powerful influence of divine teaching. This, in connection with the miracles he wrought, had the effect both of enlightening their minds and warming their hearts: "And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Their minds were enlightened to see the wonders of redeeming love; and their hearts were warmed by a happy persuasion of their interest in it. Look at the effects which followed. These warm-hearted Chris-

tians could not sit down in a state of carnal ease, and merely speculate on the love of God, as is the case with dry barren hypocrites; but they arose that same hour, and returned to Jerusalem, and found the eleven gathered together; and they warmed their hearts also, by rapturously exclaiming, "The Lord is risen indeed, and hath appeared to Simon!" O may this celestial fire, by which Christ warms the hearts of his disciples, spread far beyond the British shores, and finally bring about that glorious period, "when the knowledge of the Lord shall overspread the earth as the waters cover the sea!" Reader, has the Lord warmed thy heart? Go thou and imitate the conduct of these disciples, by attempting to warm the hearts of thy desponding brethren. G. W.

Haslemere.

A HINT TO THE FAIR SEX.

I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. PAUL.

Mr. Editor,

BEING conversant with various editions of the Bible, and finding that the printers (as well those employed by our own Universities as those of Scotland) are fallible men; and that, in consequence of this circumstance, omissions and errors are not unfrequently to be met with, — I have been led to doubt whether the passage above cited, which stands very conspicuous in all the copies of the New Testament which have come under my inspection, may not in some others have been accidentally omitted; for I cannot otherwise see any consistency in the conduct of many of my sex, who, while they profess attachment to the doctrines contained in that sacred volume, can yet comply with certain fashions which are manifestly opposite to one of its plainest precepts.

I acknowledge, Mr. Editor, that I am not among the number of those who conceive it necessary to hang out a sign of my religion, by adopting a studied singularity of dress. I blame not those worthy females who, from conscientious motives, do this; but I am sure they will agree with me, that it is of much more importance to have Religion seated in the heart, than to wear the semblance of it upon the head. Acting upon this persuasion, I do not scruple to practise a moderate conformity to the fashions, so far as decency permits; but the moment I conceive the strict boundaries of this invaluable feminine virtue to be infringed, I am constrained to stop, — I cannot, I dare not advance another step; for I am firmly of opinion that no argument, nor train of

arguments, derived from fashion, convenience, or any other source whatever, can furnish the smallest excuse for a voluntary and deliberate deviation from the dictates of that lovely principle of modesty which nature (or we would rather say, the God of Nature) has implanted in the female bosom, at once to augment and to guard every other amiable accomplishment.

Such being my views, Mr. Editor, I confess that I do not often meet a party of young persons of my own sex, without experiencing, on the behalf of some of them, something of that shamefacedness spoken of by the apostle in that text. I am astonished, as well as concerned, that women who think themselves authorized to look down upon that unhappy part of the fair creation whom vice has branded with infamy, with pity, perhaps with contempt, should yet choose to approach so near to a level with them, that the one is not, by external appearances, easily distinguishable from the other. If this paper should happen to fall under the notice of any of these votaries of fashion, who pretend no higher claim to the Christian name than merely that they were born in a land where it is customary to be baptized into it, it is probable that they will consider the opinion of St. Paul as too antiquated to be consulted in the present day. To such I would venture to suggest an argument which may, perhaps, have greater weight; namely, that I am convinced, from what I have heard from the lips of the other sex (who, however civility may fetter their tongues in the company of those who dress in the way referred to, speak their sentiments freely before those who do not) that, whatever may be the taste of the libertine and rake, there is not a man whose good opinion is worth obtaining or preserving, who is not disgusted at the appearance of a lady attired in the height of the present mode.

But I wish the evil went no farther. If we are shocked at the practices alluded to in the giddy and dissipated, how much more are we grieved and wounded when we see those whom we consider as sisters in the gospel, and fellow-heirs of the grace of Christ, giving, by their own appearance, but too much countenance to the custom we complain of. Perhaps, many of these may be thoughtlessly led into the error, conceiving that there can be no harm in doing as others do. But, O my sister, suffer me to ask you, Does not the sacred book we profess to take as the rule of our conduct, prohibit us from following a multitude to do evil? To you we are persuaded a word will suffice; — on your minds we are sure the injunction of the Most High, by the mouth of his Apostle, which stands at the head of this paper (and which, if you have not before noticed, you may find by turning to 1 Tim. ii. 9, 10.) will have its due influence. We do not call upon you to discard all the decent ornaments of dress, for we well know that these are spoken of in many parts of the inspired

writings without reproach, and in some even with approbation. But we do call upon you to come out from the world, and to be separate, whenever its customs or maxims run counter to the precepts of Him, whose we are, and whom it is at once our duty and our highest privilege to serve. We do call upon you to dare to be singularly pious; and to set your faces like a flint against every fashion, however general, which is inconsistent with the plain, simple, and unchangeable morality of the gospel.

MODESTIA.

ON AFFECTATION IN MINISTERS.

Sir, *To the Editor.*

You have attended with great condescension to the complaints of Pew-Openers and others, and, therefore, I hope you will listen with patience while I relate to you the strange manner in which I am sometimes affected in a place of worship. I know not exactly by what specific term to characterise my disorder, nor can I think of any thing in the whole *Materia Medica* that is likely to reach my case. It is a species of *nausea* in my stomach: but the existing causes are not irregularity of living, nor unwholesome food; nor am I seized with it anywhere but at church or chapel. The symptoms usually attack me after the preacher has been a few minutes in the pulpit, though I have known them excited by his manner of ascending the pulpit-stairs.

I will state to you the peculiarities which I conceive to be the real causes of my affliction, for it is not one minister in fifty that so distresses me. A *pulpit-fop*, arrayed in all the insignia of affectation, disorders me more than any thing. I never shall forget how I felt when, on lifting up my eyes to the sacred desk, in a place where a genteel auditory were assembled, I beheld an exact representation of a Bond-Street Beau, with a fashionable brush upon his head, and an enormous broach in the bosom of his shirt, of which the wearer seemed not a little vain. Thus equipped, he rose with self-complacent dignity, and placed himself in the most bewitching attitude. This, Mr. Editor, was too much for my poor stomach. However, I continued to keep my place, and heard rather impatiently, what the gentlemen, I dare say, thought a very elegant discourse, of about twenty-five minutes. There was nothing in the matter of the sermon, Mr. Editor, to which I could object. It was the same gospel which Peter delivered when three thousand were pricked to the heart: but it had none of Peter's plainness, nothing of his fervour, nothing of his cutting energy and faithfulness; and, if a wound had been given to the conscience of a wretched sinner, none in the assembly, to all appearance, would have been more

alarmed than the preacher. I felt a little recovered just as we were about to retire; but all the symptoms of my disorder returned when this clerical beau gave us the blessing; when, with outstretched hands (in the attitude of a bishop at confirmation) he made a gradual semicircular motion with his hands, gracefully bowed, and sat down. I thought of Him who spake as never man spake; I thought of Paul, I thought of Peter, and I was sick at heart.

The *pulpit-actor* is another character from whom I have greatly suffered; and I hope never to meet him again. I can assure you, Mr. Editor, I have seen stage-tricks in the pulpit that would have been hissed at the theatre as over-done. A youth of this theatrical cast was the other Sabbath relating to his auditory the story of Altamont, from Dr. Young: he acted the dying man with such effect, that every body pitied him; and when he seemed to sink under the weight of a *thousand mountains*, the ladies were alarmed. It completely overcame me; but not exactly in the way the orator intended: he was in a *feigned* agony, — mine was *real*. I saw the pulpit degraded, and felt that my understanding was insulted.

The last character I shall introduce, which has produced in my stomach all the effect of an emetic, is the *pulpit ape*. You and I, Mr. Editor, know a preacher who is in earnest in the sacred cause, who detests affectation, and who has cultivated with great success the eloquence of the pulpit. When he stands up, we forget the man, — the subject is every thing: he touches every chord of the human heart. His celebrity has produced an host of imitators. The other day a little meagre-looking man in appearance (the reverse of the minister to whom I allude) ascended the pulpit. I was just before him: he began to speak; and before he had uttered five sentences, my disorder became violent. In voice and gesture he resembled Mr. ——; but in nothing else.

Perhaps, Mr. Editor, were you to insert in your Magazine this statement of my disorder, and its existing causes, it might be of benefit to those whom it may concern; and let them not think that I am a puritanical old-fashioned sort of a fellow. I wish to see a minister a gentleman, not a fop. I think pulpit-oratory of considerable importance; but I think it very remote from the attitude and gesture of a player. A minister is to speak, not to *act*; and if the great motives of love to God, and love to souls animate him, he will forget himself. Every man should cultivate his own manner; and his principal business in the study of oratory is to avoid faults. The end of preaching should be always kept in view, and when this is the case, a sensible man will seldom err in his manner of preaching, so as to prevent effect. I am afraid the sources of foppery, trickery, and mimicry in the pulpit, are selfishness and pride. I am, Sir, yours, &c.

THE PRESENT MOMENT IMPROVED.

When Pyrrhus, king of Epirus, was making great preparations for his intended expedition into Italy, Cineas, the philosopher, took a favourable opportunity of addressing him thus: "The Romans, Sir," said he, "are reported to be a warlike and victorious people; but if God permit us to overcome them, what use shall we make of the victory?" 'Thou askest,' said Pyrrhus, 'a thing that is self-evident: — The Romans once conquered,— no city will resist us; we shall then be masters of all Italy.' Cineas added, "And having subdued Italy, what shall we do next?" Pyrrhus, not yet aware of his intention, replied, "Sicily next stretches out her arms to receive us.' "That is very probable," said Cineas; "but will the possession of Sicily put an end to the war?" 'God grant us success in that,' answered Pyrrhus, 'and we shall make these only the forerunners of greater things; for then Lybia and Carthage will soon be ours: and these conquests being completed, none of our enemies can offer any further resistance.' "Very true," added Cineas, "for then we may easily regain Macedon, and make an absolute conquest of Greece; and when all these are in our possession, what shall we do then?" Pyrrhus, smiling, answered, 'Why then, my dear friend, we will live at our ease, drink all day long, and amuse ourselves with cheerful conversation.' When Cineas had brought Pyrrhus to this point, he said, "Well, Sir, and why may we not do all this *now*, and without the labour and hazard of enterprizes so laborious and uncertain?"

The greater part of mankind is as unwilling to take the advice of the philosopher as Pyrrhus was, who ardently engaged in these ambitious pursuits, and at last perished in them.

> "Of man's miraculous mistakes this bears
> The palm: "That all men are about to live,"
> For ever on the brink of being born!"

There is a wonderful propensity in man to engage in vain pursuits; to live in a constant bustle; and to expect in the future success of his projects the satisfaction he might at once enjoy. "Men have a secret instinct," says the famous Pascal, "prompting them to seek employment or recreation; which proceeds from no other cause but the sense of their inward pain, and never-ceasing torment. They have another secret instinct, a relique of their primitive nature, which assures them that the sum of their happiness consists in ease and repose; and upon these two opposite instincts, they form one confused design, lurking in the secret recesses of their soul, which engages them to prosecute the latter by the intervention of the former, and constantly to persuade themselves, that the satisfaction they have hitherto wanted will infallibly attend them, if, by surmounting certain difficulties, which they now look in the face, they may open a passage to peace and tranquillity.

" This is the ground of all the tumultuary business, — of all the trifling diversions amongst men; in which our general aim is to make the time pass off our hands without feeling it, or rather without feeling ourselves.

" I have often said, that the universal cause of mens' misfortunes, was their not being able to live quietly in a chamber. A person who has enough of the uses of this world, did he know the art of dwelling with himself, would never quit that repose and security for a voyage or a siege. This aversion to home, this roving and restless disposition, proceeds from the native unhappiness of our frail and mortal state, which is incapable of all comfort, if we have nothing to divert our thoughts, and to call us out of ourselves. The principal thing which supports men under great employments, otherwise so full of toil and trouble, is, that by this means they are called off from the penance of self-reflection. For, pray consider, what is it else to be a superintendent, a chancellor, a prime president, but to have a number of persons flocking about them from all sides, who shall secure them, every hour in the day, from giving audience to their own mind?

" Whence comes it to pass that men are transported to such a degree with gaming, hunting, or other diversions? Not because there is any real and intrinsic good to be obtained by them, — not because they imagine that true happiness is to be found in the money which they win at play, or in the animal which they run down in the chace; for should you present them beforehand with both these, to save their trouble, they would be unanimous in rejecting the proposal. 'Tis not the easy part which they are fond of, such as may give them leisure and space for thought; but it is the heat and hurry, which divert them from the mortification of thinking. Hence it is that a prison is a seat of horror; and that few persons can bear the punishment of being confined to themselves.

" I speak of those alone who survey their own nature, without the views of faith and religion. Having no remedy against ignorance, misery, and death, they imagine that some respite, at least, may be found, by banishing them from their meditations. This is the only comfort they have been able to invent; but a miserable comfort it proves, because it does not tend to the removal of these evils, but only to the concealment of them, for a short season; and because in thus concealing them, it hinders us from applying such proper means as should remove them. Man grows sick and weary of every object, and engages in a multitude of pursuits, because he still retains the idea of his lost happiness; which, not finding within himself, he seeks it through the whole circle of external things; but always seeks without success, because it is indeed to be found not in ourselves, nor in the creatures, but in God alone.

" It is indeed one of the miracles of Christianity, that by reconciling man to God, it restores him to himself; that it makes

him bear the sight of himself; and, in some cases, renders solitude and silence more agreeable than all the intercourse and action of mankind. Nor is it by fixing man in his own person that it produceth these wonderful effects; it is by carrying him to God, and by supporting him under the sense of his miseries, with the hopes of an assured and complete deliverance in a better life.

"Let a man examine his own thoughts, and he will always find them employed about the time *past*, or the time *to come*. We scarcely bestow a glance on the present; or, if we do, it is only that we may borrow light from hence to manage the future. The present is never the mark of our designs. We use both past and present as our means and instruments; but the future only as our object and aim. Thus we never live, — but we ever hope to live; and under this continual disposition and preparation to happiness, it is certain we can never be actually happy if our hopes are terminated with the present life."

Happy, and truly wise, is the real Christian, who, sensible of his sin and misery, looks for both present and future happiness in Christ, — who hears his instructive and saving voice while it is called *to-day*, — who considers the *present* as the *acceptable time*, the day of salvation; and who, while he enjoys, amidst the miseries of life, the well-founded hope of future glory, is concerned to live to God, and to serve his generation according to his will. Thus the Christian is the true philosopher, and learns to make a right use of time, the past, the present, and the future. In a word, he is "wise unto salvation."

FRAGMENT OF A VISION.

"ONCE more Eugenia," said my celestial guide, with as much complacency and sweetness as could possibly shine in an angel's face, "once more will I bear thee hence; and to thy wondering sight present a fairer prospect of the unbounded love of Christ, manifested to the sons of men. Thus far my commission extends; and then I leave thee." With humble submission I bowed assent, my heart glowing with delight at the pleasing reflection of being indulged with a still nearer view of the exhaustless treasures of mercy and grace continually flowing from the wounded side of my blessed Lord. "Is it possible," exclaimed I, "under a self-abasing view of my unworthiness, will yet my heavenly Conductor condescend to comply with the inquisitive desires and inclinations of one so undeserving?" "I am but a creature, and servant of the same Master with thee," replied he: "then cease to wonder, and know this, that it is the delight and happiness of the angels of light to be the ministering attendants on those that are the sealed of the Lord."—Silenced at the gentle reproof, I prepared for flight; and encircled in the arms of my

refulgent guide, mounted aloft, borne on the floating beams of the sun. With incredible swiftness, we traversed the regions of ether: and with no less than angelic speed, alighted on the fertile plains of India!

"Here observe," said Serenus, "the different objects that may arrest thy sight." I looked; and with amazement beheld innumerable crowds of the swarthy inhabitants of Hindoostan celebrating an idolatrous festival. The barbarous rites, the horrible clangour and confusion, with the dreadful superstition of the poor blinded votaries, displayed to my imagination a scene that rent my heart, and filled my breast with sorrow and tumult. I beheld with anguish their lamentable state,—I pitied them; and nought but pity could I bestow. My attentive ears were pained with the loud and noisy babblings of the multitude;—my eyes, wearied at the unwelcome sight, voluntarily turned aside. Then I said in my heart, "Turn them, O Lord, and they shall be turned!"—then shall this dreary "desert blossom as the rose." Serenus perceiving my distress, said, in accents that spake comfort to my soul, "Be not disquieted, thou fearful one; yet a little while, and thou shalt see of the glory of God and be satisfied; but now direct thy sight to the banks of the serpentine Ganges. Tell me, Eugenia, is there any thing thitherward to attract your attention?" I beheld, and, to my sorrow, the prospect was not of a more pleasing nature than the preceding. I could have wept; but tears would avail me nothing. Willingly would I have shed even tears of blood, to have convinced the throng of the error of their ways. I wished to invite them to the fountain that cleanseth from sin and uncleanness, instead of beholding them reverence and adore the waters that at the last day shall be dried up. The feeble cries of the helpless infants, who in vain struggled against the swellings of the flood, were as daggers to my breast! 'And are the inhuman parents so deluded,' cried I, 'as to believe that in drowning their offspring they are performing a righteous deed?'—"Even so," replied Serenus. Pity the Heathen world, thou Sovereign Ruler of the Universe! How long shall the prince of darkness reign, and not be confounded? When wilt thou pluck thy lilies from among the thorns of this barren wilderness? Hasten the happy period, thou blessed Immanuel! My heart thus prayed in silence. Serenus, acquainted with its inmost recesses, gently lisped "Amen!" The rustling breezes long retained the sound, and on the surface of the Ganges swiftly flew the whispering echo.

My angelic guide, now willing to revive my drooping spirits, signified his intention of proceeding. Accordingly, we directed our course towards the lowly habitation of a poor Hindoo. We entered invisibly; and found him emaciated with disease, and stretched on a bed of languishing. Death had arrested him; but the soul, as if unwilling to quit the body, still lingered to

breathe the last testimony of Jesus' love. Around the bed stood two or three men of mild deportment *; and, to my joy, Serenus told me they were faithful labourers in this part of Christ's uncultivated vineyard. I was delighted with their assiduous attention to the dying Indian; and beheld how carefully they wiped away the cold and death-like sweat that sat on his brow. Nature was fast decaying; but each convulsive throb, or beating of the fluttering pulse, spread over his countenance a divine lustre that diffused itself around, and kindled in the breast of each spectator a fire of heavenly joy!

I felt myself reanimated, — my heart glowed with gratitude to Him who had thus so abundantly dispensed his favours in this place, — every one seemed to partake of the love and joy that abode with the departing saint, — the unction of the Spirit was shed abroad copiously! Then I experienced the truth of the poet's words:

> "The chamber where *this Hindoo* meets his fate
> Is privileg'd beyond the common walk
> Of virtuous life, — quite on the verge of Heaven!" YOUNG.

The chain of thoughts that naturally crowded on my mind, was broken by the strugglings between Death and Nature. The quivering flame of life that had been nearly extinguished, now seemed to rekindle, and kindly gave the almost breathless Indian an opportunity of telling the world that his Jesus was still faithful, though he was encompassed about with the pains of Dissolution. "I wish," said he, fetching a deep sigh, "I could impart to my dear brethren in God half the joys I now experience! I was sick of love; but my beloved Redeemer "stayed me with flagons, and comforted me with apples." Glory, glory, be to my heavenly Father, for sending the blessed gospel to save such an unworthy wretch as I am! I feel the arms of my Saviour entwined about me; and though I am passing through the deep waters, the billows shall not go over my head, neither will he suffer me to sink." After regaining a little breath, he again spake: —"May God abundantly bless your labour of love, my dearest brethren! Whether my countrymen will hear, or whether they will forbear, I beseech you not to relax in your endeavours to save their souls from death! Tell them, I bowed to idols; but did I put my trust in idols now, I should sink lower than the grave! Tell them, I performed the rights of the Ganges; but there is no water that cleanseth from sin, besides the water of the river that "proceedeth out of the throne of God and of the Lamb! I would say more, but I faint. I shall soon sleep in Jesus: — in his smiles I am happy!" Here he rested; and Serenus having strengthened my sight, I beheld, with astonishment, the lean and ugly monster Death, grasping in his cold embrace the dying Indian (but I perceived he had lost his

* Missionaries.

sting); to comfort him were radiant angels kindly supporting his head, and pointing him upwards to the regions of boundless light. "True it is," I exclaimed, "blessed are the dead that die in the Lord!" and as I spake, the last and dreadful conflict with the world and sin was nearly over. With a faltering and tremulous voice the Indian breathed his last farewell; and as the happy soul burst through the apertures of Nature, "Jesus receive my spirit" was heard to languish on his tongue. Thus fled the immortal part, and left the body still in the cruel gripe of Death. The vision likewise fled; but yet the grateful recollection cheers my soul, and leaves behind a wish to win a soul to Christ.

"The sultry climes of India then I'd choose;
There would I toil, and sinners' bonds unloose!
There may I live, and draw my latest breath,
And in my Jesus' service meet a stingless death!"

TEMPO.

A PLAIN HINT
ON
SUPPOSED PROFITING UNDER THE WORD PREACHED.

It frequently happens that in the occasional ministry of a stranger, the novelty of his manner, or some new and striking remark he has dropt, produces such an effect on some hearers, that they can easily imagine themselves to be wonderfully profited; and they directly conclude that it would conduce much to their comfort and advantage, if they could but sit under such a man for a constancy. They do not seem to consider that sensations of this kind are often mere nature, and generally transitory; for nothing is more certain than that they usually decline and disappear with a few times hearing of the same person. Nor do they reflect that the stated hearers of this very preacher may find as much cause for complaint of want of profiting as themselves. This is not, however, "mixing the word with faith," but with sense; because it is not the faithfulness, power, love, or authority of Christ that is recognized, but some peculiarity of the speaker. Should any feel a backwardness to believe this, let them only recollect that it may not be unusual for their own minister to excite similar reflections with the congregation of the identical preacher they so much admire; some of whom may as well fancy, in their turn, that they could profit much more under such a one than with their own. Facts, however, sufficiently evince that this is for want of duly considering what sterling profiting is, and in what way it ought to be expected, and is usually obtained.

It seems precisely the same state of mind which has actuated many to go several miles from home to hear a stranger of some

note, when they have the same promise of the Lord's presence and blessing at their own place*. Nor is it at all uncommon for hearers of this cast to feel much more pleasure in running after a fresh preacher, or even in attending their own, than employing one half hour in secret prayer, meditation, self-examination, and communion with God, without which, it must be allowed, the best sermons and preachers are lost upon us, and all pretensions to profiting vain and delusive. Nothing appears more remote from the reflections of such, than the observation of an eminent divine, that "the more spiritual any duty is, the more liable it is to be overlooked, and the less inclination will be found for it." Preaching and preachers, of even an evangelical description, may prove gratifying to nature, where there is no grace, as well as where there is; but private duties never will, except where they are observed for the purpose of self-righteousness, &c. "Public duties," observes the excellent Mr. Flavel, "may get us a name with men, but without the diligent and conscientious use of private ones, the soul will never thrive with God;" and it may be profitably added, the manner in which the latter are regarded, may probably furnish a good rule to determine how far we are influenced by right motives in the former; for if our pleasure be mainly confined to these, our sincerity in the other may be justly questioned, or at least becomes proportionably doubtful. "Hypocrites," says the same writer, "are not so much for the closet as the synagogue; for they will always prefer that which requires least pains and self-denial, along with most show and appearance†.

In a word, every hope or idea of profiting without as much attention to secret as to public duties, will be found to originate in the deceitfulness and unbelief of the heart. With a regard, however, to the sufficiency and faithfulness of Christ, more than to the wisdom and talents of men, united with frequent fervent supplications, our profiting may be as really expected under this as that faithful minister of the word. But where these are wanting, we shall be liable to the same caprice and error as the weakest of the Corinthians‡; our partiality will be the proof of our ignorance and carnality; and our choice and preference more resemble that of children than adults, who usually fancy themselves best served when most gratified and pleased. We shall be without the discernment requisite to improve an important apostolic remark, "Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase." The word

* The reader may find an affecting instance of this in a memoir of that eminent servant of Christ, Mr. Edmund Jones, in Vol. II. of this Magazine, page 179. "The good man was cordially devoted to the interest of his flock, with fervent prayers and many tears; but, alas! these things are overlooked, and can be easily dispensed with by too many hearers, if they can only be accommodated to their mind in the preaching part."

† 1 Sam. xv. 20—32. ‡ 1 Cor. iii. 17.

preached did not profit the church in the wilderness; not from a defect in the doctrines delivered, though no clearer than those of Moses, but from the barren state of their mind; for they wanted faith, meekness, and true spiritual desire*.

I would only remark further, that a preacher is liable to something of the same error in regard of a fresh congregation it may fall in his way to visit; for he may as readily imagine them much better to preach to, and more likely to attend under himself than his own charge. This has probably misled many in their hasty removals: for what is more natural than a conceit that we can be more acceptable with another people, merely from some trivial incident of an unpleasant nature at home, or of a flattering one abroad, produced by an occasional sermon or two? But, while some hearers, like the foolish Corinthians, may be every now and then exclaiming, "I am for such and such preaching, and such a preacher;" and others, "I am for another:" and some preachers themselves, "I should like such a people," which God has not given them,—Does it not appear to savour of more sound wisdom and true faith in God to be able to say, "I am for that preacher or that people which he has appointed and provided for me; because he knows better than myself how to suit me; and if I cannot be happy, satisfied, and benefitted with his provision and appointment, neither shall I with my own?" The one is to be carnal, and walk and talk as men; the other is to be spiritual, and to walk as Christians†.

* James i. 21. 1 Pet. ii. 2. † 1 Cor. iii. 1—4.

CHEERFUL SUBMISSION
TO THE VICISSITUDES OF LIFE.

—— "*For my days are vanity.* — Job vii. 16.

The human mind was formed for great attainments: it has in it a restless desire after knowledge, and the accomplishment of some favourite and proposed pursuit; and the thing which every man proposes to himself as the object of that pursuit, and the means whereby he endeavours to attain it, constitutes the morality or immorality of his character.

Life, and the engagements of life, awake in every individual a consciousness of innumerable duties, — duties which demand our attention, and which are not to be dispensed with. On the diligent and faithful discharge of these duties depends that respect which distinguishes men in a state of society. The truly virtuous and pious man seldom fails reaping his deserved reward, Providence having so ordered, in the present state, that trials shall, in general, be the means to prepare for happiness. Humility is the way to honour; and an haughty spirit goes before a fall.

Our pursuits in the present life are frequently interrupted by disasters, or dispensations which becloud our prospects, and throw at once a serious gloom over the most pleasing and prosperous circumstances of our affairs. Of this Job is an eminent instance. Virtue untried is not known, — its lustre is hid. The school of Adversity is the best school to form men; and it appears essentially requisite, from the imperfection of our nature, that we should pass through great evils to attain great good. A spirit chastened by adversity and affliction is no little acquisition or ornament.

Perhaps the words in the sacred text are designed to express, by Job in his sufferings, the want of health to discharge the duties, or accomplish the schemes which he had projected, or the not retaining that situation which Divine Providence had formerly and prosperously placed him in. As if he had said, "A little while ago I was in a state of dignity and grandeur, surrounded with a numerous attendance, whom, when the ear heard it blessed, and when the eye saw, it gave witness to: but now I am the ridicule and contempt of the most abject wicked men, severely chastised, and suspected by my nearest kinsmen and best friends." Changes like these astonished him; and in his dark afflictions, perhaps he conceived the end for which he was created was not accomplished, or to him, so unaccountably frustrated, that he was utterly at a loss to explain either the equity or the design thereof. The order of present affairs sometimes embarrasses and perplexes the wisest of men; — of present things, Solomon concludes, "Vanity of vanities, all is vanity!" The incompetency of human reason to comprehend the administrations of Providence, frequently casts the mind into a state of perplexity, in which it is our duty to submit, be silent, and adore. It is one part of the Christian character to commit his concerns into the hand of his God; for when "he has tried him, he shall come forth as gold purified." We cannot understand the infinity or equity of the divine operations; but a good man, under the most frowning providence, will, with complacence, confide in him, knowing that virtue is the best inheritance, and godliness has a sure and eternal reward.

MARCUS.

Evangelicana.

THE GOOD MAN,

As described by Modern Fashionable Writers.

"ONE thing extremely obvious to remark is, that the *good man*, the man of virtue, who is necessarily presented to view ten thousand times in the volumes of these writers, *is not a Christian*. His character could have been formed though the Christian revelation had never been opened on the earth, or though all the copies of the New Testament had perished ages

since; and it might have appeared admirable, but not peculiar. There are no foreign unaccountable marks upon it that could, in such a preclusion of the Christian truth, have excited wonder what could be the relations or the object of such a strange but systematical singularity, and in what school or company it had acquired its principles and its feelings. Let it only be said, that this man of virtue had conversed whole years with the instructions of Plato, Cicero, and Seneca, and all would be explained; nothing would lead to ask, "But with whom then has he conversed since, to lose so completely the appropriate character of his school, under the broad impression of some other mightier influence?"

"The good man of our polite literature never talks with affectionate devotion of Christ, as the great High Priest of his profession, as the exalted Friend, whose injunctions are the laws of his virtues, whose work and sacrifice are the basis of his hopes, whose doctrines guide and awe his reasonings, and whose example is the pattern which he is earnestly aspiring to resemble. The last intellectual and moral designations in the world by which it would occur to you to describe him, would be those by which the apostles so much exulted to be recognized, a disciple and a servant of Jesus Christ; nor would he (I am supposing this character to become a real person) be at all gratified by being so described. You do not hear him avowing that he deems the habitual remembrance of Christ essential to the nature of that excellence which he is cultivating. He rather seems, with the utmost coolness of choice, adopting virtue as according with the dignity of a rational agent, than to be in the least degree impelled to it by any relations with the Saviour of the world." — *Foster's Essays, vol. ii. p.* 189.

FAITH AND HOLINESS.

Mr. Editor,

As I observe that you occasionally admit into your useful and entertaining Magazine Extracts as well as original Compositions, you will oblige a Constant Reader, by inserting the following Extract, from a Sermon, preached by the Rev. R. Venning, one of the ejected ministers, and entitled, "The Way to True Happiness;" and which having been published a century and a half ago, must now be in but few hands. The Sermon is founded on Matt. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my Father, who is in Heaven;" whence he draws this conclusion: "That they, and none but they, who do the will of God, shall enter the kingdom of Heaven;" on which he thus expatiates: —

"By the will of God, we are to understand faith and holiness, good works or the obedience of faith; not either, but each of them; the doctrine of faith, or things to be believed, and the doctrine of holiness or things to be done and practised. As faith does not exclude doing, so doing does not exclude faith; for as faith without works is dead, so works without faith are dead also, as it is impossible that faith without works can please God, so it is no less impossible for works without faith to please him; and, therefore, what God hath joined together, let no man put asunder. Believing is expressly called *the Will of God* *. "This is the *work* of God, that ye believe on him whom he hath sent." "This is the *will* of him that sent me, that every one that believeth on the Son, should have everlasting life." Now, if this be his will, that believing on him we have everlasting life, then it is his will that we believe on him in relation thereunto; so that as well believing on him for everlasting life, as everlasting life to believing on him, is the will of God. Yea, it is expressly said, "This is his commandment, that we should believe on the name of his Son,

* John vi. 28, 40.

Jesus Christ †;" so it is not barely that which is called Good Works that is to be understood by doing the will of God, but believing in or on the Lord Jesus Christ; also, this is the work, this is the will, this is the commandment of God: and I ground it further on this rule, That the Scripture doth often, yea, very usually, put particular duties for all religion; and, therefore, annexeth salvation to distinct graces. Sometimes, it is "He that believeth shall be saved;" elsewhere, "He that calleth upon the name of the Lord shall be saved;" here it is, "He that doeth the will of God." Now all these and the like are comprehensive propositions, and contain more in them than they make shew of (for God speaks much in a little) acts and duties of religion (as moralists speak of their virtues, *inter se connexæ*) linked together in a golden chain. Religion is not this or that piece, but the whole, which is usually expressed in a word, or sometimes two, as in that of Solomon, "Fear God and keep his Commandments;" for this is the whole of man ‡; so that if we could suppose a man to be a believer, and to be a believer alone, it would not save him, as the apostle James saith, "What doth it profit, my brethren, though a man say he hath faith, and have no works?" Can faith save him? No; no more than the saying, "Be ye filled, will fill any; or, Be ye warmed, will warm any:" "for faith without works is dead;" and what is said of this, may be said of the rest; so that when the Scripture speaks of salvation as annexed to any one thing, it supposeth that to contain the rest. The reason is evident; "for the graces of God as saving are not parted." There is no believing to salvation without repentance; nor any repentance to salvation without believing: there is no calling upon the name of the Lord will serve, without departing from iniquity; nor can any savingly depart from iniquity that call not on the name of the Lord. It is not any *one* thing, but things, that pertain to the kingdom of God §. It is not *a* thing, but things, that accompany (or, as it may be better read, *contain*) salvation ‖; and he that takes one for all, without all, will find himself awfully deluded. The great fallacy with which Satan deludes many is, when he gets them to take Religion to pieces; and then takes one piece for religion. One cries up God, another cries up Christ, another Faith, another Good Works; but what is God without Christ, or Christ without Faith, or Faith without Love, or Love without Works? But now take God in Christ, by faith, which worketh by love to the keeping the Commandments of God, and this is true religion: it is the whole, that is, the whole of man!"

† 1 John iii. 23. ‡ Eccl. xii. 13. § Acts i. 3. ‖ Heb. vi. 6.

Sir, *To the Editor.*

On reading the following passages in the Life of William Julius Mickle, Esq. prefixed to the late edition of his Poetical Works, by the Rev. Mr. Sim, I could not help exclaiming, with one of your Correspondents *, — "What an advantage has Christianity over Deism!" Mickle was not only eminently distinguished as a poet, but by his masterly defence of Christianity, in his "Voltaire in the Shades," and his able and animated Vindication of the Divinity of our blessed Saviour, in a Letter to the late Dr. Harwood. Mr. Mickle, writing to his brother Charles, then in a deep decline, thus addresses him:

"I beg you would repress every anxiety. Read the glorious sixth chapter of Matthew, from the 25th verse: it lies open before me; and I trust you will read it as I do now, with tears of trust and reliance. Oh, Charles, what are all the boasted works of Greece and Rome, when compared to the writings of the illiterate fishermen of Galilee! Those afford, indeed, the most elegant entertainment in the sunshine of ease; but how would one spurn them away as vain trifles in the day of distress! Where the heart is

* Last vol. p. 459.

really moved, all their philosophy is only fuel for indignation; and the best balm that the Stoic can bestow, only settles in horror. It is only in the volume of inspiration where the heart meets its Father and its God; and only there where it can find a harbour from the storms of life!"

Upon this passage the Editor has the following note:

"How different is the calm composure which the Christian enjoys, when compared with the doubts and anxieties that haunt the breast of the sceptic and unbeliever! One of the most benevolent characters of the last century, whose mind had been early poisoned by the delusive effusions of the impostor Rousseau, lamented, to the compiler of this Memoir, that though his whole life had been devoted to the public good, and particularly to the improvement of the rising generation, — and though he had defended the cause of revelation in his general conversation and writings, and endeavoured to conform his life to the moral precepts of the gospel, yet from that unsettled state of mind, which prevented him from embracing its truths, and having no sure basis upon which to place his hopes of present comfort or future happiness, he could not help envying the placid satisfaction of the humble Christian, and confessing that he was far, very far, from being happy!"

"Oh, may these truths upon my parting hour,
Their sacred fires, their holy influence shed!
No darksome prospect then, no gloomy pow'r,
Shall dreadful hover o'er the mortal bed!" MICKLE.

Sir, *To the Editor.*

The following Address to Young Persons, from Mr. Jay's admirable Sermons, struck me as so beautiful and impressive, when I lately read it, that I could not help wishing all your juvenile readers might peruse it; and as Mr. Jay's volumes are unhappily out of the reach of many, I shall feel obliged by the insertion of this short Extract in your Evangelicana. Yours, W.

"But it is with you, my hearers in early life, I wish to close this address. I see some in this assembly, who are distinguished by the fear of God in their youth: some Isaacs, who prefer an evening-walk in the field to meditate, to the crowded avenues of Dissipation: some Josephs, whose image is "a fruitful bough by a well:" some Davids, who love the harps of Zion, and have no ear for "the song of the drunkard," or "the mirth of fools:" some Timothys, who "from children have known the Scripture, which is able to make them wise unto salvation:" — and I hail you on your early escape from "the paths of the destroyer," on your early separation from a world, which attracts only to shew its emptiness, and elevates only to depress; on your early union with the wise and good. Go forth, and in all "the beauties of holiness" honour God, and serve your generation according to his will. Religiously occupy the stations which you are to ennoble, and form the connexions which you are to bless. "Adorn the doctrine of God your Saviour in all things." Earnestly pursue the glorious course which you have begun; be not weary in well-doing; grow in grace as you advance in years; "abound more and more in knowledge, and in all judgment;" "approve things that are excellent;" and "be sincere and without offence till the day of Christ."

"And what hinders any of you, my young friends, from joining yourselves to the Lord? Weigh the reasonings which you have heard. Suspend for a while the influence of your passions, and endeavour to feel the force of the motives which have been adduced. Deliberate, or rather decide, for there is no time for hesitation, "now is the accepted time, now is the day of salvation." The language of the Redeemer is "To-day;" and will you say with Pharaoh, 'To-morrow?' Every delay will leave you more remote from the God you have to seek, — every delay will place more bar-

riers between you and Heaven, — every delay will increase your crimes your passions, your aversions, — every day will diminish the efficacy of means, the period of divine patience, the time of your probation. While you hesitate, you die; while you promise yourselves years, perhaps you have not days, — perhaps the shuttle has passed the loom that wove thy winding-sheet, — perhaps, in yonder shop lies rolled up, and ready to be severed off, the piece of cloth destined to be thy shroud: perhaps, "the feet of them that have buried thy" companion, are at the door "to carry thee out!"

Dear Sir, *To the Editor.*

The following passage I lately read in the Rev. Job Orton's Sermon on Daniel's Seventy Weeks, subjoined to his Exposition on the Prophet Daniel:

"In the last century there was a public dispute at Venice, between a Jew and a Convert from Judaism, concerning the sense of this prophecy. A noted Rabbi was chosen Moderator; and a great many Jews were present. The Christian urged his arguments against the Jews with so much force, that at length the Rabbi said, "Let us shut up our books; for if we go on examining this prophecy any farther, we shall all become Christians. It cannot be denied," added he, "that the time of the Messiah's coming is already past; but whether Jesus of Nazareth be the person, I cannot determine." The consequence of this was, that several Jews were converted; and one of them a very learned man, who wrote a large book against the Jews, in the Preface to which he tells this story, as the means of his conversion. — *Orton, vol. vi, p.* 274.

I regret that Mr. Orton has not given his authority; but perhaps you, or one of your learned Correspondents, can supply the omission. I am,

Bromley. affectionately yours in Jesus, W. N.

Extract from the late Rev. George Whitefield's Journal of his First Voyage to Georgia.

The following remark serves to shew the habitual disposition of that excellent man to turn the most common occurrences of life to purposes of improvement:—"Monday, March 20, 1738. To-day Colonel C. came to dine with us; and in the midst of our meal, we were entertained with a most agreeable sight. It was a shark, about the length of a man, which followed our ship, attended with five smaller fishes, called *Pilot-fish*, much like our mackarel, but larger. These, I am told, always keep the shark company; and, what is most surprizing, though the shark is so ravenous a creature, yet let it be ever so hungry, it will not touch one of them. Nor are they less faithful to him; for, as I am informed, if the shark is hooked, very often these little creatures will cleave close to his fins, and are often taken up with him. — Go to the pilot-fish, thou that forsakest a friend in adversity, consider his ways, and be ashamed."

Journals, second Edition, page 77.

Awful Judgment of God upon Pride.

Simon Tournay affords a memorable and affecting proof of the truth of that Scripture, "Professing themselves to be wise, they became fools." — In 1201, after he had outgone all at Oxford for learning, and became so eminent at Paris as to be made the Chief Doctor of the Sorbonne, he grew so puffed with pride as to hold Aristotle superior to Moses and Christ, and yet but equal to himself! At last, he grew such an idiot as not to know one letter in a book, or one thing he had ever done.

Crew's Survey of Cornwall, p. 59.

* Rom. i. 22.

Obituary.

MR. JAMES ROGERS.

Mr. James Rogers was born of respectable parents, in Castle Hedingham, Essex, Oct. 13, 1788. It was the constant solicitude of his friends that his mind in early life should feel the importance of religion. From the books which are generally used in the religious education of children, and from the Holy Scriptures, his memory was stored with the most important truths of the gospel. It is believed that very permanent impressions were made upon his mind from the evangelical ministry which he attended, and from the catechetical instructions and familiar discourses which he, with other young persons, received from their pastor; insomuch that he made conscience of secret prayer from a very early period of his life.

In the spring of 1803, he was placed in the family of his elder brother, in Bassingbourne. In this pious house; the privilege of family-prayer was enjoyed. But, even in this situation, he met with a temporary interruption, from the influence which a gay and irreligious young man had upon him. Unable to sustain the ridicule which was profusely poured upon him, the devotions of the closet were for a time neglected, and he lost much of his serious spirit; the magnitude of eternal realities seemed to lessen in his view, and his savour of the precious gospel was greatly abated.

By various methods does the God of all grace produce the lasting effect upon the hearts of his children, and powerfully draw them to himself. Having before employed religious education, pious example, and serious admonition, he chose, in co-operation with the energy of his grace, to accomplish his work, by calling in another of his mighty agents, *personal affliction*. In the month of April, 1805, our young friend was visited with an illness, which obliged him to return to his native air; and during this season, it was that views of his depravity and guilt appeared to expand before him, while he was favoured with some perception of the glory, the suitableness, and the all-sufficiency of the great Redeemer. From this period, the provisions of his Father's house were his food, and Christian conversation his refreshment.

His health having been in some measure restored, he returned again to Bassingbourne; and, in the month of July, 1805, he thus expresses himself in a letter to Mr. P. H. a pious youth of Hedingham: "May we be enabled to build on Christ, the Rock of Ages, for he is the foundation. It is here! it is here! This only is the foundation for our pardon, our peace, our eternal felicity! For ever happy will the people be whose God is the Lord! They shall look in the day of judgment up to the grand Arbitrator, look round on all the solemnity of his appearance, and look forward to the unalterable sentence, and neither feel anxiety nor fear damnation." In a subsequent letter, written to the same friend, during the season of harvest, he says, "Every harvest may we think and meditate on the approaching great harvest-day, when the Lord will gather his wheat into the garner, and the tares will he burn with fire. I am glad to hear you mean to be a member of the church. You say you wish me. You don't know what a hard heart I have got; for I have no love to the blessed Redeemer compared with what I ought; my love is so cold. O that I could know I was the Lord's!

'Tis a point I long to know
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?

A short period before his last removal from Bassingbourne, where he was greatly beloved, the Rev. Mr. Judson, being then upon a visit at his brother's, was engaging in family-prayer one morning, in the midst of which our young friend was called into the shop by a knock at the door; when he told the customer, that he had rather have lost

his breakfast than have been deprived of the pleasure of that exercise. But his illness, viz. a consumption, now returning with great violence in the spring of 1806, induced him once more to revisit the habitation of his kind father.

To a friend, who was kindly waiting upon him, he said, "Suppose, after all, I should be mistaken!" but immediately added from a hymn,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

He often said,

"'Tis religion that can give
Sweetest pleasure while we live," &c.

Conversing with another, who was frequently with him, he observed, of the love of Christ, "The mercy was so great, surely, it was too much for such a sinful creature as I am!" The life of that truly excellent man Mr. Pearce, gave him much pleasure. "O that my faith," he said, "may be as strong as his!"

In the former part of his last illness, his reserve was extremely great, arising from the excessive timidity of his spirit and the tenderness of his conscience, lest he should not only deceive himself, but his friends. Not a single word could be obtained from him concerning the state of his mind; but in proportion to his increasing debility, his spirit became more settled, and his prospects less clouded.

On the 29th of last August, he said to his mother, whose tenderness and assiduities were incessant, "I think, mother, I shall not be here long, for the dropsy will soon take me off: I hope I am not building upon a wrong foundation. I know I am a sinner, and all my hope is in the righteousness of Christ!

"O could I make these doubts remove,
These gloomy doubts that rise," &c.

Do not weep for me, for the Lord supports me; and I hope will you. Whatever the Lord's will is concerning me, I am sure is right. He knows what is best for me: and in whatever way he disposes of me, I desire to acquiesce!

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

Seeing his mother greatly affected, he said, "Dear mother, weep not for me: I shall soon be in glory! I hope to meet you and all my friends there: I shall have the white robe of Christ's righteousness!

"Death cannot make our souls afraid
If God be with us there!"

Having had many restless nights, his mother said to him one morning, 'My dear, you have had a very bad night.' "Not so bad," he replied, "as you think; for I have been very comfortable!" His mind was in a calm and serene frame, which continued to the last. For twenty-three weeks, which was the duration of his last illness, not a murmuring word was heard to escape him; and when it was observed that his sufferings were great, — he answered, there were some who suffered more than he did. To a friend standing by, he said, "Welcome Death, welcome glory! I feel myself going: Come, Lord Jesus! Why are thy chariot wheels so long in coming? Lord Jesus, I commit myself into thine hands!" About a week before he died, he called up the servant, and said, "Ann, I have been giving away my books: here is one for you. I shall very soon leave this world; and I beg of you to read it with attention." On the last Sabbath of his life, he said, "I was in hopes I should have spent this day in glory!" To which a kind friend answered, 'I hope you will wait with patience.' He immediately rejoined, "All the days of my appointed time will I wait, till my change come!" To his young friend before mentioned, he said, "O how amazing is the love of Christ to me a sinner!" and after lamenting the weakness of his faith, he added,

"The weakest saint shall win the day,
Tho' Death and Hell obstruct the way."

He requested that his funeral-sermon might be preached from Psalm cxix. 75. A very little before his departure, he said,

"See the kind angels at the gates,
Inviting me to come," &c.

Having taken a most affectionate leave of his father and mother, his happy spirit soon after entered into the joy of his Lord, Sept. 19, 1806: his remains were attended to the grave on Sunday, Sept. 28, by a vast concourse of people. During the solemn procession, one of his favourite hymns was sung, "Jesus, lover of my soul," &c. After the interment in the Dissenters' burying-ground, the funeral sermon was preached by Mr. Stevenson, to a large and attentive auditory. R. S.

MR. JOHN ROBINSON,

Master of the Charity School of the Friendly Society in Fox Court, Brook Street, Holborn, was taken from his charge on earth to his heavenly inheritance, January 8, 1807, aged seventy years. Mr. Robinson was called in early life to the knowledge of Christ, under a sermon at St. Dunstan's, by the late Rev. Mr. Venn, from Ezek. xxxvi. 25, 26; the remembrance of which greatly refreshed his soul upon his death-bed. On the institution of the above school in 1792, the primary object of the founders being the spiritual instruction of the children, Mr. and Mrs. Robinson were unanimously appointed to the charge; in which situation they have proved themselves highly worthy of the confidence reposed in them; and there are living witnesses who can testify that the spiritual instruction they received from Mr. Robinson were the means of bringing them to Christ.

Mr. Robinson having been called in the church of England, continued in her communion, though he rejoiced to see the church of Christ increase under every denomination; and was always ready to unite with Dissenters in every good work. He was, during several years, an active and truly valuable member of the Good Samaritan Society; and often, by way of relaxation, after close attention to the duties of the school, would employ his evenings in visiting the sick, praying with and exhorting them in the most affectionate manner. In short, he was a man who, living for eternity, was fully sensible of the value of time, and considered it valuable only as it might be employed for the glory of God and the immortal interests of men!

It pleased the Lord to permit his faithful servant to continue his work till within a few weeks of his death, which was occasioned by a rapid decline of his bodily strength, whilst his mental faculties remained vigorous to the last. During his confinement, he expressed much gratitude to God. "I might," says he, "have been writhing with excruciating pains; whereas I only feel a gradual decay: I bless God that I have, hitherto, the use of my faculties; and, as I lie much awake, I can recollect his word, and meditate a little upon it. I thank God that I have not it now to learn. I find that he enables me to recollect such precious portions of divine truth as prove a source of much comfort to my soul." He was much engaged in prayer; and rejoiced that his friends were not only kind, but praying friends. On some refreshment being given him, he said, "Jesus had none to sympathize with him when he drank the bitter cup: he drank the vinegar and gall, that I might have wine." He would sometimes repeat part of the 23d Psalm, as applicable to himself; and would frequently say, "I have waited for thy salvation, O Lord! Whilst the Lord has work for me to do, I am desirous to remain here; but, when that is done, I am ready to say, with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." I have found it truly a salvation, both as to temporal and spiritual things, not only to myself, but also to mine. I have had the happiness to see my children united to Christian churches; and I doubt not that they are also united to Jesus Christ. Christ crucified is a sure foundation to rest upon; nothing else would do for me now! I am thankful that, in early life, I was enabled to make a surrender of myself to him; and he has now led me on to the 71st year of my pilgrimage. When I look back upon that surrender, I have no reason to regret it; but can review with joy the way

in which the Lord has led me, and can see that it has abounded with mercies!"

To his disconsolate partner he said, "I die, but God will be with you: he is able to make all grace abound towards you, to support you, and raise you up kind friends and helpers!" He spake with great confidence, and repeated to her many encouraging promises; exhorting her to submission to his sovereign will. To his children he said, in the language of David to his son Solomon, "Know thou the God of thy fathers, and serve him with a perfect heart. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Receive it as the dying advice of your aged father: choose such companions as fear God. I have found such a blessing through life; the Lord has been the guide of my youth, and the support of my declining years! I have found the ways of Religion to be the ways of pleasantness and peace; therefore be stedfast, unmoveable, always abounding in the work of the Lord; forasmuch, as ye know that your labour is not in vain in the Lord."

His son reminding him that his labour had not been in vain, he replied, "When we come to our journey's end, we must say, we are unprofitable servants. Although it is some pleasure to think we have not been altogether useless, as cumberers of the ground, our services are imperfect, and need washing in the blood of Jesus. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Then, being very low, he said, "I must lie down: I am a poor useless creature, my flesh and my heart are failing; but I trust God will be the strength of my heart and my portion for ever!"

On Sabbath morning, his son offering to go and inform a near relation of his state, he replied, "Lose not one moment of the Sabbath,—they are precious moments! I bless God I have enjoyed my Sabbaths uninterrupted for fifty years." He prayed much for the rising generation, and for the various institutions formed for the spread of the gospel. On repeating the lines,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all!"

His daughter replied, 'Father, I think you can say more than that: you can say, He *is* my strength and righteousness.' He said, "Yes; it is many years since I committed my all into the Lord's hands; and I know in whom I have believed! I shall soon sleep in Jesus: his presence is here, he is here to bless me: I have "a mortal paleness on my cheek, but glory in my soul!"

About two hours before he died, he was in great agony of body and mind: it appeared that the enemy was permitted to struggle with him; and, being greatly agitated, he cried out, "Ye powers of darkness, be gone!" This, however, did not last long: the prey was taken from the mighty, and the lawful captive delivered," although he was not permitted to tell of his deliverance, but lay quite still and composed. When his daughter endeavoured to place his head in a more easy posture, he gave her a significant look, and thanked her for her love, which was the last time he spake distinctly,—according to his repeated wish, that the last act of his life might be an act of gratitude. He appeared to retain his senses whilst his soul remained in the clay tenement; but, sinking gradually, he at length took his happy flight into the mansions of celestial bliss, to be for ever with the Lord.

The remains of Mr. Robinson were interred at Elim Chapel, Fetter Lane. The funeral was attended by the Committee and the Children of the School; to whom a very suitable and impressive address was delivered by the Rev. R. Winter, of New Court; who also, on the following Lord's Day, repeated the tribute of friendship by an appropriate discourse, from 1 Cor. xv. 58.

J. T.

REVIEW OF RELIGIOUS PUBLICATIONS.

Dialogues, Letters, and Essays. *By* A. Fuller, 12*mo*, 3*s*. 6*d*.

But few of these Essays are original. Many of them have appeared in this and other Magazines; and the admirers of Mr. Fuller will thank the editor for collecting and preserving them. The latter part of the volume is new, and of much interest. The Dialogues (though Mr. Fuller's *forte* does not lie in that species of composition) contain a good compendium of the different opinions among Calvinistic writers, on the subjects of Imputation, Substitution, and Particular Redemption; and is written with much candour, nice discrimination, and good sense. James speaks the sentiments of the author; and Peter those of the late excellent Mr. B. between whom there were some shades of difference in opinion; and John is Moderator.

The Meditation on the Nature and Progressiveness of the Heavenly Glory, is written in Mr. Fuller's best manner; and, without departing from the simplicity of the Scriptures, or attempting to be wise above what is written, gives a rational and elevated view of the glories of the heavenly state; from which we shall give the introduction, by way of specimen:

"One of the leading characteristics by which the religion of the Bible is distinguished from those systems of philosophy and morality which many would impose upon us in its place, is, that every thing pertaining to it bears a relation to eternity. The object of all other systems is, at best, to form the manners; but this rectifies the heart. They aspire only to fit men for this world; but this, while it imparts those dispositions which tend more than any thing to promote peace, order, and happiness in society, fixes the affections supremely on God and things above.

"That such should be the exclusive property of revealed religion is not surprizing, since it is this only that assures us of the existence of an eternal hereafter. If we relinquish this, all beyond the grave is uncertainty, and our attention will of course be confined to the transitory concerns of a few revolving suns. The conclusion of those who doubt the resurrection ever has been, and will be, "Let us eat and drink, for to-morrow we die." But believing in the Scriptures of truth, immortality opens to our view. This is the seed-time, and eternity the harvest. All that is known of God, and done for him in this life is preparatory to the joy that is set before us.

"To this affecting theme, fellow-Christians, let us bend our attention. Would we be heavenly-minded, we must think of what Heaven is. Would we set our affections on things above, we must know them, converse with them, and perceive their superior value to things on the earth. It is true, we can comprehend but little when all is done. It is a weight of glory, which, if let down upon our minds in our present feeble state, would overset them. It did not appear, even to an inspired apostle while upon earth, what believers *would be*; but if we can only obtain a few ideas of it, a glimpse of glory through the breaking of interposing clouds, it will more than repay us for the utmost attention. What pains do men take, by artificial mediums, to descry the heavenly bodies! Every discovery, whether real or imaginary, is to them a source of rapture and delight! Yet they expect no possession in these supposed worlds of wonder. It is not the object which they discover, but the act of discovery, which, by giving birth to a momentary fame, is their reward; --- and shall we be indifferent towards those blessed realities, in which every thing that we discover is our own, and our own for ever?"

The Old Testament illustrated; *being an Explication of Remarkable Facts and Passages in the Jewish Scriptures, which have been objected*

to by Unbelievers. In a Series of Lectures to Young Persons. By S. Parker, 12*mo*, 6*s*.

We are well pleased with the plan of this little work, so far as it goes to answer objections, and bring young people to a better acquaintance with the Bible; but we object much to its execution. The author indeed claims no higher rank than that of a compiler. Many of his extracts are learned and judicious, and are selected from works not easy of access to common readers; but we object strongly to the following particulars: 1st, He introduces objections which arise, not from any difficulty in the text itself, but from the laboured attempts of infidel minds to perplex it. 2dly, He is not content with giving the most natural solution; but usually adds many absurd and contradictory ones, which involves the reader in more perplexity than they find him, *e. g.* not satisfied with the easy and obvious solution, a supernatural protraction of the light at the word of Joshua, we are led into a maze of enquiries relative to the Phenician and Chinese History, --- a philological disquisition on figurative language; and, lastly, are left with the cold consolation, that perhaps the text itself may be interpolated!

3dly, This leads us to remark, that the solution itself is often as much tainted with infidelity as the objection: for instance, when the knot is cut by supposing the text interpolated, or resolving a plain historical phrase into a strong eastern figure! This method of trifling with Scripture is certainly dangerous, and would not be tolerated in the works of any profane author of antiquity: it also sets aside completely the inspiration of the Old Testament; in which indeed Mr. Parker himself seems to place very little confidence.

The public will farther judge of the tendency of this work, when they learn that many of the extracts are taken from Dr. Priestley, Dr. Geddes, and other Socinian writers, who, though certainly learned and acute, are by no means to be commended for their attachment to the simplicity of Scripture truth.

Demonstration of the Existence of God, *from the Works of Nature. Translated from the French of Francois Auguste Chateaubriand; and dedicated, by Permission, to the Lord Bishop of Landaff, by* Frederic Shoberl, 12*mo*, *price* 3*s*.

This volume, the translator informs us, comprizes only a small portion of a work which appeared in Paris, in the year 1802, under the title of The Genius of Christianity. The sensation it produced in France was almost unprecedented. Some of the first cities of that country warmly expressed their admiration of this display of the author's abilities; while the philosophic party exerted all the efforts of ridicule, irony, misrepresentation to depreciate M. Chateaubriand in the public opinion. Their censures, however, produced effects the reverse of what they intended. Many were induced by curiosity to peruse a work which was treated with such acrimony; and seven editions, printed in the short space of two years, sufficiently bespeak the estimation in which it was held, in the most sceptical country in Europe.

This abstract is very neatly printed. The accounts given of the universe, the organization of plants and animals, the songs of birds, their instinct and migrations, together with various interesting anecdotes, render it a pleasing and entertaining volume. It comes also highly recommended by the respectable prelate to whom it is dedicated, who observes of the original work, "That it is calculated to enlarge the views of the ignorant, to arrest the attention of the thoughtless, to give an impulse to the piety of sober-minded men; and that there are passages in it which emulate the eloquence of Bossuet."

A Brief Enquiry into the True Nature of Schism: *intended to prove that Protestant Dissenters are unjustly charged with it. By the Rev.* Matthew Henry, *Author of the Exposition on the Bible:* 12*mo*, *price* 4*d*.

The outcry of Schism! schism! has lately been revived, with nearly as much violence as in the days of

Dr. Sacheverell. It has been taken for granted, by some who ought to have known better, that all persons, however orthodox and devout, who worship God in any other places, or by any other forms than those of the Established Church, although allowed and protected by the laws of their country, are vile schismatics, and guilty of almost an unpardonable sin;---at least, poor souls! they are left, as a certain archdeacon will have it, "to the *uncovenanted* mercies of God!"

The excellent Mr. Matthew Henry lived in a day when the same uncharitable censures were passed upon Dissenters: in defence of whom he published this small tract; which is now scarcely to be met with, except in the folio collection of his works. It is now reprinted, at the request of some respectable ministers and others, that it may expose the injustice and folly of the charge.

Mr. Henry particularly enquires into the meaning of the word SCHISM in the New Testament, where it occurs eight times; and then shews in what *schism* really consists. The practices which are properly schismatical are, "Judging and condemning those that differ from us in little things;—laying a greater stress upon small matters of difference than they will bear, and widening the breach about them;—concluding hardly as to the spiritual state of those who differ from us, excluding them out of the church, and (in our idea) from salvation, because they are not just of our mind in every punctilio.—All kind of persecution is schismatical;—separation from the communion of those who have been joined to without cause; and an affected distance from those who differ from us." From which he infers, "That if this be schism, then no human power can make that separation to be schismatical which was not so in itself: that the guilt of it falls on particular *persons*; and is not to be charged by wholesale, upon *parties* of any denomination: and that there may be schism when there is no separation of communion." To which the editor of the tract adds, "That not they who separate, but they who cause the separation, are properly the schismatics, by imposing, as terms of communion, things which Christ has not warranted, and which are not essential to Christianity."

The whole is written with that candour for which Mr. Henry was distinguished, and is very seasonably republished, when so many severe and uncharitable things are said and written against Protestant Dissenters.

Religious Tracts. *By the Author of the Twin Sisters.* 9*d.*

THESE tracts we understand to be the production of a young lady. 1, The Character of a Christian; 2, On the Expiatory Sacrifice of Christ; 3, On the Works of the Creator; 4, On Errors; 5, On Forgiveness; 6, On Faith. We are happy to say that these pieces are strictly evangelical; and that the talents of this juvenile writer are by no means despicable. We hope she will proceed in this kind of composition; and that her productions will find a rapid and extensive circulation, and be made a blessing to those "who are ignorant and out of the way."

The Spirituality of the Divine Essence: *a Sermon preached before the Associated Ministers and Churches of Hampshire, Sept.* 24, 1806. *By* J. Styles, 8*vo*, 1*s.*

To form a proper judgment of this sermon, the reader should be informed that it was delivered on a subject allotted to him by the Association before whom it was preached, and intended as the first of a series of discourses on theology. This is proper to be remarked, to bar the charge of presumption in a young man in chusing such a subject and before such a congregation, while, at the same time, the appointment shews the opinion his brethren entertained of his abilities, and the discourse itself, which is now before us, sufficiently justifies their choice.

The Christian reader will readily anticipate the text, "God is a Spirit;" from which the preacher proposes to explain the doctrine, to establish its truth, to exhibit its importance, and to enforce improvement. In the

first part of the discourse, he judiciously avails himself of the labours of Charnock, Saurin, and other able writers; and properly discriminates between the Supreme and all other spirits. Under the second head, he reasons from the existing universe, the divine perfections, and the word of God. The importance of the doctrine is argued from the exalted idea it gives of the divine perfections, its tendency to destroy idolatry, and its effect in describing the nature of acceptable worship: "God is a Spirit; and they that worship him must worship him in spirit and in truth." The application is properly made, both to saints and sinners. We shall transcribe part of the concluding paragraph:

"Lastly, How ought we to value a Redeemer, who is the image of the invisible God, and who has declared him to us! "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." The dazzling glories of an absolute God would overwhelm the mind; but these glories are softened and adapted to our capacities in the person of the incarnate Jesus. When we think of God in relation to us as an infinite Spirit, we naturally ask, How is He, before whom angels veil their faces with their wings, how is he to hold converse with sinners? and, How is he, who is purely a spirit, to communicate the knowledge of his glories to creatures, clothed in a corporeal substance and surrounded by material objects? The difficulty is at once obviated by the constitution of Emanuel, God with us. The Father of our spirits knows our frame; he remembers that we are dust, he therefore commissioned his only begotten Son to take our nature upon him; and thus in a human frame, he appears the model of Jehovah,—before him Terror flees away; and that which would otherwise confound, now allures."

In a note to this sermon the author informs us, the Lord's Supper was administered on the occasion; and gives us the substance of a beautiful Address, delivered by Mr. Bingham, "the pious and ingenious author of the Triumph of Truth," an Essay on the Evidences of Christianity, which, though long since printed, has never properly been published to the world, and is not known in any proportion to its merits.

A Sermon, *occasioned by the Decease of the Rev. Thomas Towle, B. D. by* W. Kingsbury, M. A.; *and the Address at the Grave, by the Rev.* John Kello. *Price* 1*s.* 6*d.*

Mr. Towle was a Dissenting minister, of the Independent denomination, and was pastor of a church nearly fifty-nine years. He is represented by Mr. Kingsbury, his intimate friend, as a laborious preacher (that is, in the preparation of his sermons) as distinguished by his excellent gift in prayer; his strict attention to the discipline of the church; his firmness in asserting and defending what he considered the cause of truth; and his exemplary patience under the most agonizing pains of body. He is proposed as a pattern to young ministers in his exact manner of apportioning his time, and in his punctuality in keeping his engagements. He is also commended for the respect he entertained for those who freely spoke their opinion concerning himself, even when it was unfavourable: a *trait* certainly to his honour, for it is well known how freely he used to speak against *Methodistical* persons and practices. He was allowed, however, by all who knew him to be a good man; and we doubt not that the text on which this discourse is founded, might be suitably applied to him: "For me to live is Christ, and to die is gain." For about twenty years of his long life (for he died at the age of eighty-three) he was afflicted with the stone, and for twenty-one months confined to his bed; but he was never heard to murmur against God; and though his spirits were at times greatly depressed, yet he habitually professed his steady reliance on Christ.

The reflections of Mr. Kello, at the grave of "a fellow-creature, a faithful friend, an affectionate relative, and a faithful and able minister of the gospel of Christ," are very sensible, pious, and appropriate.

A Defence of Christian Liberty *and the Rights of Conscience, against the Usurpations of Church Authority. By a* Layman, 8vo, 1s.

A Reply *to the Layman's Defence of Christian Liberty*, &c. 8vo, 1s.

The question between these writers is simply, Whether persons, members of Dissenting churches, can be justified in exercising their supposed ministerial gifts without the approbation of their respective churches? --- for as to those who are not members, it cannot be made a question. The affirmative of this proposition is argued by our Layman, both from the Old Testament and the New; and he endeavours to prove "that the call of a church is, 1, Unscriptural in its origin; 2, Absurd in its principle; 3, Injurious in its tendency."

Philokosmos, on the other hand, thinks this principle dangerous and destructive to all good discipline; and, therefore, controverts all the Layman's arguments, and endeavours to support the opposite position. It is not our province to enter into the controversy; we would only remark, that as churches should be cautious of discouraging young men of piety and good natural talents from offering themselves to the work, especially in present circumstances; so such young men should be extremely cautious of obtruding themselves into the work, merely from a conceit of their own talents, without the judgment of their judicious and experienced brethren, whereby they may plunge themselves into disgrace, and bring reproach upon the name and cause of the Redeemer: but we refer to the pamphlets themselves, which deserve the consideration of those whom they particularly concern.

LITERARY NOTICES.

Mr. Burder is about to reprint a scarce book, written by Dr. Cotton Mather, of America, entitled, "Essays to do good." Dr. Franklin said, that all the good he ever did to his country or mankind, was owing to this little treatise, which he read attentively in his youth, committed to his memory, and determined to make doing good the great purpose and business of his life.

A second edition of Theological Leetures on the Peculiar Doctrines of Christianity, by Mr. Robertson, of Edinburgh, may be expected shortly.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The second volume of the Works of President Edwards, royal 8vo, 9s.

Antidote to the Miseries of Human Life, in the History of the Widow Placid and her Daughter Rachel, 12mo

Primary Charge of the Bishop of St. Asaph, 4to, 2s.

Tracts, on various Subjects, by the Lord Bishop of London, 8vo, 7s

Hervey's Dialogues of Theron and Aspasio, with his Letters in Defence of them. Three vols. 18mo (neat) 10s. 6d.

An Expostulatory Address to the Members of the Method'st Society in Ireland; together with a Series of Letters to Alex. Knox, Esq. occasioned by his Remarks on the above Address. By J. Walker, late of Trinity College, Dublin, 3s. 6d.

Beddome's 20 Short Discourses. Second volume. 1s. 6d.

Talents improved, or the Philanthropist. By the Author of Interesting Conversations, 12mo,

The second edition of Peter Edwards's Address to Baptists and Pædobaptists, 12mo. 6d.

An Essay on Baptism, by Daniel Tyreman, 1s. 6d. sewed; 2s. boards

Statement of the Evidence of the Obligation of Christian Churches to celebrate the Lord's Supper every Lord's Day, 6d.

Consideration on the Alliance between Christianity and Commerce, 2s

Sermon on opening the Chapel of the Philanthropic Society. By V. Knox, D. D. 4to, 2s.

Catechisms for Children, adapted to their different Ages and Capacities. By A. Kidd. Second edit. 4d.

Pious Instructor for Children, with Cuts, 6d

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Mr. Morrison, Mr. and Mrs. Gordon, Mr. and Mrs. Lee, having embarked in the American ship Remittance, Capt. Law, for New York, intending to sail from thence to India, &c. were detained for some time in the Downs, waiting for a favourable wind. On the night of Tuesday, February 17, a violent gale sprung up, which occasioned awful devastation among the shipping, so that a great number of vessels went on shore. Great apprehensions were entertained on account of the Missionaries, especially as it was reported that an American vessel had sunk. From these apprehensions, however, the Directors were happily relieved by letters from Mr. Morrison; the last of which was dated Monday, February 23, off Beachy-Head. From a former letter, dated off Cherbourg, Thursday, February 19, 11 P. M. we extract the following: —

"God has preserved us! Yesterday morning I hoped to have sent this letter on shore by the pilot; but the gale came on so suddenly, that he could not leave the ship. Before day-light our anchor snapped in two, our mizen and foresails split, and we scudded down Channel under bare poles. The sea ran mountains high; and the atmosphere was so thick with snow, that we could not see the length of the ship around us.

"In the midst of our extremity, an alarm was raised that the ship was on fire, owing to the bursting of some bottles of oil of vitriol. The pilot and one of the men leaped into the mizen-chains, in order to jump overboard, — which was to cast themselves into the arms of Death; — as they preferred death in that form, to being burned to death. Happily, however, the other men had courage enough to seize the bottles, and push them overboard.

"We fear much damage has been done. Our people saw a boat, bottom upward, floating past us; and another driving before the wind, with two men lying in her, in the utmost hazard of perishing. I need not add, that, in the midst of this, we were extremely ill. We are now bearing away for the English coast, to put our pilot on shore.

"Friday, 20, 11 A. M. We have this morning been enabled again to join together in prayer, and read Psalm cvii, and the account of St. Paul's shipwreck. At this moment we have the Isle of Wight in prospect, but cannot reach it.

"Saturday, 21, off Brighton. The whole of yesterday and last night, we were endeavouring to beat down Channel; but this morning found ourselves thirty miles further up. We had a rough night. Our sisters are very ill: "but though he slay us, yet will we trust in him."

"Monday, 23, off Beachy-head. You perceive that we are still near the same spot. It blew hard last night, and rained exceedingly. We shipped several seas, which wet some of our things very much. It is a month to-day since the ship left London Dock. We could not have any social worship yesterday. We would glorify our God, by patiently suffering the good pleasure of his will concerning us. Cease not to *pray* for us."

And we may add, to *praise* God on their account, for they were most mercifully preserved amidst imminent danger. Nothing further having been heard from them, it is believed they proceeded to sea; and have by this time performed a good part of their voyage to New York, where, we doubt not, they will meet with many kind friends, who will gladly assist in furthering them to their intended stations in the east.

DISTRESSED GERMANS, &c.

The Committee for relieving the Distressed Inhabitants of Germany and other parts of the Continent, have just published a Sixth Report; in which they state that all their Remittances to the Continent, amounting to 20,820 l. have safely reached the places of their destination; and that they have received the most satisfactory accounts of the actual distribution, and of its beneficial effects; also that they still have safe channels of communication, and are anxious to pour some balm of consolation into the deep wounds which have so lately been inflicted upon many families.

The following Extracts of Letters from various places, will shew to what miserable circumstances our fellow-creatures have been reduced:

From Erfurth, Oct. 25, 1806.

"The last eight days have been days of horror; and all the business of life is still at a stand. We must live upon our terrors. We know not how to raise the contributions, &c. demanded of us: 100,000 florins in money, 12,000 bushels of rye and wheat, 16,000 bushels of oats, 2,200 beds, &c. From such exactions the town and country will not be able to recover for many years; but this is not the worst. Weimar, Jena, Bultstadt, Greutsen, &c. have been plundered clean out. My mother-in-law, &c. have been plundered of every thing: they had not even left wherewith to cover themselves; so that we were obliged to send them what we could spare of our clothes."

From Weimar, Oct. 24, 1806.

"We are now almost reduced to beggary. The 14th of October was a day of horror. We were almost totally ruined by the Prussians and Saxons; then by the ——. Murder, fire, and pillage drove us out of our habitations. I spent two days and nights with my wife and four children in the open air, while my house was plundering. In short, every thing is lost!"

From Ebersdorf.

"On the 8th of October, the Prussian and Saxon troops began their retreat. Soon after, the foremost French hussars arrived, and galloped with their pistols in their hands through the place. These were soon followed by others; so that in the first forty-eight hours, at least 130,000 men passed through our place. Till towards the evening of the 8th, every thing went on tolerably well; but then the numbers of the troops crowding upon each other, they began to take up their quarters in the place, and encamp in the neighbourhood. The single brethrens' house (Moravians) was soon filled. Wherever they could find an opening they entered, demanding victuals and drink, and fodder for their horses. The cook was kept employed day and night in boiling and roasting; the baker was equally busied; and all the brethren had to keep watch and attend upon the troops. My barn was nearly emptied of its contents. Oats, rye, peas, hay, and hogs, — all were taken away from me without ceremony, and carried to the camp behind our garden, where 20,000 men were encamped, who committed all kinds of excesses. In the house we had about 250 men, and many officers. On Thursday the 29th, the Emperor Napoleon arrived here, and took up his quarters in the castle. This day and Friday were the days of the greatest distress; for the number of troops that required to be furnished with victuals, &c. was enormous: the march of the forces through the place continued day and night. On the 9th, 250 men of the guards were quartered on the single brethrens' house, who occupied the chapel, dining-hall, and most of the private rooms; besides which, we were obliged to furnish victuals for 230 of the guards to the castle. We were obliged to provide upwards of 700 bottles of wine. Thus not only the strength of the inhabitants was exhausted, but the provisions also were expended. Conceive, if you can, the distress into which the congregation was thrown, when, on Friday, 3000 men were again ordered into quar-

ters with them. Hitherto, they had satisfied the clamorous demands of the troops, by quickly furnishing them with whatever they wanted, and had been fortunate enough to prevent the commission of any considerable excess, though some of the inhabitants were rather roughly handled; and if we had had no more provisions, we should have been obliged to quit our houses and fly, when every thing would have been demolished, as appears from some melancholy examples here and in the neighbourhood. Such was the prospect we had before us; and many had already embraced the resolution of leaving their houses and goods behind them, and removing to other places. Nevertheless, when the distress was at its greatest height, the Lord heard the fervent prayers of his children, and brought relief. Without doubt, the village would have been totally ruined, had not the reigning Countess succeeded, by prayers and repeated entreaties and tears, falling even at the feet of the Emperor, to soften his heart. He then promised her and her country protection. The troops also received orders to march to Schleiz; and Ebersdorf received an officer and fifty men as a protection; but, notwithstanding this, dreadful excesses were committed: all kinds of provisions were seized. The men seized on the bread before it was half baked, and threw it into the dirt. The scarcity of food and the general misery are past description. The warehouse and apothecary's shop were nearly emptied of all their contents. To every remonstrance the French answered, "The King of Prussia will pay for it!" In the single sisters' house, however, no troops were quartered: the sisters were only obliged to cook, bake, and assist in washing.

"At Gnadau, 1000 dragoons were quartered upon our people for a day and a night. The single brethrens' house had 400 men and a great number of officers. By a peculiar providence of God, the single sisters' house was left unmolested, and no privates lodged in it. The family-houses had 20, 30, and some 60 men quartered upon them, who demanded every thing, particularly wine. In the single brethrens' house, the master's rooms were fitted up for the officers; but thinking them too small, they took possession of the chapel, and immediately demanded something to eat. No time was lost in providing their meal; but it was scarcely ready, before a crowd of privates rushed into the kitchen, and snatched from the cook the food prepared for the officers. These, to whom complaints were made, seemed to be accustomed to such scenes, and, without any ceremony, went into the kitchen, and having demanded the materials requisite, began to cook for themselves. They then made a hearty meal, and emptied all the bottles they could get. The privates had meanwhile discovered the cellar door, and began to carry off all it contained. Notice having been given to the officers, they instantly drove the men off, and ordered all the wine to be carried into the chapel under their own protection. After dinner, they ordered a large boiler to be cleaned, emptied the wine into it, threw in two loaves of sugar, and made negus, with which they treated the soldiers, &c. during the night. This night cost the single brethren at least £. 100. Everywhere great fires were kindled, at which they cooked and warmed themselves. It is a wonder that the whole place was not burnt to the ground, for they used no precaution whatever; but made great fires in barns and sheds, and in every outhouse. After this, Gnadau had to suffer from troops quartered upon them in great numbers. While the French were raging in the settlement, the single sisters were all standing, with their bundles of clothes under their arms, ready to fly into the fields in case the soldiers had forcibly entered their house; but, through a wonderful providence of God, they suffered nothing but the fright.

"In another account it is stated, that some of the troops were to have occupied the sisters' house; but at length an officer and an army-physician were stationed there for their protection, who served them as their guardian angels. The soldiers, however, entered the sisters' farm-yard,

carried away the poultry and hogs, went about the hay-loft with flambeaux, carried off the hay and straw, and extinguished their lights in the straw.

"In Saxony, the famine and misery are extreme. The inhabitants are ready to despair. Weimar, Halle, Jena, and many other towns and villages, have been nearly destroyed. The field of battle near Jena, is said to exhibit a dreadful scene. Some of the officers, who were present, describe it as most awful. Twelve days after the battle, the corpses still lay uninterred. Many wounded, who had their bread-sack and water-canteen with them, lay alive in excessive torments, among the dead, on the 12th day.

"From Gnadenfeld, in Silesia, the Rev. —— writes, that, further information having been received concerning the distresses of many families in that country, in consequence of the war, the Committee sent additional relief to several places by the Moravian brethren: one of whom related that the Roman Catholic Minister publicly exclaimed in his sermon, "Is it not an astonishing circumstance, well worthy of our praises and thanksgivings to God, that these very people whom we have judged as heretics, and persecuted with such hatred, should now put us to shame with works of Christian charity, and administer such ample relief to the poor unfortunate members of our church?"

The Committee solicit the further aid of British benevolence. Subscriptions are received by Mess. Hardcastle and Reyner, Treasurers, Old Swan Stairs; and by Messrs. Hankey and Co. Fenchurch Street; Messrs. Hoares, Fleet Street; Mess. Smith and Holt, Old Broad Street; Messrs. Jones, Lloyd, Hulme, and Co. Lothbury, London.

Extract of a Letter from Mr. Kiessling, a respectable Merchant in Nuremberg.

Assist me to extol, praise, and adore the Lord for all the proofs of his love and grace, which he has again so bountifully shewn to me in my journey into Upper Austria. I was often prompted to cry out with Peter, "Lord, I am a sinful man! I am not worthy of such demonstrations of thy grace: depart from me, and bestow them upon others more deserving of them than I am."

The severe afflictions occasioned by the war, have brought many souls to a better knowledge of themselves; and I was enabled, on my journey into Austria and Styria, to speak here and there a word in season. I had everywhere to hear long accounts of what the inhabitants, both rich and poor, had suffered upon the invasion of the country by the enemy's armies; of the terror, damage, and losses which they had suffered; and at length, after they had unbosomed themselves to me, I always directed them to that Lord in whose hands alone are war and peace; and who, whatever he does or suffers to be done, never fails to bring to a glorious issue;—when, finally, I added, our sins have merited these chastisements. How often and how widely have we wandered from the Lord! Should we not suffer ourselves to be brought by these severe judgments to recollection, and to turn again to Him? Most of them heard me with attention and approbation. When the children of God came to me,—O with what joy and gratitude did they expatiate upon the wonderful preservation and protection which they had experienced from the Lord, amidst the most formidable armies; upon the strength which they had received to bear their losses with patience; and the consolations which had been granted to their afflicted souls under the distresses of the war. In hearing such recitals, I often shed tears of joy and gratitude for what the Lord, out of pure grace and mercy, does for his people.

And now to complete my joy, I was entrusted by a society of philanthropic Christians in London, with the distribution of a large part of the liberal contribution which they had raised for the relief of those countries which had suffered so dreadfully by the war, famine, billetting, rapine, and plunder. This I accordingly performed, under a consciousness of my weakness and

unworthiness; and I saw, heard, and felt what joyful, thankful, and blessed emotions were excited by these benefactions, demonstrations of love, and relief from the Lord in the hearts of the poor afflicted sufferers who received them.

British benevolence has also another object for its present attention. In consequence of the dreadful disaster at Leyden, in Holland, by the explosion of a large quantity of gunpowder, a great number of persons are plunged into distress; for the relief of whom, a subscription is commenced, which already amounts to about *Three Thousand Pounds.* — We intend to give an authentic account of this affair in our next.

Vaccination, or Cow-Pox.

The Government of Spain sent out in 1803, an expedition for the sole purpose of conveying the benefits of this new discovery to all the possessions of the crown of Spain. Dr. Balmes took out with him twenty-three children, who never had the small-pox, as the means of preserving in perfection the Vaccine matter, by successively transmitting it from one to another during the voyage. They visited the Canaries, Porto Rico, and the Caraccas. They then divided into two branches, one for South America, and the other for the Havannah and Yucatan. The latter spread vaccination through New Spain; and uniting again at Vera Cruz, proceeded with twenty-six fresh children to the Philippine Isles; and afterwards visited the Visayan Archipelago, then Macao and Canton, where they succeeded in bringing the matter into an active state, in which the English practitioners had before failed. They touched at St. Helena, where the English settlers submitted to vaccination: they proceeded to New Granada and Peru. Dr. Balmes returned to Madrid in October, 1806.

At Lucca, in Italy, forcible methods have been adopted by the Government to extirpate the small-pox. The father of every family is bound to report every one of his household seized with the small-pox, under a penalty of 100 livres. The house is then surrounded with soldiers, and all communication with others cut off. The edict ordains, that 15 days after its publication, all persons who have not had the small-pox, shall be vaccinated; and all children hereafter born, shall be vaccinated within two months from their birth. A case of small-pox, after vaccination, will receive 100 livres.

It is said that Sir G. Staunton has translated in the Chinese language a work on Vaccination; and that the Chinese at Canton have adopted the practice.

ANNUAL MISSIONARY MEETING.

The Annual Meeting of the Missionary Society will be held in London, on Wednesday, the 13th of May, and the two following days, when Sermons adapted to the occasion will be preached at the usual Places of Worship; particulars of which will be given in our next Number. The Rev. Mr. Newton, of Witham, the Rev. Mr. Jack, of Manchester, and the Rev. Mr. Griffin, of Portsea, are to preach. — The fourth preacher was not fixed upon when this sheet went to press.

RELIGIOUS TRACT SOCIETY.

The Religious Tract Society will hold their Annual Meeting at the New London Tavern, in Cheapside, on Thursday, the 14th of May, at Seven o'clock in the Morning, precisely.

MISSIONARY COLLECTIONS, &c.	L.	s.	d.
A Friend in the Country, Evesham Bank-Note, No. 6676	5	0	0
Ditto ditto, Letter, Bodmin Post-mark	— 2	0	0
Friendly Society in Suffolk —	— 1	1	0
Rev. Mr. Howell and Congregation, Knaresborough	— 7	0	0
Rev. Mr. Glascott and Friends, Hatherleigh	— 1	4	6

*** The Dorset Association, announced in our last by mistake for the 20th April, is to be held at Wareham, on Wednesday, April 22.

HOME INTELLIGENCE.

The East Kent Association held their Half-yearly Meeting at Mr. Macdonald's, Folkstone, Oct. 15, 1806. Mr. Giles preached in the morning, from 1 Thes. v, 28; and Mr. Gurteen in the evening, from Acts xiv. 21, 22. Mr. Meffen the preceding evening, from 1 John iii. 1. — The next Meeting will be held April 15, 1807, at Mr. Chapman's, Sandwich: Mr. Atwood to preach in the morning, Mr. Young in the evening; and the preceding evening, Mr. J. Parnell.

Jan. 14, 1807. Mr. S. Barber, late student at Rotherham, was set apart to the pastoral office in the Independent church at Ulverstone, Lancashire. Mr. Gray, of Bootle, began the service with prayer, &c.; Mr. Charrier, of Lancaster, delivered an introductory discourse, and offered up the ordination prayer; Mr. Bradley, of Manchester, gave the charge from 2 Tim. ii. 3; Mr. Grimshaw preached from John xiii. 17; Mr. Bradley preached in the evening, and Mr. Charrier the preceding.

Feb. 10. A small place of worship was opened at North Meols, near Ormskirk, Lancashire. Mr. Parkin, of Wigan, preached from Rom. iii. 28; and Mr. Ralph, of Liverpool, from Isa. lx. 7, 8. — It is about five years since the gospel was introduced in the above parish, by means of an itinerant minister. At that time the ignorance and depravity of its inhabitants were awfully manifest. Of late, many have been deeply impressed, and are now adorning the gospel. No house being large enough to contain the hearers, they set to work to build the above of wood and clay, mingled with straw, which was completed in one month, to the joy of many.

A new Academy has been this year opened at Abergavenny, for the benefit of Young Ministers belonging to the Baptist Churches in Wales, chiefly designed to instruct them in the knowledge of the English language, with a view to their more extensive usefulness. The Academy is supported by voluntary donations and subscriptions; which are received by Dr. Ryland; Mr. T. Thomas, of Islington; and Mr. J. Harris, Treasurer, Abergavenny.

The Annual Report of the Missions carried on by the Wesleyan Methodists has lately been published, which gives an account of the state of their several Missions in the West Indies, Nova Scotia, Newfoundland, &c. Jamaica is represented as of the first importance in the scale of Missions, and affords a large field for usefulness. Thousands of the negroes are desirous of hearing the gospel, but cannot obtain it. More labourers are therefore wanted. There are religious societies at Barbadoes, Grenada, St. Vincent's, Antigua, Nevis, St. Christopher's, St. Bartholomew's, Tortola, &c. — The Report contains also an Account of the Proceedings of the Methodist Preachers in Ireland and in Wales.— The disbursements during the year 1806, on account of Missions and building chapels in the West Indies, amount to 3689*l.* and the subscriptions, &c. to 4064*l.* leaving a balance of 375*l.* in favour of the work.

The General Meeting of the Union of Christians, formed at Bedford, will be held at Bedford, May 6; when Mr. Frey, of London, and Mr. Manning, of Spaldwick, are expected to preach.

LONDON.

We understand that a *New Rupture Society* has been lately established for the relief of both sexes, afflicted with herniary complaints and prolapses. It has been estimated that at least one person in fifteen is thus afflicted; but among the laborious part of the community the average may be fixed at one in eight or nine, and, in some particular parishes, at even a fourth of the labouring population. This Society is under the immediate patronage of the Duke of York, who has condescended to express his full conviction of its great public utility. The benefits of this charity are extended to all parts of the kingdom; and the patients in London are attended *(gratis)* by Mr. Blair, No. 69, Great Russel Street, Bloomsbury. — Subscriptions are received by Messrs. Hoare, Fleet Street, Treasurers to the Institution; and by Mr. John Saywer, Collector, No. 20, Great James Street, Bedford Row; of whom may be had the printed Rules, and a List of the Governors.

THE JEWS.

The Jews in London have expressed their determination to oppose the attempt lately made by the Missionary Society for the instruction of the Jewish Children in the proposed Free School. The presiding Rabbi, usually called their High Priest, has delivered two public discourses on this subject; abstracts from which have been printed in Hebrew and English, and circulated among the Jews. The following is a copy of the first paper:

Abstract of an Exhortation delivered by the Rev. Solomon Hirschel, at the Great Synagogue, Duke's Place, on Saturday, Jan. 3, A. M. 5567.

Son of man, I have made thee a watchman unto the House of Israel; therefore hear the word at my mouth, and give them warning from me. — Ezek. iii. 17.

"The Prophet is here properly entitled a watchman, who is in duty bound to declare his prophetic inspiration, and is guilty of death if he withholds it. The Lord charges him likewise with the duty of a watchman, who is to be on the look-out, as one standing guard on a tower, whence he may readily see any danger approaching to the city; and by his warning voice save it from harm.

"Thus it is the duty of him who is placed at the head of the house of Israel, to have a watchful eye over occurrences of the times, and to calculate their consequences; so that any circumstance arising, however excellent it may appear at the time, yet if he perceive therein any distant danger, which may in the course of time break out, and make its end prove bitter, however sweet it seemed at the beginning,—it then becomes his bounden duty to declare and forewarn the people, as much so as if God had actually sent him on such a particular mission, in order that they may not blindly fall into a snare, like the deluded bird, who whilst joyously feasting on the corn, is unwittingly caught in the net.

"I have placed thee as a watchman to the house of Israel;" *i. e.* to look out on all occurrences, and foresee their effects. "Hear the word at my mouth;" *i. e.* understand by the gift of comprehension given to you, all matters which shall come to your ears; and if you foresee any evil likely to follow from them unto the house of Israel, do not hesitate, but boldly "give them warning from me;" *i. e.* you have my authority so to do, and to speak in my name.

"Now, behold, it has pleased the Lord to direct me hither from afar, and placed me the Keeper of his Vineyard; I must, therefore, send forth my voice. Attend, O ye children of Israel! A new matter has appeared from a set of benevolent Gentlemen, of the Christian persuasion, who have proposed to open a Free School for the benefit of the

Jewish Children, of both sexes. Now, although according to appearance nothing can be more praiseworthy than such philanthropic kindness on their part, yet, after well considering the circumstance, and the good likely to arise therefrom to us and our posterity (and every man who feareth God will well examine it, for it is no trifling thing) it appears likely to injure the principles of the Jewish religion; and thus, instead of producing fruit, we gather shame.

"I, therefore, feel myself under the necessity of warning you, both male and female parents, or guardians, who own the name of Israelites, and wish to be esteemed Members of our Communion, not too rashly to embrace this plan, nor to send your Children to the School establishing by those Gentlemen, until we shall have further and satisfactory information, and clear proofs of its utility, free from all idea of probable and distant evil.

"Then will you obtain the reputation of wisdom in the eyes of the lovers of truth and grace, among the nations; and may it never quit you!"

EXECUTION OF MURDERERS,

and the CALAMITOUS EVENT which attended it.

On Monday, Feb. 23, John Holloway and Owen Haggerty, who had been convicted on the 21st, of the murder of Mr. Steele on Hounslow Heath, in Nov. 1802, were brought out to execution on the platform before Newgate. As soon as Holloway ascended the scaffold, he exclaimed aloud, "I am innocent, innocent, by G—d!" and then turning round to another part of the crowd, he cried, "Innocent, innocent, innocent, Gentlemen! No verdict, no verdict, no verdict, Gentlemen! Innocent, innocent!" The cap was then drawn over his face. Owen Haggerty looked downward, and was silent: he made no public acknowledgment either of guilt or innocence.

At the same time was executed, Elizabeth Godfrey, a woman of the town, for the murder of Edward Prince, by stabbing him in the eye, on the 25th of December last, with a large clasp knife: in consequence of which, he languished until the 18th of January, and then died. She behaved with decency.

The execution of three murderers attracted the public notice in a very unusual degree. The crowd was collecting most of the night. At break of day, the streets leading to Newgate were filled with people, rushing to behold the awful spectacle; and about seven o'clock the whole street was closely filled with spectators. The pressure was exceedingly increased in consequence of a line of carts and coaches reaching from Newgate Street to Skinner Street, and thereby excluding from the view of the gallows all the persons occupying the large space at the bottom of Giltspur Street: this induced multitudes to press down the Old Bailey from the corner of Skinner Street. Before the moment of the execution, just after 8 o'clock, the sufferings of many persons became extreme, and the danger of suffocation very great. When the criminals appeared, there was a general cry of "Hats off! Hats off!" an attempt to comply with which increased the pressure. It was at this awful moment that several persons fell; others were unavoidably thrown down upon them, and others again upon them. The shrieks of the sufferers, and the screams of Murder! Murder! were inexpressibly dreadful; but no assistance could be afforded. Those who were suffocated, or crushed to death, remained for half an hour, or more, before they could be removed. As soon as the crowd began to withdraw, a most dreadful scene presented itself. Twenty-seven dead bodies were taken to St. Bartholomew's Hospital; two to St. Sepulchre's Church, and a few others to different places. More than *thirty persons* certainly perished.

The Coroner's Inquest examined minutely into the whole affair; the result of which is under the consideration of the city, who will doubtless adopt some method to prevent a similar disaster in future. We sincerely hope that all carriages

will be strictly prohibited, for we are persuaded the mischief arose chiefly from them.

This catastrophe is extremely affecting! The death of so many persons in perfect health, and at an unexpected hour; when curiosity prompted to behold the death of others, and who were thus precipitated into the eternal world, is peculiarly distressing to humanity, and affords a fresh comment on that striking sentence, "In the midst of life we are in death!"

A Society, formed for the purpose of assisting the Missionary Society in London, on a plan similar to that which was proposed in our Magazine for January last, has been established by some young men belonging to the Rev. Mr. Harris's congregation, in Cambridge. We rejoice in this instance of pious zeal; and hope we shall have the satisfaction of announcing the erection of many such societies, both in town and country.

List of Lectures, &c. in and near London, for April.

1. *Wed. Ev.* Prayer for the Nation; at Mr. Knight's.
2. *Th. Ev.* Fetter Lane; Mr. Waugh. The Excellence of Fellowship with Christ.

5. Lord's Day Ev. Devonshire Sq. Mr. Atkinson; Hare Crt. Dr. Young; Chapel Str. Mr. Stollery; Crown Ct. Mr. Greig; Palace Str. Mr. Dunn; Peter Street, Mr. Williamson.
6. *Mon. Ev.* Missionary Prayer-Meeting, at Surry Chapel.
7. *Tu. M.* Broad St. Mr. Clayton; — Crown Ct. Mr. Stephens. — Sincerity in Religion.
   Cute Street Chapel, Quarterly Meeting of the Associate Congregations, Mr. E. J. Jones. — Walking with God.
8. *Wed. Ev.* Prayer for the Nation, at Mr. Burder's.
9. *Th. M.* Monthly Meeting (Indep.) at Mr. Humphrys's; Mr. Gaffee to preach. — The Evil, &c. of late Attendance on Public Worship.
   Ev. Fetter Lane, Mr. Ford. — The Security of the Righteous in Times of Public Danger.

12. Lord's Day Ev. Devonshire Sq. Mr. Powell; Hare Crt. Mr. Burder; Orange Str. Mr. Townsend; Chapel Str. Mr. Gold; Crown Crt. Mr. Gore; Palace St. Mr. J. Thomas; Barbican, Mr. Stollery; Peter Str. Mr. Button.
13. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
14. *Tu. M.* Broad Str. Mr. Barber; — Crown Crt. Mr. J. Thomas. — Transfiguration of Christ.
15. *Wed. Ev.* Prayer for the Nation, at Mr. T. Thomas's.
16. *Th. M.* Mr. Jay, of Bath, The Annual Sermon for the Widows' Fund; Old Jewry, Twelve o'clock.
    Ev. Fetter Lane, Mr. J. Clayton. — The Rapture of the Apostle Paul.

19. Lord's Day Ev. Devonshire Sq. Mr. Shenston; Hare Crt. Mr. Winter; Orange Str. Mr. Burder; Chapel St. Mr. Buck; Crown Ct. Mr. Hyatt; Peter Str. Mr. Humphrys;
    Palace St. Mr. Cloutt. — Mr. Stevens preaches for the Jamaica Row School, at Mr. D. Taylor's, Whitechapel.
21. *Tu. M.* Broad St. Mr. Clayton; — Crown Crt. Mr. Dunn. — The Believer's Freedom from Sin.
22. *Wed. Ev.* Prayer for the Nation, at Dr. Jenkins's.
23. *Th. M.* Monthly Meeting (Bapt.) at the late Mr. Booth's, Mr. Newman to preach.
    Ev. Fetter Lane, Mr. Hughes. — Amiableness of the Divine Character.

26. Lord's Day Ev. Devonshire Sq. Mr. C. Hyatt; Hare Court, Mr. Lyndall; Chapel Str. Mr. Atkinson; Crown Crt. Mr. J. Clayton, jun.; Palace Str. Mr. Gore; Barbican, Mr. Shenston; Peter Str. Mr. Crawford.
28. *Tu. M.* Broad Str. Mr. Goode; — Crown Crt. Mr. Austin. — Poverty of Spirit.
29. *Wed. Ev.* Prayer for the Nation, at Mr. Gaffee's.
30. *Th. M.* Fetter Lane, Mr. Townsend. True Method of living well.

Ministers supplying at
Spa Fields, Mr. Stodhart.
Sion Chapel, Mr. Kemp.
Hoxton Chapel, Mr. Taylor, of Ossett.

POETRY.

LINES

written during a Northern Gale.

Rushing from the frozen north,
Whence the frigid breezes blow,
Lo! the tempest issues forth;
Scatt'ring hail, and frost, and snow!
Chilling Winter, once again,
Flies upon the piercing blast;
Binding in his icy chain
Floods, and fields, and vapours fast!

Mutely pine the feather'd choir,
Perching on the leafless bough;
And the flocks and herds retire,
Asking man for shelter now.
Dreadful is the wand'rer's fate,
Pacing the unsheltered plain,
Weary, cold, benumb'd, and late
Longing oft for home in vain!

Dashing o'er the bursting wave,
Mighty ships like atoms roll;
Scud the mount, or plunge the grave,
Owning not the helm's controul.
Now the shatter'd fabrics fail,
Found'ring sink, to rise no more;
Or, urg'd onward by the gale,
Scatter wrecks along the shore.

Through the veins of hoary age
Slowly life's red current creeps;
And beneath stern Winter's rage,
Shiv'ring Mis'ry silent weeps:
Hov'ring o'er the embers glow,
While the gust their hut doth shake,
Wrap'd in wretchedness and woe,
Round the glimm'ring hearth they quake.

Ye who, clad in garments warm,
Shelter'd in a safe retreat,
Shudder when you hear the storm
Rudely at your windows beat,—
Feel, oh feel, for those who need!
Now, the Christian maxims prove;
Clothe the bare, the hungry feed,
Thus fulfil the law of Love!

ALIQUIS.

TO MY SOUL.

Poor hapless, helpless, hopeless thing,
Say what is thy desire;
Since all the flow'rs that grace the spring,
And all that summer seasons bring,
Can nought of joy inspire!

Dost thou for riches vainly sigh?
Or Honour's empty show?
Or dost thou look with envious eye
On those by pow'r exalted high
Above the crowd below?

Can these, e'en all of them combin'd,
In all their varied forms,
Afford contentment to the mind,
For immortality design'd,
Midst life's tempestuous storms?

Ah, no! 'tis Friendship's generous glow
And sympathizing eye
That constitute our bliss below!
No greater boon can Heav'n bestow
On mortals doom'd to die!

Grant me, my God, this one request,
And I will ask no more!
Oh let me, with thy Friendship blest,
Enjoy in thee that heav'nly rest
To which my wishes soar!

Somersetshire. J. D.

ON THE MOTTO OF THE *EARL OF KINGSTON'S ARMS.*

Spes tutissima Cœlis.

"The safest Hope is in Heaven."

Hope, sweetest comfort, steady friend,
Who ever dost thy succours lend,
Whene'er my mind's opprest:
Oft have I found thy genial rays
Dispel the clouds of darkest days,
And set my soul at rest!

But ah! *on Earth* I dare not cast
Hope's precious anchor, lest the blast
Of Time's rude winds should shake,
And loose its hold, and in this gale
Of snares and tempests me should fail,
And my fond schemes should break.

The safest hope's *in Heaven* above!
Stable and firm 'twill ever prove,
For God will ne'er deceive;
'Tis in his Son that I confide,
And with his promise satisfy'd,
I safe and joyful live!

Westminster. S.

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



Ridley Holl & Bland Sc.

The Revd. P. I. Charrier,

Lancaster.

Pubd by P. Williams & Smith Stationers Court 1 May 1807

THE

EVANGELICAL MAGAZINE.

MAY, 1807.

MEMOIR

OF

THE LATE REV. J. MOODY.

Mr. James Moody was descended from pious ancestors, who resided at Paisley, in Scotland: his grandfather and grandmother were the first of the family who removed to London.

When Mr. Moody was a child, he discovered many marks of genius; and it was soon perceived by those about him, that he was likely to become a superior man. He was active, sprightly, inquisitive, and enterprizing; and at the same time remarkably dutiful to his parents.

At school he was attentive and studious, and gained the friendship of his master by his diligence. Here he acquired some knowledge of the Latin and French languages; but as no thoughts were then entertained of his becoming a minister, he was taken from school at the usual period, and placed apprentice to a reputable tradesman. In this situation also he became a favourite with his master, by his industry and usefulness, so that he obtained peculiar indulgences. He was, however, strongly addicted to vain and worldly pursuits. His heart was devoted to music, dancing, and theatrical amusements. Of the latter he was so fond, that he used to meet with some young men of a similar cast, to rehearse parts of plays; and used to entertain a hope that he should make a figure on the stage. To improve himself in music he would rise very early, even in severely cold weather, and practise on the German flute. By his skill in music and singing, with his general power of entertaining, he became a desireable companion, and was led into company in a manner very dangerous to youth. He would sometimes venture to profane the day of God, by turning it into a season of carnal pleasure, and would join in excursions on the water to various parts of the vicinity of London.

But the time was approaching when the Lord, who had

designs of mercy for him, and for many others by his means, was about to stop him in his vain career of sin and folly.

There were two professing servants in the house where he lived. One of these was a porter, who, when brushing his clothes before he went out to the playhouse, would say, "Master James, this will never do. You must be otherwise employed. You must be a minister of the gospel." This worthy man, earnestly wishing his conversion, put into his hands that excellent book, which God hath so much owned, "Allein's Alarm to the Unconverted;" which, it is believed, proved of great service to him. Several years before this, a person who knew him, tapped him on the shoulder, and said, "Well, James, how do you hope to be saved?" Ignorant of the gospel, he answered, "Why, like other people, by doing as well as I can;" but the question, and the conversation that followed, made an impression that he never forgot. One of the servants above mentioned, used to amuse herself by singing hymns; one of these was, "Come, ye sinners, poor and wretched," &c., which words so struck his mind, that they followed him for many days together.

About this time, it pleased God to visit him with a disorder in his eyes, occasioned, as it was thought, by his sitting up in the night to improve himself in drawing. The apprehension of losing his sight occasioned many serious reflections; his mind was impressed with the importance and necessity of seeking the salvation of his soul, and he was induced to attend the preaching of the gospel. The first sermon that he heard with a desire to profit, was at Spa-fields Chapel: a place which he had formerly frequented, when it was a temple of vanity and dissipation. Strong convictions of sin fixed on his mind; and he continued to attend the preached word, particularly at Tottenham Court Chapel. Every sermon increased his sorrow and grief that he had not earlier sought the Lord. It was a considerable time before he found comfort from the gospel. He has stood in the free part of the chapel, hearing with such emotion, that the tears have flowed from his eyes in torrents; and, when he has returned home, he has continued a great part of the night on his knees, praying over what he had heard.

The change effected by the power of the Holy Spirit on his heart, now became visible to all. Nor did he halt between two opinions, as some persons do; he became at once a decided character, and gave up for ever all his vain pursuits and amusements; devoting himself with as much resolution and diligence to the service of God, as he had formerly done to folly. Next to his own soul, the salvation of his former vain companions became his care. He went to them, one by one, and took his Bible with him, having previously turned down suitable texts; commenting on which, he gave them a faithful warning to "flee from the wrath to come;" and then took his final leave of them.

He now became a preacher to his father, who, though a hearer and approver of the gospel, was yet a stranger to its power. Mr. Moody's pious and affectionate exhortations were not in vain; he had the happiness to see his dear parent become a serious Christian; and, when his son entered into the ministry, he chose to reside with him, and spend his latter years in the enjoyment of God and religion.

His zeal and talents soon pointed him out as a fit person to become a minister. But as yet he did not see his call to that work clearly. He therefore set up in business, in partnership with a pious young man, who had been his companion; and about the same time, he married a Miss Eliz. Fidler, of London. His inclination to the ministry, however, was unabated; and, by the solicitations of his serious friends, he determined to relinquish his worldly pursuits, and devote himself to that honourable work, which he has so faithfully and laboriously executed for twenty-five years. He was advised to go to college, with a view of entering into the established church; but he had some scruples which he could not conquer; and his having the prospect of a growing family, put additional difficulties in the way. He determined therefore to join the dissenters.

About this time, a few pious and zealous gentlemen instituted a seminary, known by the name of "The English Academy;" in which young men of talents were to receive assistance in their preparation for the pulpit, without going through the whole course of studies usual in dissenting academies. Into this seminary Mr. M. was admitted; and, after having continued the usual time, under the tuition of the Rev. Messrs. Brewer, Barber, and Kello, who then conducted the institution, he received an invitation to preach, as a probationer, to the infant church at Warwick. Here he settled; and here he continued to labour in the most faithful and affectionate manner, endeavouring to discharge all the duties of the pastoral office, with a regard to the approbation of his great Master.

The blessing which attended his ministry may be estimated, in some degree, by the additions made to the church and congregation. When he first came to Warwick, in November 1781, his hearers were about 50 in number, and the members of the church only 18 or 20. The hearers soon increased to about 150; and, in the course of 25 years, upwards of 150 members were added to the church. The chapel was also much enlarged.

Mr. Moody's labours were not confined to the town of Warwick; the villages or neighbouring towns, where the people lived in ignorance and vice, excited his compassionate regards: and his labours, in this way, in conjunction with other preachers, were indeed abundant.

For about 13 years, he paid an annual visit to London, and preached for six weeks at a time to the vast congregations assemb-

ling at the Tabernacle in Moorfields, and the chapel in Tottenham-court Road. Here his ministry was justly prized; many sinners were converted to God, and believers built up in their most holy faith.

He used also to visit the Tabernacle at Bristol for a few weeks, annually; where his ministry was equally acceptable as at London, and eminently useful *.

Mr. Moody's success did not free him from a variety of afflictions. About three years after his settlement at Warwick, he sustained a great domestic trial. Mrs. Moody, who had borne three children, was removed by death, when confined with a fourth; and, in the course of seven weeks, he was deprived of his partner in life, and three of his children. His eldest daughter alone survives him †.

Another painful exercise of mind arose from the numerous invitations he received, to remove to congregations that promised more extensive opportunities of usefulness; and where he might have received greater temporal advantages; but, on all these occasions, some circumstance or other gave a turn to the affair, and a dread of erring in so important a matter, led him frequently to sacrifice both inclination and interest to an apprehension of duty.

In the midst of usefulness, of apparent health, and mental vigour, the sovereign disposer of human life, and the great director of all the affairs of the church, was pleased to put an unexpected period to the services of this man of God.

He was invited to preach for a few Sabbaths at Bristol, in the month of July last. He was preparing to leave home about the 10th of that month; and, in the prospect of his journey, the additional labours of the Lord's Day, July 6th, appear to have proved the immediate occasion of his illness. On that day he preached thrice, as usual; held a church-meeting after the morning service, for the admission of a member from the country; celebrated the Lord's Supper, and baptized several children. He appeared to his family unusually wearied, and slept uneasily the following night.

On Monday, desirous of engaging Mr. R——, of Coventry, to supply for him on the following Sabbath, he rode to that place, though the morning was very stormy, and the day hot.

* Among his laborious efforts to do good to the souls of men, his visits to the county gaol at Warwick ought not to be forgotten. On several occasions, when his services were requested by the condemned criminals, he attended daily, with great diligence and solicitude; and there was much reason to believe, that his instructions and prayers were blessed to the real conversion of some of those unhappy persons.

† In the year 1785, Mr. Moody entered a second time into the marriage-state with Miss L. Wathew, of Walsall; to several of whose family he has been made the happy instrument of spiritual benefit, and was highly esteemed by them.

He returned in the evening much spent; and immediately went, without any refreshment, to join his people at their meeting of prayer, and recapitulated the sermons of the preceding day. He was evidently much heated; and Mrs. Moody was alarmed at the tokens of disorder in his countenance. He went through the service, however, with his usual spirit; but he had a bad night, and considerable fever.

When he came down in the morning, he said to the servant, "I have had a stroke:" but the family were unwilling to believe that so great a calamity had taken place. Medical help, however, was soon called in, and hope was entertained, from the slightness of the paralytic affection, that he might soon be restored to health and usefulness. He was confined to his habitation the whole of the first Sabbath. Being rather better in the course of the week, he went once to the meeting on the second Sabbath. On the third, he went out twice. On the fourth, he administered the Lord's Supper to his people, but could not preach. On the fifth Sabbath, August 10, he preached once, with pleasure and profit, on Heb. xiii. 1, "Let brotherly love continue."

On the next Sabbath, August 17, he preached once more to his people, a funeral sermon for a member of the church, on Eccles. ix. 10, "Whatsoever thy hand findeth to do," &c. This was the last sermon he ever delivered at Warwick; thus closing his testimony with an exhortation to improve the present moment, from the consideration of the uncertainty of future opportunities.

By the advice of his physician, with a view to the improvement of his health, and at the solicitation of his friends at Bristol, he went thither, August 21st, intending to preach a little, should he find sufficient strength. For several days he was too ill to make the attempt. At length, however, unwilling wholly to decline his beloved work among an affectionate people, who dearly loved him, he ventured to preach on three different days:—once at Kingswood, and twice at the Tabernacle; but the exertion was too much for him, and he became immediately much worse. He was obliged to give up all future efforts; and returned with much difficulty to Warwick, on the 2d and 3d days of September.

Lord's Day, Sept. 14th, though very ill, and unable to preach, he was still desirous of serving his flock; and therefore administered the Lord's Supper to them. It was a solemn season, never to be forgotten by the people, who feared it would prove, as it actually did, the last time he would ever address them. He spoke in the most affectionate and impressive manner; and it is particularly recollected, that he said, he hoped that his silent Sabbaths would speak more loudly than all the sermons he had ever preached. He never more entered the doors of the chapel.

After this he gradually weakened; but still some hopes of his

recovery were entertained; and he felt inclined to visit some friends at Nottingham, &c. On Sept. 20th he left home; but had not proceeded further than Bedworth before he had a second stroke: and was obliged to return home. When his daughters saw him at Bedworth, and asked him how he did, he answered, "Alive, and that is all. I have quite lost the use of my arm and leg." And when she said, "But I hope you will recover it again," he replied, 'Never, till the resurrection-day!'

For some time after the commencement of his disorder, his mind was greatly depressed; and if we recollect the nature of his complaint, which commonly lowers the spirits—the sudden stop put to a life of great activity—his confinement to his bed or chair—and when we consider how usual it is for the great enemy of souls to seize advantages of this kind, for shooting his fiery darts of temptation, we may easily account for his mental sufferings on this occasion.

When his usefulness in the ministry was mentioned to him—what an enemy he had been to Satan and his kingdom,—and that it was not to be wondered at if he now harrassed him, he immediately stopped this conversation, and said that nothing offended his ears so much as mentioning any thing that he had ever done; and then proceeded to speak of himself in the most humiliating terms imaginable.

When a person said to him, "I wonder that you should express any fear, for you have been seldom a day without setting death before you,"—he answered, 'My office led me to think much on the subject: but it is a different thing to meditate on it, and to see it approaching.'

This depression of mind was however happily removed; and for many weeks before his death his mind was generally calm, sometimes joyful in the Lord; his resignation to the Divine Will was exemplary, and he seemed to have no desire of his own, either for life or death, referring it wholly to the Lord.

At one time, being asked by the servant how he did he answered, "I dare not say, though I am sensible of my state, lest I discourage my dear family; but, I think I am very near my home."

On the Lord's Day, in prayer, he begged that he might glorify God while passing through the valley of the shadow of death, and that God would sanctify him in his captivity. To his daughter he said, "My child! my child! wrestle with God an hour for me to-day.—With what pleasure did I formerly lead the devotions in the house of God! I should think it an honour now to join with my people in their worship; but I trust, before long, to join the General Assembly of the redeemed in glory."

At another time, he said, "I am pretty well." Mrs. M. said, 'I am glad to hear you say so;' he added, "I mean I shall

soon be well: I shall soon have no more head-ache — no more pain." Mrs. M. asked him whether he did not wish to recover; he said, "I dare not choose; let God do as he pleases with me."

One morning, taking his daughter by the hand, and appearing to be engaged in devotion, Mrs. M. asked him if he was praying for Miss Moody: he answered, "I am.—May the Lord keep you in his ways, my dear child, and guide you, and preserve you from sin and temptation. I leave you, my dear, the same inheritance which is left to all the children of gospel-ministers, *The Lord will provide.*" He continued for some time speaking of the Lord's goodness to her: "Your bread has been given, and your water has been sure; and what can you want more?"

During several weeks previous to his removal, he was generally in a lethargic state; but when something happened to rouse him from the stupor, he would drop some pleasing and encouraging sentences. On one of these occasions he said, "What are the next words to those (repeating, with a sweet smile)

> "Jesus can make a dying bed
> Feel soft as downy pillows are?—

This was spoken evidently with a design to encourage his mourning relatives. At another time he said, "Come, let us comfort one another with these words: And so shall we ever be with the Lord." "O what a thought," said he, "to be ever with the Lord!"

After this he said but little. Disorder gained ground; his strength was quite exhausted, and he breathed his last about twenty minutes before twelve on Saturday night, Nov. 22; thus leaving his family and friends to weep over their own loss, while his triumphant spirit soared to the regions of immortality, to be with Christ, the beloved of his soul, for ever and ever.

The mortal remains of Mr. Moody were interred in the Meeting-house where he had laboured, on Friday Nov. 28th. The body was carried to the grave by six of his congregation. The pall was supported by six ministers; Mr. Jerard of Coventry, Mr. James of Birmingham, Mr. Whitehouse of Stratford, Mr. Hewitt of Bedworth, Mr. Burton of Bedworth, and Mr. Reid of Warwick. The Rev. Mr. Evans of Foleshill, the Rev. Mr. Burkitt of Kenilworth, and Mr. Rowton of Coventry, walked before the corpse, which was followed by three of the relations of the deceased, and the three deacons of the church. The coffin being placed by the side of the brick-grave, which was made near the pulpit, and under the Communion-table, Mr. Evans read the 90th psalm; after which the congregation, which was very numerous, sang the 110th hymn of Dr. Watts, B. 2,

"And must this body die?" &c. The corpse was then deposited in the receptacle prepared for it; and Mr. Evans gave an exhortation to the people, founded on Matt. xxiv. 42—44, "Watch, therefore, for ye know not what hour your Lord doth come; therefore be ye also ready," &c.

The high estimation in which Mr. Moody was held by his brethren in the neighbourhood, may be judged of by the many funeral-sermons which they delivered to their respective congregations on the Sabbath-day after his interment.

The pulpits of the Tabernacle and of Tottenham-court Chapel, in London, were covered with black cloth, as a token of respect to his memory. A funeral discourse was delivered, at the latter place, on Lord's Day morning, Dec. 7, by the Rev. Matthew Wilks, from Acts viii. 3. "And devout men carried Stephen to his burial, and made great lamentation over him." The Rev. Mr. Hyat preached a funeral sermon, in the evening of the same day, at the Tabernacle, from Matt. xxiv, 44. "Therefore, be ye also ready," &c. Both the places were exceedingly crowded. On the same day, a funeral-discourse was delivered to Mr. Moody's bereaved and mournful people at Warwick, by the Rev. G. Burder, of London, from 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." From a larger account of the deceased, included in that sermon, which has since been published, the preceding pages are chiefly extracted. We shall close our brief Memoir of this truly excellent minister of Christ with the following just and honourable testimony borne to his character in the Warwick newspaper of Nov. 29: —

"On Saturday evening died, aged 50, the Rev. James Moody, a Dissenting Minister of the Independent denomination in this Borough; where, for 25 years, he laboured in the Ministry of the Gospel. Few men, of any religious community, have deserved a warmer eulogium than this worthy man. He was a diligent student, an able, faithful, and evangelical preacher; a kind husband, a tender father, an affectionate friend, a pleasant companion; in a word, a true philanthropist, whose heart constantly glowed with a generous concern for the good of his fellow-men, and whose life was a continued series of energies for their spiritual benefit. This is not the language of adulation; his family, his congregation, the inhabitants of Warwick and of the neighbouring towns, and his numerous friends and correspondents in various parts of the kingdom, will bear testimony to the superior excellence of his character, and long cherish his remembrance as one of the best of men."

THOUGHTS ON THE ATONEMENT.

THE Holy Scriptures represent the sins of men as a heavy burden. "Mine iniquities," says David, "are gone over mine head: as a heavy burden, they are too heavy for me." Under its pressure, the bodies of men by disease, have been crushed down to the dust of death. "I am bowed down," he adds: "I go mourning all the day long, — there is no soundness in my flesh, — I am feeble and sore broken!" Under it have sunk the characters and fair fame of men, who by their transgressions have become a "reproach and a proverb, a taunt and a curse, an astonishment and a by-word among the nations. Under it, "rivers have been turned into a wilderness, and water-springs into dry ground; a fruitful land into barrenness." Its enormous weight hath overturned thrones and altars, and stately cities; as the rubbish of Jerusalem, the extinction of her royalty, and the desolations of Zion, awfully testify. Under its pressure, Pharaoh and his host of Egyptians sunk as lead in the waters of the Red Sea. The throne of Lucifer the Archangel, reared by the hand of God himself, shook under the crimes of him who filled its pre-eminent seat, and himself, with all who joined in his foul revolt, was hurled down into the lowest hell. The whole creation groans under the sin of man.

How awfully perilous our condition! — to be exposed to the wrathful displeasure of Omnipotence! How passionately did Job exclaim under the feeling only of God's fatherly chastisement,—"Have pity upon me, O my friends; have pity upon me, for the hand of God hath touched me." What are the roarings of a lion in the ear of the benighted and defenceless traveller, — what the horrible din of war, the thunder of the captains, and the shouting,—when compared with the frown, the uplifted arm of the Almighty?

When we seriously listen to the denunciations of divine wrath against transgressors, well may our lips quiver at the voice, rottenness enter into our bones, and we tremble in ourselves. O! that the Spirit of God would deeply impress on our minds a sense of our danger, that we may relish and duly prize the relieving truth, That Jesus Christ his own self bare our sins in his own body on the tree!

"The Lord laid on him the iniquity of us all." The language is brought from a Jewish institution, the nature of which is well understood. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Suitably to this view, "God," says Paul, "hath made him to be sin for us,

who knew no sin, that we might be made the righteousness of God in him." Standing before the cross, we behold all the sins of God's chosen people meeting together, and forming the mountainous load which the Saviour bare; — we behold the unbelief of the father of the human race, the intemperance of their second father, the murder and adultery of Judah's first king, and the foul apostacy of his son, the cruel deeds of Manasseh, and all the other offences of the persons for whom expiation was made, united and charged upon the Holy One and the Just. My pride, my contempt of God's authority, my ingratitude, my excessive love of this world, were there also, and augmented the ponderous weight which bowed his blessed head. It was my hypocrisy with God which procured the traitorous salutation of Judas. It was my lust of being uppermost which put the crown of thorns on his sacred head. I drank iniquity like water, and that iniquity became gall and vinegar to him. The obduracy of my heart produced the tears which he shed. I forsook my Maker, and therefore his Father forsook him, and at a period when most he needed his gracious and soothing presence and support. The unholiness of my soul, made his pure and spotless soul to become exceeding sorrowful, sorrowful even unto death. "All we, like sheep have gone astray; we have turned every one to his own way." One man hath turned to the way of covetousness, another to the way of vanity, another to the way of ambition; "and the Lord hath laid on him, Messiah, the iniquity of us all:" or, as in the margin, "he hath made the iniquities of us all to meet on him."

Our sins being thus laid on him, he bare the punishment due to us on account of our sins. When the Jews saw "the man of sorrows" and the accumulated miseries with which he was overwhelmed, they concluded that there must have been some hidden crimes of enormous magnitude, for which vengeance would not suffer him longer to live: "They esteemed him to be stricken, smitten of God, and afflicted." But, says the prophet, correcting the mistake of his countrymen, "Surely, he hath borne our griefs, and carried our sorrows. "He was wounded for our transgressions, — he was bruised for our iniquities: the chastisement of our peace (or by which our peace was effected) was upon him, and with his stripes we are healed." Thus the sins of the Jewish nation, for which sacrifice was provided, being put upon the head of the goat, it is said, "And the goat shall bear upon him all their iniquities." So accursed was the animal deemed as bearing the sins of the people, that the servant who led him out to the wilderness, was not permitted to return to the camp till he had washed his clothes, and bathed his flesh in water. Jesus was "made a curse for us; stricken for the transgression of God's people; suffered, the just for the unjust, that he might bring us to God."—The punishments due to us for our sins are various

and heavy, but our divine surety bare them all. The original punishment denounced on our fallen parents, Jesus endured. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat thy bread till thou return unto the ground." Poor, accordingly, was the lot of the Son of God in this world, and hard his fare. Born of mean parents, and brought up to labour, he was exposed to the fatigue and toil of a low, menial, and dependent estate. "Ye know the grace of the Lord Jesus Christ, how that, though he was rich, yet for our sake he became poor, so poor that, while the foxes had holes, and the birds of the air had nests, he had not where to lay his head. The law of God denounced reproach and disgrace upon the transgressor, that he should become "a proverb, a taunt, and a curse." This punishment Jesus endured. He submitted to be reproached as a wine-bibber, a glutton, a friend or associate of publicans and sinners, a Samaritan, and Demoniac! He was reproached on the cross, as unable to save himself. These foul aspersions deeply affected his spirits. "Reproach," says he, "hath broken my heart, and I am full of heaviness: I looked for some to take pity, but there was none; and for comforters, but I found none. The law denounced on the sinner, "a trembling heart and sorrow of mind." This punishment, in all its fearful extent, Jesus endured. "Now," said he, "is my soul troubled; and what shall I say? My soul is exceedingly sorrowful, even unto death." It is impossible for our minds to enter into the anguish and trembling of his heart, in the garden of Gethsemane, where his sufferings seem to have come from the immediate hand of God, and to have been overwhelming beyond all power of created conception. The law of God denounced on the transgressor, divine desertion, or the withdrawing of God's favour from the soul: "Be thou instructed, O Jerusalem, lest my soul depart from thee: your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Jesus suffered this punishment in all its severity; he well knew the sacred and exquisite joy of fellowship with God, and therefore must have very keenly felt the awful blank in his soul when that fellowship was suspended. Hence the doleful cry, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the voice of my roaring? O my God, I cry in the day-time, but thou hearest not, and in the night season, and am not silent." Among the threatenings of God's most holy law, are these tremendous words: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought." But even this dire punishment Jesus endured; for "it pleased the Lord to bruise him, and to put him to grief." The justice of God rejoiced over the sacrifice. The sword of

Jehovah was satiated with blood; in a word, Jesus was made a curse for us, — he died for our sins, — he was cut off out of the land of the living, and made his grave with the wicked.

By thus bearing the sins of his people, Jesus, our divine High Priest for ever removed them, so that when the iniquity of Jacob shall be sought for, it shall not be found. "Behold the Lamb of God, who taketh away the sins of the world; in him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. — We have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins: whose blood cleanseth us from all sin: By himself, he purged our sins; and having, through the Eternal Spirit, offered himself without spot to God, he purges our conscience to serve the living God. He loved us, and washed us from our sins in his own blood."

This oblation of himself derives infinite virtue and worth from the dignity of his person; "for in him dwells all the fulness of the Godhead bodily." He is God manifest in flesh. The congregation of the faithful is "the church of God which he hath purchased with his own blood;" the willingness of his heart to suffer: his matchless patience and fortitude in suffering; the magnanimity of his soul in regard to his murderers; his resignation to the will and unshaken confidence in the faithfulness of his heavenly Father; with the other divine virtues which shine in bright assemblage around his cross, added worth unspeakable to the sacrifice, and lead the troubled mind to repose unsuspecting confidence in its boundless merits.

This is the foundation which God hath laid in Zion, and on which perishing sinners should build all their hopes. It is a sure foundation, having supported the honour of all the divine perfections, and justified the confidence of redeemed multitudes, numerous as the stars of Heaven: all other foundations are sandy and insecure. On the expiatory sacrifice of the Lamb of God alone, let us lean for the restoration of peace with God. He that thus leaneth, or believeth, shall never be confounded; for by this one offering hath our great High Priest perfected for ever the reconciliation and deliverance of them that are sanctified. In proportion to our entire confidence in this atonement, will be the peace of our own conscience, and the inward joy of our heart.

Hath Jesus borne our sins and expiated our guilt? Then, under a sense of his authority, and constrained by his love, let us cheerfully submit our necks to his yoke. His law is love, his service, perfect freedom. Let us never view his statutes as a burden, but rather as a chain of gold, a diadem of beauty; every requisition as an invitation to present happiness, every prohibition as the warning of paternal love to avoid misery and woe. Let us bear also the pressure of suffering which, in his wisdom and

goodness, he may allot to us. The guilt of our sins being by his atoning sacrifice removed, the ills of this wintery life seem to lose their weight on our shoulders. The mind becomes strong to bear; gratitude for the sacrifice of the cross animates the heart to endure the hardest trials, while the joy set before us raises the heart above the things that are seen, and makes the soul to spring forward from under the burden, in the full assurance that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

Now, my soul, "Unto him that loved thee, and hath washed thee from thy sins in his own blood, be glory and dominion for ever! Amen."

PHILO-CHRISTOS.

As an APPENDIX to the above ESSAY, the Editor begs leave to subjoin the following Extract from a very interesting Conversation between Mr. BOSWELL and that literary Colossus Dr. SAMUEL JOHNSON, whose sentiments, though not uniformly evangelical, were strongly in favour of this great doctrine of ATONEMENT:—

"I TALKED to him of original sin, in consequence of the fall of man, and of the atonement made by our Saviour. After some conversation, which he desired me to remember, he, at my request, dictated to me as follows:

"With respect to original sin, the enquiry is not necessary; for whatever is the cause of human corruption, men are evidently and confessedly so corrupt, that all the laws of Heaven and Earth are insufficient to restrain them from crimes. Whatever difficulty there may be in the conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in Scripture, "The Lamb of God, that taketh away the sins of the world." To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe, that God should make known his perpetual and irreconcileable detestation of moral evil. He might indeed punish, and punish only the offenders; but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shews evidently

such abhorrence of sin in God as may deter us from it, or strike us with vengeance when we have committed it. This is effected by vicarious punishment. Nothing could more testify the opposition between the nature of God and moral evil, or more amply display his justice to men and angels, to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for Divinity itself, to pacify the demands of vengeance by a painful death, of which the natural effect will be, that when Justice is appeased, there is a proper place for the exercise of Mercy. — The peculiar doctrine of Christianity is, that of an universal sacrifice and perpetual propitiation. Other prophets only proclaimed the will and the threatenings of God; Christ satisfied his justice."

Boswell's Life of Johnson, vol. iii, p. 288—290.

In perfect conformity to this, were the sentiments of our great epic poet, MILTON, who puts into the lips of Deity the following sublime language: — Speaking of Man, foreviewed as fallen, he says,

"Die he, or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, — death for death!
Say, heavenly pow'rs, where shall we find such love?
Which of you will be mortal to redeem
Man's mortal crime, the just th'unjust to save?"

PAR. LOST, B. III.

ON SCRIPTURAL PREACHING.

THE great business of a minister of the gospel is to explain and to enforce the truths contained in the word of God. This is the only method by which those desirable effects can be secured, to the promotion of which he professes to dedicate his time and talents. He must allow, that his attempts to promote the best interests of his fellow-creatures, will be available only so far as they are accompanied by the energy of the Divine Spirit. The great question then is, In what way may that indispensable blessing be reasonably and confidently expected? Now, the truth of the gospel is that alone which God has promised to render efficacious to the conversion of sinners, and to the edification of believers; and it is that alone which, in its own nature, is adapted to answer these purposes. The display of the grace and love of God, through a crucified Saviour, is calculated to cherish every holy

disposition in the hearts of the disciples of Jesus; it is the continued source of their love, joy, peace, and hope, the constant spring of that obedience which is the genuine expression of those delightful feelings.

We are not, however, to rest contented with a knowledge of those plain and fundamental truths of the gospel which may be considered as "the first principles of the doctrine of Christ;" we should feel desirous of "going on to perfection;" of having a clear and consistent view of the whole system of revealed truth; for we may be assured, that our growth in grace will be in exact proportion to our growth in the knowledge of our Lord and Saviour Jesus Christ. There is no erroneous idea that a Christian can adopt, more hostile to his improvement, than the notion (alas! that it is so common) that he may make advances in holiness, while he ceases to make advances in knowledge. To the man who has adopted this sentiment, the Scriptures will be but of little further use. He may indeed have recourse to them occasionally, as a school-boy has to a lesson he has already learned, in order to refresh his memory; but he will not study them diligently, as if he expected to find much additional and valuable instruction. A great part, perhaps the far greater part, of the Scriptures will be of no value at all; he might be deprived of it, and be conscious of no loss. When he goes to the house of God, to hear the preaching of his word, he neither expects, nor desires, to receive by the sermon any new light on any doctrine of the gospel. If his feelings are agreeably moved by the forcible language, or animated address of the speaker, his object is gained; he returns home pronouncing a high encomium on the popular preacher. He is apt to grow weary of attending the ministry of one man, and longs to hear a variety, which, he contends is far preferable to a stated ministry: and so it is on his principles; for some variety the human mind must have, if possible; and if it is indifferent about a variety of matter, it will be so much the more eager to obtain some variety in the manner of delivery. But the intelligent and serious hearer, who wishes to have unfolded to his view the whole compass of scriptural truth, may be expected to have recourse to a stated ministry. But is it likely that he will thus be able to obtain the advantages he desires? In many places, blessed be God, he may! But it is a lamentable fact, that there are preachers who will exceedingly disappoint his expectations. Their sermons prove that they are not diligent and laborious students of the Scriptures. They do not take sufficient pains to lead their people into the whole of revealed truth. They dwell chiefly upon some favourite view of some particular doctrines, to the blameable neglect of many others equally important, so that the man of God is far from being, by their means, thoroughly instructed and furnished.

Another glaring defect, with which not a few preachers of the present day are chargeable, is this: — They discover very little solicitude to ascertain the real meaning and design of the passages of Scripture which they select for their texts, and which they adduce in proof or illustration of the positions they advance. They frequently take very little pains to examine the whole passage in its connection, but treat it rather as a detached fragment: which, by this uniform usage, may appear to convey a sentiment never intended by the inspired writer. They take very unjustifiable liberties in accommodating a passage to their particular purpose; which may perhaps be as remote from the real design of the place as the east is from the west. The consequences of such a mode of preaching are pernicious in the extreme: it frustrates, as far as it is adopted, the very design of the gospel ministry, which was stated in the commencement of this paper to be, the explaining and enforcing of the truths contained in the word of God. Now a person may attend this unscriptural kind of preaching month after month, and year after year, without being led into more accurate and extensive views of divine truth. And does not matter of fact lamentably substantiate this charge? Are there not very many persons to be found in Christian churches who have attended such kind of preaching for ten, twenty, or thirty years, without gaining much additional information, and whose deficiency is to be imputed, in a great measure, to the defects of the ministers they have heard?

Other sad consequences will result from want of due attention on the part of the minister, to ascertain the precise meaning of Scripture, and from his indulging in fanciful interpretations of texts. By the one of these, his hearers will be led to neglect the word of God; and by the other to pervert it. If the minister take no trouble to collect from the context the real design of the passage, the people may imagine it is unnecessary for them to take any pains about it; and, in many cases, they may be led to despair of being at all able, of themselves, to arrive at the true sense of Scripture; and thus their own judgment being suspended, they are prepared to receive any construction which may be given them by their teachers. If the minister take the liberty of bending and twisting texts to suit his own purpose, many of his hearers will take care not to be at all his inferiors in the art of accommodation and perversion, but will soon discover themselves adepts, and even rivals. Let those then who profess to expound the word of God, be much on their guard, lest any of these pernicious consequences be chargeable upon them.

PHILOBIBLOS.

THE MILLENNIUM.

The following concise account of the Millennium is taken from the Notes which accompany an excellent Sermon, preached before the New York Missionary Society, April 9, 1804, by the Rev. Dr. Livingston; and which, it is presumed, will be acceptable to many of your readers, who would wish to see a short, plain, and rational view of that interesting period, to which, it is hoped, the extraordinary exertions of the Christian world are now tending. P. B.

THE Millennium has been mentioned in the discourse, and considered as a point to which our calculations refer: it may, therefore, be expected that some observations should be made upon its nature, its commencement, and duration.

1. With respect to its nature; or, what is meant by the Millennium. The term is composed of two Latin words, which signify a *thousand years*. It is taken from Rev. xx. where this number of years is repeated six times in describing the same period. During the first ages of the church, the doctrine of the Millennium was familiar and acceptable. Under the gloomy reign of Antichrist it seemed nearly to be forgotten; and some extravagant sentiments of wild enthusiasts, who occasionally revived it, rendered the very name disreputable and odious. But with the revival of religion and learning at the Reformation, when the study of the sacred Scriptures was encouraged, the attention of the churches was again turned to this important subject; and as that blessed period approaches, it becomes the object of more serious inquiry to the Lord's people, who are waiting for his salvation.

All Christians believe that an exceeding prosperous and excellent state of the church is expressly foretold; and that this is reserved for the last days, or the closing period of the New Testament dispensation. But as to what will constitute that state, or wherein its distinguishing properties will consist, all Christians are not so unanimous.

Various sentiments respecting the Millennium have been advanced, agreeably to the different rules of exposition, and different views respecting the order of events, which have been adopted. Some of these are fanciful, and the fruit of an unlicensed imagination; others are supported by ingenious arguments, and advocated by writers whose celebrity command respect. It is not practicable here to enumerate all these, much less to attempt to refute them.

Those who contend for a literal meaning in every prediction, and refuse to admit any hieroglyphics, symbols, or figures in the prophecies, have formed ideas of the Millennium which would, in a great measure, change not only the moral but the physical state of the world. In this view, among other important events,

they expect that the Lord Jesus will personally appear and remain present and visible in his church during the space of 1000 years; and that the martyrs will be raised from the dead, and dwell and reign with Christ during that time on the earth. Expositors who are better acquainted with the style of prophecy, have adopted a construction more correspondent with the procedure of Providence, and with the language and uniform doctrines of Scripture. They therefore understand the predictions as expressing, not the personal presence of Christ, or the actual resurrection of the martyrs, but the abundant grace and Spirit of Jesus with his church, and the character of his people at that day, who in principles and conversation will be similar to the martyrs. As John, who had the spirit of Elias, was designated by that name in prophecy, so all Christians will then have the spirit of the holy confessors, who sealed their testimony with their blood. A high degree of sanctification and zeal is represented by the striking figure of the resurrection of the martyrs.

Others have evidently inverted the order of events. The scheme which merits most attention, of this class, is that which considers the Millennium to be the day of judgment: — a day which will then commence, and with its awful process, comprehend the whole space of 1000 years. But so many express texts of Scripture, so many interesting doctrines of our holy religion, and such singular events which are to happen subsequent to the Millennium, and which indicate the continuance of the world, oppose this sentiment, that it appears surprizing that minds so well informed should ever have adopted it.

Let it suffice to observe, that by the Millennium is not meant a fifth monarchy, which, in its constitution or mode of administration, will be similar to the four preceding: that the kingdom of Jesus will never be a kingdom of this world; — that it will not interfere with other kingdoms any farther than to sanctify them, nor change the political relation of nations, only so far as they may oppose the interests of true religion. This interference in the nature of things must produce great revolutions; but the change will be for the better, and terminate in their security and happiness. The Redeemer will reign in the hearts of men, and his rule and dominion be at the farthest possible distance from what forms the courts, the revenues, and ostentation of civil policy.

In a word, there is nothing in our idea of the Millennium that, on the one hand, accords to the crude notions of Chiliasts, who represent it as a state opposed to the spiritual nature, and unworthy the holy object of the Redeemer's kingdom. Nor, on the other, is there any thing in the universal propagation of the gospel and its final success in the millennial period, which insinuates that all men, whatever may be their principles and character, shall be saved. The propagation of the gospel, and the use of

appointed means to bring sinners to repentance and faith, proceed upon principles directly opposed to universal salvation.

The most scriptural, rational, and connected sentiment respecting the Millennium, is that which simply considers it as a period in which the knowledge and influence of the everlasting gospel shall be extensively experienced. A space of one thousand years, during which the whole world shall profess the Christian religion, and all nations submit to the righteousness and authority of the blessed Jesus.

This happy state is frequently and copiously described by the prophets. Their phraseology is so singular, that the subject, wherever it is introduced, can be easily distinguished from every other. They describe it as a period in which truth and holiness, peace and joy, shall everywhere prevail. The abundance of grace, and the plentiful effusion of the Holy Spirit in that blessed season, they compare to a river issuing from the temple, and rolling its salutiferous stream, deep and broad, into the ocean, diffusing health and life wherever it flows. The change produced in the temper and conduct of men, is represented by a renovation of the natural world, and the taming of the fiercest beasts. The superior happiness of that period is considered as bestowing additional splendour to the Heavens, and increased fertility to the earth. To inculcate the magnitude of the event, and its blessed consequences, to a world which had long groaned under crimes and miseries, the most affecting images are introduced, and the force of language is exhausted. But there is nothing in these figurative descriptions of the prophets improper or extravagant. There is nothing in our construction and view of their predictions enthusiastic, impossible, or even improbable, not although many of the descriptions should, as some believe they will, obtain a literal accomplishment. If the religion of Jesus be from God, as it certainly is, we may expect a time will come, when that religion shall exert its fullest energy, and be completely experienced in all its train of happy consequences throughout the world; when it shall triumph over every false religion, and all the nations of the earth be blessed under its benign influence. This expectation is not hypothetic or problematical; it is confirmed by the infallible word of promise, which has given the fullest assurance of that desirable event.

The essential ingredients of the millennial period are, — the knowledge of the truth when all shall be taught of God, — the holiness that will prevail, when men of every rank and station shall live by faith, and whether they eat or drink, do all to the glory of God, — the union of the visible church, when no longer divided, the same doctrines, ordinances, and government, will constitute one body, — the abundant influence of the Holy Spirit as the sanctifier and comforter, whereby communion with the Father and Son will be richly enjoyed, the means of grace become "wells of salvation," and every act of worship a "feast of

fat things." — Civil government will not cease; it is the ordinance of God, and while society remains, is essential for the maintenance of order; but rulers, by whatever name they may be distinguished, or with whatever authority they may be invested, will then no longer abuse their power, seek their own advancement, or injure religion by their wicked examples and iniquitous policy. Animated by the Spirit of Christ, they will be his servants, and promote the glory of God, the honour of the Saviour, and the happiness of mankind. Crimes will be extinct in the same proportion that covetousness, pride and revenge are subdued. "The wickedness of the wicked will come to an end," when love, gentleness, goodness, and all the fruits of the Spirit abound. Peace will prevail, peace with God and peace with man. "Wars will cease unto the ends of the earth." Then "they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The effects of temperance will be health and great longevity. An active and useful life will be crowned with a serene and fruitful old age. Individuals, families, and nations, by believing in Jesus and obeying his word, will be exempted from the calamities produced by unsanctified passions, and the world be blessed under the reign of Messiah.

2. When will the Millennium commence? This is the next inquiry. All the predictions concerning that happy period, refer it to the close of the New Testament dispensation. It is to be in the latter days, in the last times. The mountain is the last state or form, in which the stone cut out without hands, after destroying the image, is to appear. But there are indications respecting the beginning of this period, from which we gather more than probable conjectures: — 1. From the uninterrupted order of events, as arranged in the Prophecies. What relates to the Millennium is introduced in the Apocalypse as immediately following the destruction of Babylon or Antichrist; but this destruction we know, from the latest possible date, cannot be beyond the year 1999. The Millennium, therefore, which is the next event in succession, will commence in the year 2000. But, — 2. The number "Seven," so often used in Scripture, appears to have given rise to an ancient calculation, said to be familiar among the Jews long before the coming of Christ: — "Two thousand years before the law (or before Abraham); two thousand years under the law; two thousand years under the Messiah; then cometh the Sabbath." This, upon the strictest examination, may be found to correspond with what we are authorized from Scripture to expect will be realized.

The time employed in creation; the institution of the Sabbath; the numerous Sabbaths, not only of days, but of weeks and years: all measured by seven, have put a singular mark upon a seventh portion of time from the earliest period of the world,

The same number is sanctioned in the Apocalypse, and rendered peculiarly distinct and remarkable. To this general observation we may apply the argument of Paul to the Hebrews, chap. iv. where he speaks of a great Sabbath or rest, which remaineth for the people of God; and the words of Peter, 2 Epis. chap. iii. where he not only asserts that, "One day is as a thousand years, and a thousand years as one day with God;" but reasons upon this calculation of time, to refute scoffers and establish believers in their expectation of the "new Heaven and a new Earth." The most candid and critical exposition of these passages, especially when compared together, and both considered in connection with the peculiar emphasis which God has, throughout his whole word, and in every dispensation of his Church, put upon the number Seven, leads us to conclude, that the seventh millenary period will be as much superior in every thing respecting religion, to all the preceding periods, as the Sabbath excels the ordinary days of labour: That, therefore, the Church may hope that seventh portion of time will be the great Sabbath of the world. With the opening of that period we expect the Millennium will commence.

3. The duration of the Millennium, and what from prophecy we learn is to follow that period, include the remaining inquiry upon this subject. From its name it is determined to be a thousand years. The only question upon this number is, Whether years must be here taken symbolically or literally? If the first, a day for a year, it would amount to the prodigious term of 160,000 years; but it is not here a symbolical number. Smaller things are always used as symbols for greater. Hence days for years. But years being the greatest periodical revolution known to the ancients, were expressed literally. We are undoubtedly in the Apocalypse to take it thus, and to understand this number as expressing strictly one thousand years; a seventh portion of the great millenary week.

As the Millennium will be immediately preceded by a terrible conflict, which is the last struggle of the Antichristian adversary, called in prophecy the Battle of Armageddon; so after the thousand years are expired, Satan, who during that whole period had been bound, will be loosed out of his prison, and new and unexpected troubles will immediately arise in the world. These are said to be conducted by an enemy called Gog and Magog. Ezekiel has plainly foretold and fully described this event. In the Apocalypse the time when it will happen is fixed. The discomfiture of this last adversary, the victory in this last battle in which the Church will ever be involved, closes the scenes of Revelation, as to the state of the Church in this world. It has pleased God not to inform his people what will be the subsequent train of events. It is enough to know that captivity will then be led captive, and all but the last enemy, Death, be already put

under the feet of our conquering Immanuel; but when the whole mystery of salvation will close, — when the day of judgment will open, and the dead arise, is not revealed. This no man knoweth, nor may know. How long after the defeat of Gog and Magog, before the blessed Jesus will come to be glorified in his saints, and admired in all them that believe, is not declared. From the state of things which appears to be then fully ripened and brought to a crisis, we may conclude, it will not be very long before he will appear the second time, without sin, for the complete and eternal salvation of his redeemed family!

THE RIDICULE OF INFIDELS PREMATURE.

Where is the promise of his coming? 2 Pet. iii. 4.

Infidels may boast that they have got rid of the prejudices of education and the qualms of conscience, but they remain in total uncertainty about futurity, and cannot free themselves from uneasiness and alarm. The Lord has not only promised to come again to judge the world, to be glorified in his saints, and to be admired in all them that believe; but to take vengeance on them that know not God, and that obey not the gospel. This fills the unbelieving with apprehension, so that, as Mr. Paine says, when they view it as a truth, they are the mere slaves of terror; their great labour, therefore, is to persuade themselves that it is a falsehood. The apostle Peter tells us, that there should come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" This prediction has been exactly fulfilled, and has received a remarkable accomplishment in our times. We have seen scoffers walking after their own lusts, scoffing at God's people, sneering at their belief, laughing at religion; with daring presumption, ridiculing the doctrine of a future judgment, saying, "Where is the promise of his coming?"

Your ridicule, my fellow-men, is premature, as we shall shew. Your pleasantry on this subject is low indeed, and your wit shallow in the extreme. Your puzzling question is considered by you as a cutting sarcasm on our understandings; as a keen satire on our credulity, and as involving us in an inexplicable dilemma. It is as if you were to say, "Where is the promise of his coming? What fools to credit so easily a promise so unlikely ever to be fulfilled, whose only use and design seems to be to amuse weak people, or to be a bugbear to frighten children and old women. Yes; his long delay sufficiently indicates, that he has no intention of coming at all, but that his promise has either failed or been forgotten. It should have been accomplished long ago, if it was ever meant to

be accomplished at all. Where is the promise of his coming? How can you who trust in such a deceiver *now*, pretend to hold up your faces before liberal thinking men, in this enlightened age, and call yourselves his followers? Defend his character now, if you can, and shew, if that be possible, that he is no impostor, or that your hopes and prospects are good for any thing."—Such seems to be the utmost stretch of the wit couched in your overwhelming sneer. Should we be abashed or confounded by it? I think not.

Your objection is *unfounded*. When you ask the question, "Where is the promise of his coming?" you would have us believe that it has failed, and you think you have reduced us to a dilemma, while you vaunt and scoff as if you had proved our Lord an impostor, and demonstrated that our hopes are gone, and our all is lost. But you have proved no such thing. You may propose your question as often, and laugh as loud as you please; but this does not prove that he is an impostor, or deceives, or that we are credulous fools in believing his word. His promise has not failed, because he has not yet fulfilled it. He has not fixed the date when his promise was to receive its accomplishment: if he had, and that day had passed by, you might then have vaunted, and said, "Where is the promise of his coming?" You would then have had a right to have said, "His word has failed." But as it is, you only expose your own folly by scoffing at the promise of his coming. But you say, He promised to come quickly?—Yes, and whenever he comes, it will be found by all his enemies, that he has come quickly indeed. We must wait; but we and you should remember, that one day is with the Lord as a thousand years, and a thousand years as one day. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering; not willing that any should perish, but that all should come to repentance." Your sneering objection then falls to the ground, as the Lord has not fixed the day of his arrival; and he may yet come and prove his word true. Don't laugh then, but wait, and prepare to meet your God!

Your wit is *misplaced*. These are serious subjects, and ought to be treated in a serious manner, and will certainly deeply impress every serious mind. Eternity stares you in the face; and your state and prospects beyond death and the grave, are forcibly urged home on your most serious attention. Unless these bore the stamp of falsehood, or were mere trifles to you, a contrary conduct to what you manifest is necessary in attending to them; but they certainly do not wear the stamp of falsehood, or if they do, you may shew it, as we cannot discern it; and they are assuredly, if they be realities, of the utmost consequence to you; here, especially, levity and indifference are quite out of place.

Your ridicule is *premature*, your boasting is certainly far too easy; you should wait awhile before you call the truth or certainty of his coming in question. It is necessary for you to do much more than you have yet done, before you are safe, continuing as you are. You must prove that he will never come, that there will be no future judgment, nor future misery: then, and not till then, you may go on and live as you please, and laugh at the consequences; but remember, the Lord hath shewn his ability, and demonstrated his determination to call you to a strict account, and inflict upon you the threatened punishment. That he is able to punish, and that he will certainly punish all the unbelieving and impenitent, is evident from what he has done already. He destroyed the old world, because of the wickedness of those who dwelt upon it, bringing in the flood upon the world of the ungodly. He overwhelmed Sodom and Gomorrah, and the other cities of the plain, by fire from Heaven, on account of the crimes of their inhabitants; and the seven nations of Canaan were overthrown, the very land being sick of them, and vomiting them out, because of their degeneracy. Do not say there are no proofs of these things:—the poets and historians of other nations attest the truth of these facts; besides that, they stand recorded in the Bible. But he who thus punished the ungodly, is the same God still, and hates iniquity as strongly as ever, and will certainly punish it. "There is no peace, saith my God to the wicked." "The wicked and unbelieving shall not escape, but shall go away into everlasting punishment." When such a dreadful judgment awaits you, for which you are unprepared, and from which you cannot escape, why will you not take warning, and be persuaded to flee from the wrath to come? Your system misgives you in death, but the Christian hath hope in death. Do not drink that deadly soporific draught administered by modern philosophers, that death is eternal sleep: this would only benumb your senses, lull you asleep, and finally destroy you. Examine Christianity, weigh its evidences, and, discovering it to be true, believe and live.

Falkland. URIEL.

REFLECTIONS ON ISAIAH LXVI. 3.

They have chosen their own ways, and their soul delighteth in their abominations.

IN the abundance which has been written on the *freedom of the will*, very little has been deemed satisfactory. This general failure is attributable to a variety of causes; the difficulties necessarily connected with the subject, the rashness of some writers, the weakness of others, and the proneness of all to the educational bias they early received.

In enquiries on this subject, the smoothness of our way is soon interrupted by the obtruding question, "What is the immediate cause of determining the will?" All agree, that the greatest good ought always to fix our choice; but that it does not, is a fact too plain to need confirmation. Some writers, of considerable repute, have therefore maintained, that the greatest apparent good always determines the will; while others, no less reputable, think this is rather a remote than an immediate cause of choice; and they suppose, that whatever occasions an inferior good to seem superior, may more properly be called the immediate cause of determining the will in its volitions. Rather than give an opinion of my own on this subject, I shall adopt what is modestly suggested by another*, "That the actual state of the mind, in the scale of rectitude, is the immediate cause of determining the will." In connection with this suggestion, the Scripture at the head of this paper will lead to several serious reflections.

1. What is the actual state of the human mind in the scale of Rectitude? The compilers of the Thirty-nine Articles have taught us, "That man is very far gone from original righteousness;" and that "he is of his own nature inclined to evil." The same humbling representation is uniformly made in the Homilies and Common Prayer Book. Indeed, every impartial judge will acknowledge, that this is a leading doctrine with the Church of England. The fathers of the Dissenting Churches were of the same opinion. Accordingly they declare, "That man is utterly indisposed, disabled, and opposite unto all that is spiritually good, and wholly inclined to all evil." The fallen condition of man was a frequent subject with the Puritans and first Nonconformist ministers.

In this respect, the holy Scriptures perfectly accord with the authorized formularies of the Established Church, and the confessions of the early Dissenters. After abundantly shewing the fall of our first parents, they insist forcibly on the depravity of their offspring: they represent all their descendants as shapen in iniquity and conceived in sin; and hence enquire, Who can bring a clean thing out of an unclean? What is man, that he should be clean? — and he that is born of a woman, that he should be righteous? The Scriptures place our actual state in the scale of Rectitude extremely low: they declare, that man is abominable and filthy, that "the carnal mind is enmity against God, that every imagination of the thoughts of our hearts is only evil continually." Very far from flattering us, with loud encomiums on our virtue, our correct taste, and amiable tempers, the word of God affirms, "That we are dead in trespasses and sins;" that while we are in an unrenewed state, we cannot please God, — we cannot come to him, — we cannot cease from sin, — that our

* Dr. Williams's Notes on Doddridge's Lectures, Lect. xviii

hearts are fully set in us to do evil. If such be our actual state in the scale of Rectitude,

2, How will such a state of mind influence the understanding? Describing some persons who are abominable and disobedient, the apostle affirms, that even their mind and "conscience is defiled" or perverted. A depraved soul, like a jaundiced eye, sees every thing in an improper light. A carnivorous taste makes carrion pleasing to the crow. The influence of depravity on the understanding, is of the most fatal kind: it teaches us to call evil good, and good evil; to put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter. Accordingly we read of "the deceiveableness of unrighteousness." The same individuals who had "pleasure in unrighteousness, believed not the truth." Avarice prevails over the voice of Reason and of Scripture, and persuades the worldly-minded, that gain is a greater good than godliness. When the soul is alienated from the life of God, we cannot wonder if the understanding be darkened.

3. If a depraved mind pervert the understanding, it will also mislead the will. While a rectified understanding and a holy taste will lead us to choose the good and refuse the evil, a corrupt heart and a perverted judgment will induce us to choose the things which are an abomination unto the Lord. As sure as our carnal minds are enmity against God, so will the enmity of the mind lead to wicked works. While we are in the flesh, we shall supremely mind the things of the flesh. Continuing thus low in the scale of Rectitude, the ways we shall invariably choose, will be sin and death. From this view of the moral state of man, and the influence it has upon his understanding, will, and conduct, we are led to observe,

1. That most men entertain improper notions of human nature. We need spend no more time to prove that the above representation is agreeable to the word of God; and we are sure that his judgment is according to truth. Reader, seriously compare this humbling picture with your own experience. It may be, you have generally supposed, that the seeds of every virtue reside in your breast; that you only need some favourable opportunity to promote their growth; and while you condemn your own practice, you are ready to apologize for your heart, as if this had no concern in the transactions of your life. But examine, I beseech you, if the seat of every iniquity be not in the heart. Try it by a single criminal action of your life, and remember, that the whole of a man's life is but a multitude of single actions: if each, separately, springs from the heart, all do. Fix upon one sinful action. What led you to commit this sin? Is it not a fact, an indubitable fact, that you did it because you chose to do so? Why did you choose it? Because your judgment was perverted. By what? By an evil heart. This, Reader, is the true state of

the case, — a depraved nature. An evil heart is the source of all sin!

2. Hence we may see the necessity of being born again. Till our moral state be changed, it will continue to have the same influence on the understanding: we shall continue to choose our own ways, and to delight in our abominations. Reader, Art thou born again? Has a divine change passed upon thee? Without a divine change, we shall continue the same depraved guilty creatures; and at length die unholy, unfit for Heaven, and incapable of spiritual exercises.

3. This also shews the propriety and importance of ministers insisting much on the fallen state of man and the necessity of the new birth. Experience abundantly testifies, that where these subjects have been generally omitted, or but occasionally introduced, little good has been done. While, on the contrary, ministers who have dwelt much in their preaching on the guilt of man, and have thence shewn the necessity of an atonement by the Son of God; and on the pollution of man, and have thence shewn the necessity of being renewed by the Spirit of God; such have generally been most successful in converting sinners from the error of their way. MAON.

Evangelicana.

THE CLERGY AND DISSENTING MINISTERS.

"IT is the duty of such men to confine themselves to the purposes for which their employments had been instituted: to cultivate peace and good order, — to instil into the minds of the public a rational love of Christian morality, — to exhibit in their practice exemplarity of conduct for piety and virtue, — to have no other competition than that recommended by the gospel, namely, Who shall most contribute to promote the great ends of religion and morality? From such a contention, the State must derive the most important advantages: — it were a warfare truly worthy the sacred title of Religion." *Mr. PITT's Speeches, Vol. I.*

ENTHUSIASM.

"WE are accused of enthusiasm! Are we then fanatics? Are we enthusiasts, because we cry Do not rob,—Abstain from murder? If by enthusiasm, be meant zeal and warmth, I freely acknowledge it: I glory in it. Enthusiasm, when it arises out of a just cause, is that which makes men act in it with energy. It is that, without which nothing great was ever done since the creation of the world. Enthusiasm of this sort, I hope, therefore, I shall always possess: it is what, in this case, we pride ourselves in! — we glory in it!"

Mr. Fox's Speech for the Abolition of the Slave Trade, 1792.

WHEN Dr. Beattie was introduced to the King, at Kew, both their Majesties and the Doctor spoke highly of Lord Dartmouth; and the King added, "They say that Lord Dartmouth is an enthusiast; but, surely, he says nothing on the subject of religion, but what every Christian may and ought to say." *FORBES's Life of Beattie, vol. i. p. 271.*

On the future and universal Propagation of Christian Knowledge.
By Dr. Robertson.

"At the time when the disciples of Christ set out, in obedience to their Lord's commands, to teach all nations, no undertaking could appear, in the judgment of men, more wild and impracticable; but besides the blessing of God, that accompanied them wherever they went, we have discovered several circumstances in the situation of the world which contributed powerfully towards the success and facility of their enterprize. That the same effectual blessing of God still continueth to second every sincere and vigorous attempt to spread the knowledge of his name, we have good reason to believe. What powerful unknown causes may co-operate with this blessing of the Almighty, we are not permitted yet to discover: it cannot, however, be more improbable, that the influences of Christianity shall reach farther, than it once was, that they should reach so far; and after we have seen the light of the gospel penetrate into so many dark places of the earth, why doth it seem incredible that its splendor should at last fill the world, and scatter the remainder of darkness which covereth the nations?

"It is obvious to observe one circumstance, which cannot fail of introducing the gospel into distant nations with great advantage. That part of the world wherein Christianity is established, infinitely surpasses the rest, in all sciences and improvements, which raise one nation above another. Of this superiority the Europeans have availed themselves to the utmost, in every project for extending their empire or commerce. Now the same attainments in science or policy might be employed to good purpose on the side of Religion; and though hitherto subservient to the designs of Interest or Ambition, may we not flatter ourselves, that, at last, they shall become noble instruments in the hand of God for preparing the world to receive the gospel? This glorious prospect may be distant, but it is not imaginary. Even in a degenerate age, zealous and active spirits have arisen, and societies have been formed upon the generous plan of propagating the knowledge of Christ to nations "far off, which never heard his fame, nor have seen his glory." What they have already done encourages the most sanguine hopes of farther success; and if it shall please God to increase the number, and to strengthen the hands of such well-disposed persons, — then might we expect that "the desert would blossom as the rose, and the wilderness become a fruitful field;" — then might the spirit of Christianity, which languishes so visibly in those places where it hath long been planted, revive with new vigour in unknown lands, and shine with its first splendor among the people who now sit in darkness, and in the region and shadow of death."

A Catalogue of seasonable good Works, presented to them that are sanctified to God, and dare trust Him with their Riches, expecting the Everlasting Riches which he hath promised; and are zealous of good Works, and take it for a precious Mercy, that they may be exercised therein. By Richard Baxter.

1. Enquire what persons, burdened with children, or sickness, or any such, labour under necessities, and relieve them as you are able; and still make advantage of it for the benefit of their souls, instructing, admonishing, and exhorting them as they have need.

2. Buy some plain and rousing books, that tend to conversion, and are fittest for their condition; and give them to the families that most need them. Many have this way received much good.

3. Take the children of the poor, and apprentice them to honest trades; and be sure to choose them godly masters, who will take care of their souls as well as their bodies.

4. In very large congregations, which have but one minister, and not able to maintain another, it is a very good work to afford some maintenance for a[illegible]

5. To settle schools in the more ignorant parts of the country, where they are not accustomed to teach their children to read, is a very good work.

6. It is one of the best works I know within the reach of a man's purse, to aid young men to prosecute their studies for the Christian ministry. Any rich man, that is willing to do good, may entrust some able godly ministers with the fittest youths, and allow them necessary maintenance. How many souls may be saved by the ministry of one of these? — and, How can money be better used?

7. Were I to speak to princes, or men so rich and potent as to be able to do so good a work, I would provoke them to do as much as the Jesuits have done, in seeking the conversion of some of the vast Pagan nations, viz. to erect a college for those whom the Spirit of God shall animate for so great a work; and to procure one or two of the natives, out of the countries whose conversion you design, to teach the students in this college their language; and when they have learned the tongues, to devote themselves to the work, whenever, by the countenance of ambassadors, attendants, or any other means, they may procure access and liberty of speech. Doubtless, God would stir up some among us to venture on such a work. If we are not better principled, disposed, and resolved to do or suffer in so good a cause than the Jesuits are, we are much to blame; and though the Mahometans are more cruel than the Heathen against any that openly speak against their superstition and deceit, yet God would persuade some, it is like, to think it worth the loss of their lives to make some prudent attempt, in some of those vast Tartarean countries, where Christianity hath had least access. As difficult works as these are, the Christian princes and people are exceedingly to blame that they have done no more in attempting them, and have not turned their private quarrels into a common agreement, for the good of the poor Heathen." — *Baxter's Works.*

Some years since, a Lady was on a visit to Mr. D——, of Trenton, in North America. One day, whilst at dinner, she observed to him, that the negro-servant who waited, appeared almost too old and infirm for service. He replied, Notwithstanding his present appearance, it was not more than two years since he had purchased him from on board a ship; and, at that time, he did not appear to be more than thirty years of age, strong, healthy, and active; so much so, that he intended he should have worked in the field; but was under the necessity of changing his intention from his great falling-off in strength, without any apparent reason, not having a day's illness to his knowledge; but that he had observed he had been exceedingly dejected, till within a few months, in which he had been remarkably cheerful and happy. He told her also, that he had been of great use to him in breaking him of the habit of swearing. His method was to stand opposite to his master, whilst waiting at table; and every time he took his Maker's name in vain, the negro made a most profound bow, with great solemnity. His master asking him, why he did so? — he told him, he never heard that Great Name mentioned without his whole soul being filled with the greatest awe. — One day the lady was passing through the kitchen, and seeing none but him, she said, "What, old man, is there none but you here?" 'Yes, Missa,' said he, 'there are a great many here besides me; but you cannot see them, — they are angels!' He was so remarkably humble, that he would eat nothing but what he met with in the plates, after the rest of the family had dined; and he removed his bed into the dog-kennel, saying it was good enough for him to sleep in. Since the time he grew more cheerful, he was always singing (both the tunes and songs were of his own making); and his chorus was always the same, which was this, "I shall be white, and I shall be happy!"

Philadelphian Magazine.

Obituary.

GRACE BOND,

Who died at St. Columb, in Cornwall, March 26, 1804, had laboured for eight years under a painful affliction, which she bore with remarkable patience and resignation; and, at last, was enabled to kiss the rod wherewith she was chastised; being sensible of the goodness of God in thus bringing her to see her own vileness, and enabling her to say, "It was good for me that I have been afflicted!"

Jan. 11th, a friend who visited her, found her in a very suffering state of body, but comfortable in her soul, which arose from a belief that all was working together for her good; and that she was near her heavenly Father's house. She also spoke of the passage of Scripture she had chosen for her funeral text; adding, that she was a filthy worm; but that she trusted she should be found washed in the blood and clothed in the righteousness of the Saviour. On visiting her on the 17th, found her mind stayed on God, though at times a cloud darkened her sky; yet she said she hoped this would leave her before death: that she feared not the valley of the shadow of Death, since God had said his rod and staff should comfort her. "I am sometimes led," said she, "to meditate when alone; and find sweet communion with Jesus: I desire to press forward towards the mark;" and then exclaimed, "Blessed be the Lord for all his mercies! Blessed be his holy name for all his chastenings!

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

Christ is a full and finished salvation! I am willing to wait longer; but, O I am willing to go, if it is his will! I can leave my husband and children with Israel's God, who is merciful and kind!"

March 23, found her praising God that her time of departure was so near at hand; desiring her husband to hold the candle forward, that her friend might see the alteration in her countenance. "Cannot you give me," said she, "some encouragement that my time is near at hand? I have been just thinking of the Conqueror's song. Do repeat those lines to me," alluding to the hymn which concludes with these words:

"Tho' painful at present,
'Twill cease before long;
And then, O how pleasant
The Conqueror's song!"

On the 24th, she said, "I am now passing over Jordan: I have been praying to the Lord, not to leave me in my last moments; surely, he will not leave me now!"

On the 25th, she said to a friend, "Do you not perceive I am dying?" To which the friend replied, 'Yes; but I trust that Death is no King of Terrors to you.' "O no," said she, "he is a kind messenger, to take me home to my Father's house;" and on her friend leaving her, she said, "The Lord bless you! I shall get safe over Jordan!" Just before she died, on being asked to take a little wine, she said, "I shall soon drink at the fountain head. Come, Lord Jesus, come quickly!" She was then asked, If the Lord was still with her? "O yes," said she, "Jesus is precious, — God is good!" and in a few minutes before she departed, she cried out, "I shall soon drink at the fountain head; I shall soon be clothed in white robes. Come, Lord Jesus, come quickly!" On which she sweetly fell asleep in Jesus. Her funeral sermon was preached at St. Columb Chapel, from Rev. vii. 14, 15, by J. Davey, one of the Cornwall itinerant ministers. J. D.

DAVID HORNE

Died at Preston, March 20, 1806, at the advanced age of eighty-six. He was born in Scotland; and in his youth served as a private in the army. Being dismissed from the service, he married, and had a family of seven children. All these years, however, were spent in sin and folly; but when he was about forty, it pleased God to awaken him

to a serious concern for the salvation of his soul, chiefly by means of some awful providences. One of these was as follows: Being at a fair, he called at a public-house for refreshment. There he observed a young man, of dissolute character, who was drinking with others. This unhappy man, who had then a severe cold, being about to step out at the front door, one of the company, the day being snowy, called to him to put on his hat, or he would catch more cold. To this he replied, with a dreadful oath, "I shall be hot enough in the north corner of Hell by to-morrow." The next day he died. "Verily, there is a God that judgeth in the earth." So thought David Horne; and his mind became deeply impressed with the thought, "What, if I were thus called away to meet the holy and the just God!" From that time he found no peace, till, by divine grace, he was enabled to believe on the Lord Jesus Christ. The people of God, however, have often to pass through the fire and the water in their way to their Father's house; and so he found it. After some years, a season of deep distress commenced. His comforts were gone, — he was assaulted with the most dreadful temptations, and particularly urged to destroy himself. For two years he continued in this state; and yet a ray of light shone through all the gloom: "He was cast down, but not forsaken." "That gracious word," said he, "Believe on the Lord Jesus Christ, and thou shalt be saved," still followed me: it never left me." Some time after this, he was deprived of his wife and five of his children. A heavy trial! which gave him such a distate to the place of his abode, that he left it, and became a kind of wanderer on the face of the earth, working here and there at various kinds of labour, till his strength failed him. In his old age, friendless, and in want of some one to minister to his necessities, he married a woman past the middle of life, who, though she did not appear to understand the gospel, yet entertained great veneration for him on account of his piety. Old age and infirmities now pressed heavy on him; — he could not work, — he had no place of settlement, — to beg he was not ashamed. His wife made laces and shirt-buttons; and by this, together with the alms of charitable persons, he was supported for some years, being literally a pilgrim and a stranger on the earth; but during all this time, it appears that he walked closely with God, and enjoyed much of his supporting presence. But now his end drew near: he came to Preston, and was taken ill. For some days he languished till he was reduced to extreme want: but that promise, "the Lord will provide," was still his support; and the truth of it was manifested in his own experience. He lodged in the house of a woman who was a Papist; yet, by the over-ruling providence of God, she was the means of introducing to him a friend, whose happiness it was to minister to him both in spiritual and temporal things. — David Horne had lodged there twice before; and his whole deportment, so different from that of any other lodger she had ever entertained, had strongly impressed her mind. At this moment of extremity, instead of attempting to introduce a priest, a thing very usual with the Catholics, she herself, having enquired of him to what denomination he belonged, proposed to send for a minister of the gospel, whose name and place of abode she happened to know. To this he assented; and the interview was highly satisfactory. A collection was immediately made for his support; the sole use of the apartment in which he lay was secured to him; and, through the kindness of friends, every comfort was provided. The minister visited him almost daily for three weeks; at the expiration of which he departed to glory. In frequent conversations he discovered an intimate acquaintance with the Scriptures, and clear views of the gospel. He knew who had made him to differ, and delighted to describe all the praise to free grace. How often did he adore that distinguishing love, "which," he said, "plucked me, a vile sinner, like a brand out of the burning!" Being one day asked What he now thought of sin? — he said, "I have all my sins in abhor-

ence; and though I cannot remember them all, yet I desire to repent of them all before God; and yet," he added, "I feel I cannot live without sin whilst I am here; but glory be to God for a precious Saviour!" How often did he exclaim, "O, he is a precious Saviour to me!" One day, when the minister was speaking of passing through the dark valley, he said, "O what comfortable words are those," Rev. i. 18! It being once observed, 'Satan would fain worry those whom he cannot devour,' he said, "Yes; he would be accusing us to our own consciences, and even before the throne of God; but when he comes there to accuse his people, Jesus frowns him away, and says, "Satan, I have shed my blood for these!" He often desired to have the Scriptures read to him; was much cheered with the precious promises they contain, especially with that passage, "Fear thou not, for I am with thee." He was much in prayer; and during a painful struggle, which lasted twenty-four hours, he seemed to be engaged in prayer nearly the whole time. His thankfulness for every temporal mercy was very great. "Did not I tell you," he would say to his wife, "that the Lord would never suffer me to want?" He blessed God that, amidst all his poverty, he had been enabled to hold fast his integrity. "The way of sinners," he said, "I hated; and with the scornful I could not sit." He manifested much concern for the spread of the gospel, often expressing his ardent wishes for a blessing on the ministers of Christ. He sometimes lamented the state of the world at large; and would say, "Why did the Lord pitch on me?" His patience was most exemplary; there was no appearance of murmuring, though his sufferings were severe. "I am content," he said, "to bear this;—my sins have deserved Hell!" He saw plainly that all he endured was inflicted by a Father's hand, and was persuaded it would work for good: influenced by this, he frequently repeated, "Let him smite, and spare not!" It being observed to him one day, 'You are in very miserable circumstances now?' "Yes," he said; "but this is only for a little while; and then I shall have a long eternity to enjoy God in!" He enjoyed, during the whole of his sickness, a peculiarly happy frame of mind. "Never," said he to the minister, "did I enjoy such uninterrupted pleasure in religion as since I lay down on this bed, so free from darkness and temptations; but the enemy is chained,—he cannot touch me. Glory be to God for it!" Shortly before his death, he had a most lively exercise of soul in prayer, by which his confidence was greatly strengthened. "The Lord hath assured me," he said, "that I shall have the victory over all my enemies! I shall praise my Redeemer for ever. I want to see him face to face!—I am longing to be gone," was his frequent salutation to the minister when he entered the room: "but," he would add, "I will wait, I will wait!" At times, his heart appeared to be full of adoring gratitude to his God and Saviour. Whilst any one was speaking to him of divine things, he would frequently cry out, "Glory to God! Glory to my Redeemer!" Indeed, he struck an awe upon all who beheld him, even though not serious characters themselves. As he drew near his end, he took up, apparently with much holy joy and triumph, the Christian Conqueror's song: "O death! where is thy sting? O grave! where is thy victory?" And thus he glorified his God and Saviour till the day before he died, when he became delirious, and continued so till he departed. "God hath chosen the poor of this world to be rich in faith, and heirs of the kingdom which he hath prepared for them that love him."

W. M. W.

MRS. GUMMER.

Died, Nov. 24, at Ely Place, St. George's Fields, aged sixty-two, Mrs. Gummer, wife of the Rev. Joseph Gummer, Dissenting Minister. Blessed with the privilege of a pious education, she early imbibed the principles of evangelical religion, by which her deportment was habitually governed; and from which she derived support and consolation under long and successive afflictive trials,

In social intercourse she was a sincere friend, — in the church a devout worshipper, — and in the family, an affectionate wife and parent. Under the influence of the principles by which her life was governed, she evidently possessed to the last that tranquillity of mind, which was the result of "a good hope thro' grace," till by a calm dismission (apparently without a pang or fear) she resigned her spirit into the hands of her Redeemer, and entered into "the rest remaining to the people of God." — Her funeral discourse was preached by the Rev. Mr. Humphrys, from John xii. 26, "Where I am, there shall also my servant be."

MRS. AGUTTER.

Dec. 5, at Deptford, died Mrs. Sarah Agutter, aged sixty-nine. She was for near forty years an ornamental member of the congregation now under the care of Mr. Barker. She might truly be called a Mother in Israel, as her chief delight was to promote the cause of Christ by her property, her advice, and her example. As she exemplified in her life the power of the gospel, so she died under the full persuasion of its truth; and though she was not favoured in her last moments with triumphant extacy, yet she enjoyed a firm faith in the blood of Christ, waiting and submissively wishing, to be dismissed from the body, that she might enjoy the full fruition of God in glory. She had suffered much for some months with a bowel complaint, which she bore with great patience and fortitude, till at length it terminated in a mortification, and quickly translated her from a world of sin and sorrow to the everlasting mansions of bliss and glory. Her remains were interred in a family-vault under the Meeting; and on the following Sabbath a funeral discourse was delivered to a crowded auditory by Mr. Barker, on a text chosen by herself near thirty-seven years ago, from 1 Col. ii. 10, "Ye are complete in Him." She has left behind her a large family of children and grandchildren. — May they be enabled to follow her as she followed Christ! J. P.

MARY STEPHENS,

AGED THIRTEEN YEARS,

Was, on the 8th of October, 1806, seized with the measles; which, however, did not threaten any danger until the 13th, when a surgeon being sent for, pronounced her case to be highly dangerous; so that it was judged proper to inform her of her serious situation. On receiving this important information, she was not at all alarmed: the Lord graciously supported her heart, — Death was disarmed of all his terrors, and she exclaimed, "The Lord's will be done!" After this, her father prayed some time with her; and the whole family joined in singing, "Before Jehovah's awful throne." She was then left alone, that she might get some repose; but her father entering the room some time after, to see if she was asleep, found her in deep thought. On enquiring into the subject of her meditations, she informed him, that she was thinking on that state into which she was about to enter. They then discoursed some time together on the Lord's goodness, on future rewards and punishments, justification by faith, &c. Her father then read the thirty-first Psalm, and concluded with prayer.

The next morning a very great alteration appeared to have taken place; and Death was hastening to throw his veil over her face. She could now only articulate a few broken sentences of Scripture, which could scarcely be understood. About half past nine, her soul took its flight from its prison of clay, "to soar to mansions of eternal bliss." — The last words she uttered were, as nearly as they could be understood, "Lord Jesus, receive me to thy bosom!" Throughout her illness, the only thing that seemed to render her uneasy, was the affliction which her parents discovered; and often, when she saw the silent tears rolling down their cheeks, would remind them, that "the Lord giveth and the Lord taketh away;" and that it was their duty calmly to submit, without murmuring, to his holy will!

REVIEW OF RELIGIOUS PUBLICATIONS.

A Charge, *delivered to the Clergy of the Diocese of Norwich, at the Primary Visitation of that Diocese in* 1806. *By* Henry, Lord Bishop of Norwich, *4to*, 1*s*. 6*d*.

In the prefatory part of this Charge, his Lordship takes occasion to state what he thinks are the principal parts of the episcopal duty at a visitation, and very properly mentions enquiring into the state of the diocese, and giving advice to the clergy. The first of these duties we cannot but think will be very imperfectly accomplished, by merely receiving answers to a printed set of questions taken from the canons, the mode adopted by this prelate.

Speaking of the Roman Catholics of our time, his Lordship says, "Their conduct upon some recent occasions, and the unequivocal declarations made by them in a variety of publications, are strongly expressive of their total disapprobation of compulsion in religion; and also decidedly prove, that they disclaim many of those highly exceptionable tenets which were once a part of their creed. It would therefore be very unfair to involve in the guilt of the misguided zealots of former days, a body of men of a far different character, and to whom it is our duty, and should be our inclination, to show every mark of benevolence, both as Christian brethren and as deserving fellow-subjects."—We can have no objection to the worthy prelate shewing every suitable token of kindness to the Catholics, whom he calls his *Brethren*; nor will we dispute whether some of them may not have abandoned some of the most obnoxious tenets of that church; but we are of opinion, that this is far from being any thing like universal: on the contrary, we are satisfied that if the heads of that community were to publish a new catechism for the use of their churches, we should find that modern Popery differs much less from the ancient than his Lordship seems to imagine. The publication of a new catechism in France has established the fact, as far as it respects that country.

If his Lordship is favourable in his sentiments towards the Catholics, he is however sufficiently severe towards Protestant Dissenters; altho' here, he is certainly milder than most of the modern churchmen who have introduced them into their sermons. "That these misguided enthusiasts," says the Bishop, "are more numerous now than ever, is a fact which admits of very little doubt. The additional licences granted within these few years, in almost every part of England, clearly prove the truth of it." Again, the Bishop says, "If every clergyman of the Established Church, in addition to his public preaching, would follow the example of St. Paul, and "teach from house to house," within the precincts of his own parish, and among those committed to his care, I firmly believe, that the numerous conventicles, dispersed over every part of the country, would soon be deserted; and we should hear no more of those illiterate enthusiasts, who now so much disturb the order, the unity, and the peace of our church."—His Lordship is very free in charging the generality of licenced teachers with being *misguided enthusiasts*, *illiterate*, and disturbers of the order and peace of the church. From whence does his Lordship derive this description of them? Does he personally know them? has he heard them? is he sure that he has not been imposed upon by some prejudiced persons? There may be some such persons who preach in conventicles,—there are men, in every profession, and in every church, who are a disgrace to them; and even his Lordship's own connexions are not exempt from this charge: but as it respects the body at large, it is neither liberal nor just thus to represent them.

We consider the Bishop as equally mistaken in supposing, that if the clergy were faithful and diligent in the discharge of their duty, the con-

venticles would be deserted. He is not aware, that a considerable body of the community have strong and fixed objections to the very form and constitution of the Established Church; and will never come over to it, let those who minister in it be ever so wise, or ever so good. We shall not enter into any argument to show whether this is right or wrong; we only state an unquestionable fact.

In the following passage his Lordship is as severe upon some of his own communion as upon the frequenters of conventicles. "Of late, some have arisen of our ownselves, speaking perverse things, to draw away disciples after them. In making this allusion to those among us, termed Evangelical Preachers, it is not my intention to revive animosities, or rekindle disputes, still less to pass an indiscriminate censure upon many learned and pious clergymen. On the contrary, I am so far from thinking ill of these persons, that I believe they are often represented as promotors of enthusiasm, for no reason but because they are more deeply impressed with a sense of the important duties attached to their profession, than many who object to their conduct. We must, however, unequivocally declare, that to assume a title which appears to distinguish one part of the established clergy from another, — to alienate a flock from their regular appointed pastor, by exercising the spiritual gift of preaching, or of exhorting, whenever or wherever any zealous individual may think fit, can have no tendency but to injure our ecclesiastical establishments, by creating divisions, where union is so indispensably requisite."

The Bishop is evidently disposed himself both to think and speak well of the evangelical clergy, as persons who are deeply impressed with the importance of their profession, and well affected to the church of which they are ministers; and yet he brings against them charges, which, taking them collectively, we are persuaded are both harsh and unfounded.

In our judgment, those who informed the Bishop that the evangelical clergy "speak perverse things, alienate flocks from their regular pastors, cause divisions, and injure the establishment," have certainly done them no small injustice. We scruple not to say, that they are entitled to the esteem and protection of their superiors. The greater part of them are firmly attached to their flocks, punctually and affectionately discharge the duties of their stations, and discover a temper of mind, and a line of conduct, suitable to their profession. By these just and honourable means they have been made highly useful,— have obtained the esteem of the neighbourhoods in which they reside, and have filled those very churches with serious and crowded congregations, which, through the instrumentality of a different doctrine, and a different class of men, had been almost deserted. We hope his Lordship will pardon us for saying, that we think the general reproach cast upon them as a body, and the opposition raised against them, is nothing less than persecution for righteousness sake; and moreover, that in proportion as the Governors of the Church encourage this class of men, they will most effectually advance the true, the spiritual, and permanent interest of the Established Church.

If there are some passages in this Charge which we cannot approve, there are others, which we are happy to commend; which not only discover the Bishop to be an enlightened and well-informed man, but which also breathe the pure and mild spirit of Christianity, and do honour both to his head and his heart. We extract one specimen, which we hope those who would again kindle the flames of religious persecution, will read with attention and effect:—"Force, however, in the concerns of religion, is unblessed and unavailing, or at least can produce only a transient effect; and this has uniformly proved to be the case whenever it has been made use of. This obvious and important truth seems now to be admitted on all sides. More enlightened and just ideas of toleration have of late prevailed, and have everywhere taken place of that

overheated religious zeal, which is alike the bane of public peace and of private comfort. Christians, of all denominations alike, appear at last to be convinced, that they are not required by their Great Master, or by the maxims of sound policy, to support any particular mode of religious worship, by means directly in opposition to the end and design of all religion."

Although we have extended this article beyond our accustomed limits, yet we cannot refrain from inserting a passage in which the Bishop gives his decided opinion of the great body of Dissenters in our time, and marks out the line of conduct which he thinks even churchmen should adopt towards them. "With respect to our Dissenting brethren of this day, as they have, with very few exceptions, laid aside that passionate invective, — that offensive acrimonious manner, both of writing and of speaking, which they formerly too much practised, it is highly incumbent upon us, in return, to feel for them, however differing in the form of external religious worship, or in points of doubtful disputation, all that good-will and cordiality which they seemed disposed to show us; and it is more particularly our duty to do this at the present very serious crisis, when union is so loudly called for from all quarters, and is so much wanted: a crisis, when we are threatened with invasion by the common enemy of every country which has a territory worth plundering, or a constitution worth subverting! At such a crisis, it is surely requisite, not only to lay aside every emotion of resentment, but to cultivate a cordial good-will towards Christians of every description, who are warmly attached to our civil constitution, and agree with us, moreover, in the great essentials of Christianity."

The Grounds on which the Church of England separated from the Church of Rome, *stated in a Charge to the Clergy of the Diocese of Durham*. By Shute, Bishop of Durham. 12mo. 6d.

In this Charge, which his Lordship intimates may probably be the last he shall deliver to his clergy, he adverts to a former occasion, when he imputed the French revolution, and all its tremendous consequences, to the corruptions of the Romish church; from which he deduced the necessity of cultivating spiritual religion. In this charge he pursues the subject, by considering the nature of spiritual religion, and exhibiting the opposite errors of the Catholics and the Dissenters; and particularly points out the grounds on which the Church of England separated from that of Rome.

He considers the doctrines of the Romish church as derogatory from the honour of God the Father, — from the mediatorship of the Son, and from the sanctifying influences of the Holy Spirit: he also assigns as reasons of separation from it, — the sale of pardons, performing the service in Latin, &c. He then adverts to the effect of the Revolution, in driving multitudes of the Catholics into this country, who have lately been favoured with various privileges and indulgences; and insists upon the necessity of being on our guard against the contagion of their principles.

We are sorry, however, to see this candid and amiable prelate classing Protestant Dissenters with Roman Catholics, tho' he represents their errors as of an opposite nature. "The Romish church," says his Lordship, "and our Dissenters have taken the opposite extremes. The Romanists have oppressed the simplicity of the gospel under a load of ostentatious pageantry: they have carnalized the ordinances of God by impure and unauthorized admixtures. Our Dissenters, on the contrary, in reforming the reformed, have been led by their zeal to simplify and innovate into many indecent and unscriptural habits. They have deprived religious worship of many interesting auxiliaries, without adding any thing to its spirit and its truth."

His Lordship, and many of our readers, well know that several of the Reformers themselves, pleaded for that simplicity of worship which their nonconformist descendants now practice. This cannot, with propriety, therefore, be called *reform-*

ing the reformed: they conceived that they were only removing the Popish innovations, and not introducing new ones; — they urged it strongly on their opposers to admit nothing in the worship of God but what was scriptural; and they thought that no auxiliaries to the scriptural mode of worship were necessary; nor did they conceive that any of their habits were indecent.

We are rather surprized to hear his Lordship say, "The errors of the Calvinist and the Anabaptist merit also your vigilance and animadversion, as far as they are repugnant to the *Christian verity*, and to our *civil* establishment." From this passage we must conclude that the Bishop of Durham considers Calvinism as hostile to the articles of the church; but "doctors disagree," and so do bishops. What said Dr. Horsley, the late Bishop of St. Asaph, in his primary charge to the clergy of his diocese? "I assert, and by God's grace I will persist in the assertion to my dying day, that so far is it from the truth, that the Church of England is decidedly Arminian and hostile to Calvinism, that the truth is this, that upon the principal points in dispute between the Arminians and Calvinists, the Church of England maintains an absolute neutrality" (p. 22): but his Lordship of St. Asaph goes further, — and says, her discipline "has been most ably and zealously defended by the highest supralapsarian Calvinists. Such was the great Usher! — such was Whitgift!" — and he might have added, such were Cranmer, Ridley, Latimer, Hooper, Peter Martyr, &c. Indeed, he adds, "Such were many more burning and shining lights of our church *in her early days*" (we add *her best days*). "Any one may hold all the theological opinions of Calvin, and yet be a sound member of the Church of England;" and yet, my good Lord of Durham directs his clergy to be vigilant against the Calvinists, and animadvert upon them; but how the opinions of Calvinists or Baptists are repugnant to our *civil* establishment, we are utterly at a loss to conceive.

Heterodox however, and schismatical as the Dissenters are, his Lordship recommends them to the imitation of his clergy. "The Romanists, and the Dissenters from our church, afford us an example of zeal and union" (not much of the latter among Dissenters) "and perseverance, which well deserves our imitation;" and again, "The zeal of both parties in support of their own system should teach us a lesson of diligence in ours."

The Bishop concludes with recommending charity as well as zeal: "Be zealous, then, in the discharge of your duty, but be charitable. Charity is certainly not incompatible with the most active zeal against erroneous and defective institutions."—He then takes an affectionate leave of his brethren, observing, that at the age of seventy-two he can scarcely look forward with any degree of confidence to the return of the usual period (of four years) of visitation in that diocese, expressing a pious wish that the ministers may "religiously adhere to the principles of that reformed church which our ancestors have transmitted to us. May the same kind Providence which enabled them to establish it, give its present ministers a heart, a zeal, and knowledge to defend it by their instruction and example!"

A Sermon *preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806. By* Vicesimus Knox, D. D. *4to, 2s.*

In this sermon the respectable author pleads, in a truly eloquent manner, in behalf of the Philanthropic Society; and, as a composition, the discourse does honour to the pen of Dr. Knox. We think, however, that too much is said in praise of the chapel, as a structure, and of the holiness of places of worship in general. The author is of opinion that a necessity exists for adding to the number of churches or chapels in the establishment; and laments, that in some very extensive parishes in the country, the church is so situated, that "many pious persons, from the cradle to the grave, have never entered their own lawful place of worship, except at their baptism and their burial." Of

other places of worship, however, he seems to entertain a different opinion. We transcribe his own words:

"How far the rapid increase of places of worship, *unfriendly* to the established church, is occasioned by a paucity of national churches, disproportioned to an augmented population; and how far it operates to the injury of the established church, and whether it does not render expedient an addition to the number of churches and chapels on the establishment, I leave to the official guardians of our ecclesiastical state. Many remarks on this subject, which I might make, which I have made, and which I shall ever make, in the congregations committed entirely to my charge, I here purposely omit, in tenderness to some of my auditors, whose charity I revere and love (even if they are mistaken) and with a respectful deference to the wisdom of those whose immediate duty it is to "take care that the church shall not be in danger."

We should hardly have expected these unfriendly insinuations from the candid pen of Dr. Knox; much less should we have expected such heterodox sentiments as appear in the following passages:

"When I name the name of Englishmen, and mark the degenerate state of morals and religion, at this portentous period, over the whole terraqueous globe, more particularly in Europe and in Africa, I say, be proud of your country and appellation; for in them is involved the characters of men, who, amidst the unspeakable corruption of surrounding nations, preserve, more than all others that it has been my lot to hear or read of, the *Divine Image undefaced.*" p. 25.—How is this consistent with the formula of the established church, in which the total depravity of human nature is so humbly confessed? How is it consistent with the acknowledged depravity, which gave occasion to the Philanthropic Reform? Surely, a language totally different from this becomes a nation, annually called upon, by public authority, to humble herself for her sins!

The same boastful spirit is evinced in the following passages: "We shall still *conciliate* the favour of Heaven." "Be assured that the palaces of the poor, which stand so thick, like ramparts round our great city, will be stronger castles and fortresses, if they draw down the favour and tutelary protection of the God of Hosts, than the tower of the capital, with all its embattlements clothed with artificial thunder." p. 26. And again, p. 27, "May the prayers, &c. open the gates of the celestial mansion!" And still more exceptionable is the following: "There is an hour coming to us all, when the very best of us will be glad to look back to any good, however little, we may have done in this short life, hoping to propitiate the great Judge at the awful tribunal."

We are deeply concerned to find such palpable errors as these in this, otherwise, able discourse; and from the pen of a scholar, to whom the world is so much indebted: and we think them remarkably dissonant from his excellent text, which is, "Behold, I lay in Zion for a foundation, a stone, a tried stone," &c. We shall only add, that the true way to fill the churches, many of which are now nearly deserted, to give occasion to build more, and to prevent the "rapid increase of other places of worship," is to return to the good old doctrine of our reformers; but if divines will preach another, and a new gospel, which indeed is no gospel at all, they must expect that the people, denied evangelical food in their parish churches, will seek it elsewhere.

A Complete History of the Holy Bible, *with Copious Notes, Critical and Explanatory, Practical and Devotional. From the Text of the Rev. Laurence Howell, A. M. greatly improved and enlarged by the Rev.* G. Burder, *Author of the Village Sermons, &c. Three vols. 8vo, Price 1l. 11s. 6d.—12mo, 1l. 2s. embellished with 22 beautiful Engravings.*

The Editor's well-known connection with this Magazine, precludes

any encomium on the work. The following Advertisement, however, will inform the reader that some labour has been employed to render it worthy public patronage:

"The History of the Bible, by the Rev. Mr. Howell, being much esteemed, and having become very scarce, I was desired by the publishers of this edition to prepare it for the press: in doing which, I found much more labour than I expected; for Mr. Howell's style was frequently negligent, and required some improvement to render it agreeable to modern and intelligent readers. Many events recorded both in the Old and New Testament appear to me to have been passed over too slightly. To his account of these I have made considerable additions; and have sometimes ventured to intermingle a few practical reflections. I have also endeavoured to throw that light upon some of the obscurer passages of the Old Testament with which we are furnished by the New. The history of our Saviour's sufferings, death, and resurrection, is much enlarged; for which I am indebted chiefly to those excellent writers Drs. Doddridge and Macknight; from whom, as well as from several other able critics, I have borrowed many explanatory notes, which, I trust, have contributed greatly to enrich the work: and, throughout the whole, I have laboured to render the history uniformly evangelical. In a word, if Mr. Howell's original work deserved the approbation of the public, I hope this improved edition will still be more acceptable, and be found generally useful to Christians of all denominations."

The End of the Upright is Peace: *a Funeral-Sermon for the late Mr. J. W. Lobb, of Southampton. By the Rev.* David Bogue. *Price* 1s.

To improve aright the dispensations of Providence, is, as the author observes, an important duty; but some dispensations are peculiarly striking; and such was the death of Mr. Lobb, who was a person of singular excellence, who adorned every relative station, and was eminently useful in the church of Christ. The removal of such a man, at the age of forty, from his numerous family, from the Christian society to which he belonged, and from his respectable friends, is an event which called for serious consideration. Mr. Bogue, in the absence of Mr. Kingsbury, performed this service in an able and useful manner, by pointing out, from Ps. xxxvii. 37, (1.) The character of "the upright and perfect man;"—(2.) Observing his end, describing the closing scene of his life, and his blessedness after death;—(3.) He takes a view of the exemplification of the character and end of the upright in the deceased. And here we have no common character delineated: his personal piety, his deportment in his family, his social intercourse, his conduct as a member and a deacon of the church, his exertions for promoting the gospel in the county, and the delight he took in Missionary efforts,—all these excellencies rendered the continuance of such a precious life highly desireable; but the sovereign Ruler of the world thought proper to remove him. His end, however, was truly peace: his counsels, his supports, his consolations, and his joys, in that awful and trying season, displayed the power of the principles of the gospel, and the mighty love of an unchangeable God.

We hope this excellent discourse will be extensively read, and excite very many to imitate that pious man, whose holy life and happy death are here fully recorded and amply improved.

The following paper, entitled by Mr. Lobb "The Order of the Day," was found, in his hand-writing; and furnishes much instruction to men of business, and indeed to all:

"Rise at six, dress and retire till seven; from seven till half past eight, read and study; from half past eight till half past nine, family-prayer and breakfast; from half past nine to half past ten, public church-business; from half after ten till three, business; from three till four, dinner; from four to seven, business; from seven till nine, reading and study; from nine till ten,

supper and family-prayer; from ten till eleven, arrange miscellaneous affairs; and at eleven retire to rest."

The Peasant's Death, *or a Visit to the House of Mourning; and other Poems. By* John Struthers, 12*mo*, *Price* 5*s*.

Scotland hath of late produced several poets, equally eminent for genius and regard to morals and religion. Among these we must enrol the name of John Struthers, who, with the most modest pretensions, displays true poetic genius, and employs his numbers in the cause of simple rustic piety.

"The Peasant's Death," the first and principal piece in this little volume, allowing for a few prosaic and incorrect lines, contains some very interesting descriptions and beautiful imagery. The scene exhibits the Scottish peasant "dropping into the grave in the midst of his years and his usefulness, an affectionate wife weeping over him, and his infant children weeping around him; yet, in the exercise of faith, resigning his soul into the arms of the Saviour, and leaving his helpless family upon the care of an all-wise Providence. Whatever he may be to the philosopher, he must ever be an object of high interest to the Christian."

The Tale of Horror which follows is eminently pathetic. The other Pieces we cannot characterize particularly; but The Poor-Man's Sabbath, which has appeared before, has already procured a degree of celebrity to the author; and presents the finest image of cottage piety we remember to have seen.

The narrow limits of our Review forbid an extract sufficient to give a just idea of the work; and its moderate extent renders it the less necessary; but we have no hesitation to say, that readers who have a taste for poetry, combined with rural description and pure religion, will not regret the perusal.

LITERARY NOTICES.

It is designed to publish a 3d Vol. of Sermons, by the late Mr. A. Swanston, Preacher of the Gospel in the Communion of the Secession Church.

A new Work, entitled, "Christian Classics," is about to be commenced. See the Prospectus in this Magazine.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Lectures on Scripture Facts. By W. B. Collyer, 8vo, 12s.

The Life and Writings of Mr. Tanner, of Exeter, by Dr. Hawker, D.D. with Mr. T.'s Portrait, 8vo, 5s.

Transactions of the Missionary Society, No. XVII. 1s.

Baptist Periodical Accounts, No. XVI. 8vo, 1s.

A Dissertation on the Hebrew Roots, by Mr. Pirie, 12mo, 5s.

Voyages in Portugal, Spain, Asia Minor, Egypt, &c. from 1796 to 1801; with serious Reflections. By F. Collins, late Lieut. of the Do-Din (with a View of Valletta) 4s. 6d.

Remains of the Rev. J. Brown, of Haddington, fourth edition (by his Son) 12mo, 3s. 6d.

Hawker's Poor Man's Commentary on 1 Kings

Burder's Supplement to Watts. New edition, royal, 32mo, 1s. 6d. bound; fine paper, calf, 2s. 6d.

Advantages and Disadvantages of the Marriage state, 8vo, 4d.

The Exodiad: Four First Books. By R. Cumberland, Esq. 4to, 15s.

Essays to do Good, addressed to all Christians, whether in Private or Public Capacities By Cotton Mather, D. D. Revised and improved by G. Burder, 12mo, 2s. 6d.

Whitefield's Hymns. A new edit. 24mo, 2s.

Domestic Discipline and Youth admonished: Two Sermons, by D. Tyreman, 8vo, 1s. 6d.

Husbandry Spiritualized. By Mr. Flavel, 8vo, new edit. large print, 5s

Supplement to the Signs of the Times; with an Answer to Mr. Faber. By J. Bicheno, A. M.

Professor Franck's Account of Glaucа Hall; and Mr. Whitefield's of the Orphan-House, Georgia.

The Christian Communicant. By W. Mason, Esq. A new edition.

An Appendix to Dr. Watts's Psalms and Hymns, by Dr. Williams and Mr. Boden, 12mo, large print, 5s

Toplady's Prayers enlarged, 1s. 6d.

RELIGIOUS INTELLIGENCE.

JEWS.

[*From a Paris Newspaper.*]

The deputies from the Dutch Jews, and those from Frankfort on the Main, have been admitted into the Sanhedrim at Paris; and have declared, that they will adhere to the doctrinal decisions of the great Sanhedrim of France and Italy. The President congratulated them on the occasion; and paid some high compliments to the *great man* whom Providence had chosen to be the instrument of its benefits and its miracles. He expressed very sanguine hopes relative to the salutary influence which the labours of this Assembly would have on the future destiny of the Jews.

Sir, *To the Editor.*

The insertion of an instance of the sufferings of the Jews in France, would, doubtless, gratify your Correspondent (Z.) in the February Magazine. It is taken from Observations of a Jewish Lady, on an article by M. de Bonald, relative to the Jews, inserted in the French Mercury, Feb. 8, 1806.

Yours, &c.

"We are presented with an account of the persecutions which the Jews had undergone in Christian countries; and we learn, that, even so late as the year 1738, an individual traveller of this persecuted nation could not sleep a single night at Strasburgh without paying eight *sous* for a permission; and at the same time depositing three livres, by way of security, for the toll next day. In 1639, a Jew could not enter that city without a previous examination; and, even after that, he was to be accompanied by one of the jailors, who was immediately, on the conclusion of his business, to conduct him back again to the barriers!"

FRANCE.

On the 25th of February last, a very solemn service was celebrated in the cathedral church of Montpelier, for "the repose of the soul of the father of his Majesty (Napoleon) the Emperor of the French, who died twenty-two years ago in that city."

ITALY.

King Joseph has suppressed the religious orders throughout his dominions. The Crown takes their property, and allows a small pension in lieu of their former income; about 25*l.* to persons in holy orders.

HOLLAND.

The Teylerian Society at Haarlem has proposed the following questions, as the subject of a Prize Essay, to be adjudged on the 8th of April, 1807: — 1, In what does the Difference between Natural and Revealed Religion consist? — 2, Whether various Publications have not appeared at different Times, which tend to obscure this Difference, and to cause the Advantages possessed by Christianity over the Religion of Nature to be forgotten? — 3, Whether, in proportion as these Writings are disseminated, and the Two Religions assimilated to each other in every Point, the most Fatal Effects may not be expected to result to Christianity, Morality, and the Happiness of Man? — The prize is a gold medal, of 400 florins in value. The Essays must be written either in Dutch, Latin, French, or English.

A Letter to Dr. Haweis, from Mr. Schoonberg, at the Cape of Good Hope, dated Dec. 28, 1806, mentions the following:

"My son Edwards, with his family, is returned to the Briquas country, in the work of our Saviour; and I think it necessary to add, that there are in this place, under the Highland regiments, some very awakened Members of the Missionary Society; who did, at first in my house, and after that (it being too small) perform their usual divine services in the Meeting-house of Mrs. Moller, different times every week; and now, being encamped near Wynberg, sometimes preach the gospel to their comrades in the open field. This dear company not only shame our nominal Christians, but even those in the direction of the Society in this capital, by their zeal and fervency."

SLAVE TRADE.

[*From the New York Mercantile Advertiser, Jan.* 12.]

We have frequently copied Advertisements from Papers published in those States, where the infamous traffic in human flesh is carried on to a great extent: — among the many, however, we have seen no parallel to the following, copied from the Telegraphe, published at New Orleans:

"For sale, by the Subscriber, at Nos. 14 and 16, South Chartres Street, 100 *Brute Negroes*, of both sexes, lately from Charleston, by the schooner Two Sisters, Captain Oliver. Barth. Bosque."

BAPTIST MISSION IN BENGAL.

The Sixteenth Number of Periodical Accounts, relative to this Mission, is just published; and contains a number of pleasing articles of information. The following Letter contains the latest intelligence:

Extract from the General Letter to the Society.

March 21, 1806.

"Though our success has not been equal to our wishes, yet our hearts are often gladdened by seeing a goodly company of poor perishing Heathen sit down to commemorate our Saviour's death, who are, we trust, the trophies of his grace. The church received last year an addition of 34 members, 31 of whom are natives. Three of them are at this time suspended from communion; but we have hopes of two of them at least being speedily restored. Since the beginning of the year we have baptized eight persons.

"At present we have several enquirers, one of whom comes from near Benares. The church at Serampore now consists of 82 members, whose walk and conversation, with a few exceptions, afford us much pleasure. We are sorry to inform you, that Krishno Presaud has been ill for several months; and if he does not soon recover, we are doubtful, from the nature of his disorder, whether we shall not be called to mourn the loss of that valuable brother. He is a young man, in whom are united promising talents with prudence and affection.

"In the beginning of January, brethren Ward, Fernandez, and Moore, accompanied our dear brethren Maylin and Fernandez, jun. to the ship lying in Saugur Roads, near the mouth of the river. From thence they went to Saugur Island, a celebrated bathing-place of the Hindoos; and the day after their arrival they were joined by three native brethren, who left Serampore soon after their departure. An immense multitude of people were assembled at the island; amongst whom they preached, and distributed pamphlets.

"A new church has been formed for Dinagepore. On Feb. 26, brother Fernandez, sister Biss, with two of her children, and three native members of the Dinagepore church, left Serampore. Brother Biss accompanied them as far as the Great River. Since his return, we have heard of their safe arrival at Dinagepore. Brother Biss will join them as soon as permission can be obtained. They preached and distributed tracts in their way; and the people were eager to hear and read. They spent a day or two at Cutwa, in their way up the country.

"Brother Chamberlain's active exertions afford us much pleasure. He has frequently an opportunity of preaching to large assemblies, and is often employed in preaching and distributing tracts for hours together. We hope our brother will soon see with joy the fruits of his labours at Cutwa. The following is an extract of his letter to us in February:

'The last has been a week of great exertion and of great affliction. Some thousands of people have passed through Cutwa, in their way to (the idol) Jaggernaut: amongst whom Kangalee and I have been very much employed in preaching and distributing tracts. Many will acknowledge that they are going this long journey for nothing, and yet cannot be dissuaded from it. Last week some great people passed through Cutwa, with an elephant and two horses, a present for the

idol. Mr. W. and myself, went to see them. They behaved with great politeness, and conversed with freedom. One was an elderly man, who had seen the Scriptures, and professed, in some degree, to approve of them.

'I have not been able to go to the villages around us during the past week; but have been engaged twice a day, for several hours together, at the Gunge, which has much exhausted my spirits. Last evening a number of brahmans and others, loaded Kangalee and me with abuse; and manifested the greatest enmity against the gospel that I have ever seen in the country.' — The following is an extract of Mr. C.'s letter to us in March: —

'I informed you in my last, that I was going to Keble Eshor. Brother Kangalee and I went; and were absent from home four days. There was a vast concourse of people: they heard the word with great attention. We were two days amongst them, and distributed several thousand tracts. Last Lord's Day-week was a great day among the Hindoos. About 20,000 people were at Cutwa, to bathe in Gonga; among whom we were engaged four days without intermission. The Gunge people, who have lately manifested much opposition, stirred up the country people against us, so that few could be persuaded to take papers; and they that had taken them, mostly returned them. Kangalee was much discouraged, and so was I; but I endeavoured to encourage him, telling him, that though they triumphed, yet we were not conquered. The next day we went out, and gave away four bundles of papers; — and not a dog moved his tongue against us. The people among whom we were to-day were generally intelligent, and could read and write. Two or three disputed. One, in the face of hundreds of people, ingenuously confessed that he was lost; and that he did not know whither he was going, nor the reasons for what he did. This evening, reviewing the work of the day, I gave thanks to God with a heart full of joy. What a pleasure to be able to preach to a hundred villages at once, and to proclaim the glad tidings of salvation to thousands in a day!'

"Our beloved brother Fernandez has appropriated 10,000 rupees to the mission. He wished the brethren to accept the sum immediately; but this we declined: he however applies the interest to the support of the mission."

HOME INTELLIGENCE.

HIBERNIAN SOCIETY.

At the Annual Meeting of the Hibernian Society, held at the New London Tavern, on the 12th of March, 1807, which was respectable and numerous, the following Report was made by the Committee: —

Report of the Committee of the Hibernian Society, for the Diffusion of Religious Knowledge in Ireland.

The Committee beg leave to state, That, soon after their appointment, in addition to other means for promoting the great object of the Society, they commenced an extensive correspondence with intelligent Christians in Ireland, in order more precisely to ascertain the religious state of the country, and consequently the measures which were most proper to be adopted.

The following detail is submitted as the result of that correspondence: a detail which, in the judgment of the Committee, further evinces the importance of those exertions, with a view to which the Hibernian Society was instituted.

The province of Connaught, which comprehends several counties in the west of Ireland; and the province of Munster, which comprehends several counties in the south, appear to be the most destitute of religious knowledge, and the means of acquiring it.

In the counties of Waterford, Cork, Kerry, Limerick, Wexford, and Carlow, there are, compared with the population of the country, but few Sunday-Schools; in many of which the attendance is very discouraging. The proportion of Papists to Protestants in these counties is twenty to one; scarcely any of the former, and few, comparatively, of the latter, possess copies of the Scriptures.

The province of Leinster stands next in order, which, though much more favourably circumstanced than the provinces already mentioned, is stated to be, in some places, destitute of the means of acquiring religious instruction. In the county of Kilkenny, which belongs to this province, the Committee are happy to report, that there is a monthly-meeting of the clergymen of the established church, whose zeal has stirred up very many, and whose exertions have been attended with the best 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.

Upon a review of the state of religious knowledge in the country at large, the Committee are assured, that, notwithstanding the fervent piety and zeal of some eminent clergymen, the exertions of the Missionaries in the connexion of the late Rev. Mr. Wesley, and the labours of some Presbyterian and Independent ministers, the latter of whom are principally confined to northern counties, many parts of Ireland continue to exhibit all the traces of spiritual barbarism, in a degree, which the friends of Christianity cannot too deeply deplore, or too zealously endeavour to obliterate.

Great difficulties occur in the establishment of Sunday Schools, the Catholic priests always manifesting, as might have been expected, much opposition. As children in the south have no regular employment, it is thought that week-day schools would be more encouraged by their parents; more especially as even the Catholics do not, generally, object to their children being taught to read the Bible as a school-book; and as many of the parents, who cannot themselves read, seem anxious that their children should not labour under the same disadvantage.

The expence of a school, for the instruction of 50 children on working-days, varies from 10*l.* to 40*l.* according as a neighbourhood supplies more or fewer parents who are willing to pay a small sum for their own children, or persons who are inclined thus to aid the children of others. Some judicious correspondents recommend, that all the children should pay a trifle; which, they say, would cause the schools to be better attended than if they were entirely free.

It is apprehended that few persons, qualified to teach in these schools, would be obtained in the south; but, it is hoped, that some might be found in the north. It appears, however, that teachers from England would be preferable. 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.

There is reason to believe that many of the Roman Catholics would thankfully receive, and eagerly read, the Scriptures, could they obtain them. At the same time, it may be presumed, many of their priests would exert their influence to prevent them.

The Committee are also endeavouring to obtain information relative to the best method of introducing religious knowledge among those to whom, if the Scriptures were read, or sermons were preached, except in the Irish language, they would be unimpressive and unwelcome. This is the more important, as it is presumed that the number of such persons cannot be less than two millions. It must be added, that the Catholics, in various parts of the country, have an aversion to the English language, as being emphatically the language of Protestants; and that this aversion is promoted by their priests.

While the Committee have been engaged in procuring information, in order to determine where their exertions were most needed, and could be best directed, they have, in the mean time, entered upon the more direct prosecution of the business with which they were entrusted. — They have employed, for some months, a preacher to labour in the city of Cork and its vicinity; and have, at different times, voted small sums to various zealous ministers who have made excursions under their patronage. They have likewise engaged a well-recommended preacher for twelve months, who, at present, is employed in preaching and establishing Sunday-Schools round Loch Neagh, in the province of Ulster. They have also engaged Mr. D. Cook, minister of the gospel near Auchlachroy, to itinerate for three months during the summer, in different parts of Ireland. They have likewise the prospect of obtaining the services of two other ministers in the same way; and also two preachers, recommended by the Rev. G. Hamilton, minister of the gospel at Armagh. The two latter they design sending to the southern provinces.

The Committee have also voted 20*l.* to the Rev. Mr. Shaw, towards the support of a seminary for schoolmasters, lately erected by him.

Under the auspices of the society, Bibles and Testaments, to the amount of more than a thousand, gratuitously sent by the Public, have been forwarded to Ireland, to be distributed by persons, in whose judgment and zeal the Committee can implicitly confide.

The Committee, in the course of their correspondence, have been repeatedly urged by respectable friends in Ireland to send over a deputation of their number, that they may become better acquainted with the state of things there, to concert measures with friends on the spot, for the future operations of the Society in the different provinces; and likewise to select Committees of Correspondence in various parts of the kingdom.

After maturely considering this matter, they have unanimously resolved to send over a deputation during the ensuing summer.

The deplorable ignorance and awful irreligion which prevail in that part of the United Kingdom, should operate as a powerful stimulus to the liberality and ardent exertions of every denomination of Protestants; for it is to be lamented, that the state of Ireland has not hitherto 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, perishing for want of the bread of Heaven, which falls so thick around our habitations? Shall we supinely say, "Be ye warmed, be ye filled, without reaching forth our hands to the poor and needy? 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 whose necessities loudly cry, "Come over and help us;" and we humbly trust, that, in consequence of the efforts of the Hibernian 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!

The following Anecdote, which is extracted from the Report of the Association in Dublin, incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion, recently published, reflects such high honour on the characters of the officer therein named, and presents an example so worthy of imitation, that it will doubtless afford pleasure to our readers:

"1804. At no period, since the commencement of the plan for the dissemination of the Holy Scriptures, were the applications so numerous, or so extensive, as in this year; but there was one so peculiarly interesting, that it is thought right to state it in detail. In consequence of a communication with Col. Robertson, of the 21st foot, the Committee

appointed to promote the Circulation of Religious Knowledge in the Garrison, reported, That they had received the most zealous co-operation from that gentleman; that they found his regiment possessed of 300 Bibles, provided at his instance, and with his assistance; as he made it a point, that every soldier who could read, should be in possession of the word of God: that he had purchased for them, at his own expence, a number of moral and religious tracts; and that in his Regimental Orders, a copy of which the Association entered on their Journals, he had earnestly recommended to his officers and men the purchase of Bibles, &c.; and laid down a plan for regular religious meetings of his regiment. The Committee concluded their Report in these words: — "That they returned from their deputation with hearts replete with gratitude to that God who had vouchsafed them so happy a co-operation with that high and amiable character, *A Christian Soldier*." Animated with the most anxious desire to second these benevolent views, the Association immediately presented the Colonel with three dozen sets of H. More's Tracts; and ordered that the soldiers of the 21st regiment should be furnished with such a number of Bibles as they might want, at the price of 1s. each."

EPISCOPAL CHURCH *IN SCOTLAND.*

A PAPER has lately been circulated, entitled, "Memoir respecting the present State of the Episcopal Church in Scotland, respectfully submitted to the Consideration of the Nobility and Gentry of that Persuasion."

This paper states, that previous to the Revolution in 1688, Episcopacy was the established form of church-government in Scotland as well as in England; but by the transfer of the crown to William and Mary, Presbytery was substituted in its stead. At that time there were 14 bishops and 900 clergy; the greater number of whom, refusing to take the oaths to the new government, were compelled to relinquish their livings: they, however, continued to officiate privately; but were, by degrees, exceedingly diminished. In the year 1792, the penal statutes against them were repealed: before which, many persons of the Episcopal persuasion were afraid of attending the meeting-houses of the Nonjuring clergy. They, therefore, invited clergymen ordained by English or Irish bishops to Edinburgh and other places, and carried on their worship according to the usage of the church of England. The Scottish bishops in 1804, invited these ministers to join the episcopal church of Scotland. This, however, they declined; for though they professed the same faith, they had no public confessional.

To remedy this, the Scottish bishops agreed, about two years ago, to adopt and subscribe the Thirty-nine Articles of the Church of England; and thus to shew their entire agreement with that church. The English ordained clergy then readily acceded to the proposed union, and put themselves under the authority of the Scottish bishops.

This paper then proceeds to state, that the bishops and pastors of the Episcopal church in Scotland are unable to support a decent rank in society; and some of the inferior clergy are in such narrow circumstances, that their emoluments scarcely exceed the wages of a day-labourer. Application is therefore made to such friends of Episcopacy as are willing to contribute to amend their condition; and a respectable list of subscribers is annexed, including some very liberal donations. The number of Scottish bishops is six; and that of the inferior clergy about fifty: — a number certainly not likely to excite much jealousy in the Established Presbyterian Church, nor in the numerous bodies of Scottish Dissenters.

We cannot help admiring the *modesty* with which these promoters of Episcopacy in Scotland express themselves; for though in England many of the same gentlemen speak in the most contemptuous manner of

Protestant Dissenters, and treat them as *vile schismatics*, and their places of worship as *abominable conventicles*, — yet they condescend to speak of their episcopal brethren in Scotland as persons of *that persuasion*, and the places where they worship as *meeting-houses*. We cannot but think that those who dissent from the Episcopal church in England, are entitled to the same respect as those who dissent from the Presbyterian church in Scotland. It is but crossing the Tweed, and they immediately become dissenting brethren; surely then, they should not "fall out by the way."

UTILITY OF RELIGIOUS TRACTS.

Rev. Sir, *To the Editor.*

As a Member of the Committee of the Religious Tract Society, I have been highly gratified by the perusal of a Letter from two worthy persons, resident in a populous town in Hampshire; and as the object of the Letter is very important, and the communication of it may prove very beneficial, I beg you to insert the following extract:

"A few young men, meeting once a week for the purpose of religious edification, and wishing to do what is in their power for the furtherance of the gospel, have established a Monthly Collection, in order to do good in that way which shall appear to be most eligible. Knowing that the Publications of the Religious Tract Society have been the instruments, in God's hand, of doing much good, we wish to become subscribers thereto, in the name of Mr. W. D. our acting Treasurer; and you will oblige us by sending, *per* coach, a number of tracts, to the amount of the money which we now transmit," &c.

I beg leave to add, that the Committee of the Religious Tract Society have entered, with great pleasure, into the views and designs of this Association. These worthy persons have been admitted, collectively, to become subscribers to the Religious Tract Society, and to partake of every privilege arising therefrom; and the Committee has presented them with a complete collection of the Society's Tracts.

I have, however, a further purpose in view, besides the mere communication of this intelligence. I would most earnestly recommend to the Members of Christian Churches, and other pious persons connected with them, to form similar Associations for like benevolent purposes; and I beg to suggest the following means and objects for their establishment and exertions:

1. Let a number of Christian friends agree to subscribe a certain sum (say one penny a week, or more) for the purchase of Religious Tracts.

2. When the subscription shall rise to a sufficient amount, let a number of Religious Tracts be ordered; and let them be distributed among the Subscribers in proportion to each person's rate of subscription; and let the further ordering and distribution of tracts be continued at such times as the amount of cash in the Treasurer's hands will allow of the same.

3. Let each Subscriber have the sole distribution and circulation of his share of tracts, only let it be a rule, That, in order to afford information and encouragement, every Member be requested to report the mode and the circumstances of his separate distribution, and any important and beneficial effects that shall result therefrom.

These appear to me to be leading points for the formation and proceedings of such Societies; and they either include, or directly lead to, a close connexion between members and friends in Christian communities; an active co-operation, for the purpose of extending a knowledge of the doctrines and duties of the gospel among the poor, the ignorant, and the profligate; and, in consequence, the probable and almost certain increase of attendants on divine worship at those churches, from the members of which the attraction and the impulse have emanated.

I study brevity; and, therefore, merely suggest *hints* that may be enlarged and improved by others. I am authorized to say, that the Committee of the Religious Tract Society will give all possible encouragement and facility to the intentions and exertions of such local institutions as I have recommended; and I earnestly pray, that the wisdom which is profitable to direct, may influence the readers of this Address; and that the blessing of God may attend every endeavour which aims at his glory, and the extension of the kingdom of our Lord Jesus Christ!

S.

LONDON

FEMALE PENITENTIARY.

We have the pleasure to inform our readers, that this laudable Institution continues to experience, from the zeal and liberality of the public, an increasing degree of countenance and support; and that, already, several females, chiefly very young persons, are sheltered under its wing. To every one who is anxious to promote the moral reformation of society, to relieve the most wretched description of our fellow-creatures, and to impart to them the means of their eternal salvation, the existence of such an Institution cannot but be a gratifying circumstance: but to the *female* part of the community it presents itself under aspects of uncommonly strong and peculiar interest. We are persuaded, that no virtuous female can contemplate the subject but with a heart throbbing with the mingled emotions of sorrow and compassion. We cannot, therefore, but entertain the most encouraging and gratifying expectations from the ardour and exertions of female benevolence; and rely, in a considerable degree, upon these, for the support as well as for the success of the Institution. Ye highly-favoured women, whom a merciful Providence hath preserved in the path of Virtue, and shielded from the shafts of Reproach, who are blessed with all the mild charities of virtuous and domestic society, and cheered by the hopes and consolations of a divine religion, say, Can you be insensible and inactive to such a cause as this? Oh, no, — it is impossible! Your hearts, full of sensibility and tenderness, cannot but kindle into a flame of gratitude to your great Preserver and Benefactor, and, as a suitable expression of that gratitude, into ardent benevolence towards those unhappy females whom we most earnestly recommend to your attention. We should neither do justice to your feelings, nor to our own, if we did not anticipate with heart-felt satisfaction, the happy effects of your zeal and activity in this interesting cause. Yes. We see you, animated as by one heart, step forward to save these perishing daughters of affliction. We see the tears of sympathy and compassion glistening in your eyes, and your liberal hands attesting the generous emotions of your souls. We hear you, in the native eloquence of the heart, pleading the cause of suffering humanity, — awakening the insensible, stimulating the inactive, exciting liberality in the selfish, and imparting to the benevolent mind a more ardent zeal, and a more active energy. We behold you, in short, employing all the peculiar influence of your sex, and in all your relations as wives, mothers, daughters, sisters, — in promoting the interests and success of an Institution which, we wish you never to forget, is founded for the relief of the miserable of your *own sex exclusively*.

It is scarcely necessary to add, that a charity of this description cannot be maintained but at a very considerable annual expence. So great, however, is our confidence in the liberality of the public, that we cannot, for a moment, entertain an apprehension, that the existence of the present Institution will ever be endangered, or its utility circumscribed, by the uncertainty or scantiness of its resources. On the contrary, we cherish the pleasing hope that it will be liberally and even munificently supported, and, by the divine blessing, crowned with such ample success as may afford effectual

encouragement to the erection of new similar institutions, not only, if necessary, in the metropolis, but also in all the large and populous towns throughout the United Kingdom.

Deeply impressed with the sentiments of his address, and earnestly desirous to employ their best efforts in resisting the progress of so alarming an evil, a numerous and respectable Meeting, held at the New London Tavern, on Thursday the 1st of January, 1807,

Mr. Ald. LEA in the Chair,

came unanimously to the following Resolutions: — That an institution be now formed, which shall be denominated "The London Female Penitentiary;" the object of which shall be to afford an Asylum to Females who, having deviated from the paths of virtue, are desirous of being restored, by religious instruction, and the formation of moral and industrious habits, to a reputable station in society: That each Subscriber of a Guinea or more, annually, be a Member: That each Subscriber of Ten Guineas or more, be a Member for life: That the *external* management of the affairs of the institution be entrusted to a Committee of Thirty-six Gentlemen, together with a Treasurer and Secretary: That to a Committee of Twenty-four Ladies be exclusively confided the management of its *internal* economy: That Wm. Alers, Esq. No. 7, Fenchurch Street, be Treasurer: That Thomas Pellatt, Esq. Ironmongers' Hall, Fenchurch Street, be Secretary.

The Committee will consist of Gentlemen, of various religious denominations, selected from the general List of Subscribers.

Subscriptions will be received by the following Bankers: Mess. Hankey and Co. Fenchurch Street; Down, Thornton, and Co. Bartholomew Lane; Foster, Lubbock, and Co. Mansion-House Street; Fuller, Chatteris, and Co. Lombard Street; Hoares, Fleet Street; Ransom, Morland, and Co. Pall Mall; Smith and Holt, Broad Street.

ABOLITION OF *THE BRITISH SLAVE TRADE*

THIS grand measure, so long desired by the friends of justice, humanity, and religion, and which crowns with triumph the laborious and persevering efforts of Mr. Wilberforce and others for many years past, received the sanction of royalty on the 25th of March: — a day never to be forgotten in the annals of this free country! While we most sincerely congratulate our readers on this important event, we would wish to direct their thoughts to the great Ruler of the world, as the Author of every blessing, "from whom all holy desires, all good counsels, and all just works do proceed;" and to recommend the most devout acknowledgements to the Father of Mercies.

THANKSGIVING.

Many serious persons having expressed a desire that a particular day might be mentioned, on which those who conceive the Abolition of the Slave Trade to be a national blessing, may unite their praises with those of their fellow-Christians in all parts of the kingdom, we have the pleasure to state, that it has been agreed by some very respectable persons, ministers and others, both in the Established Church and among various other denominations of Christians, to propose that, on the *First Lord's Day of June*, it be recommended to such persons to offer up to God their hearty thanks for this glorious event, in their private retirements, and in their respective families. The ministers of the gospel will use their discretion whether to take notice of it in their public devotions; doubtless, many of various descriptions will think it a privilege so to do.

THE AFRICAN INSTITUTION.

This great and important measure, the Abolition of the Slave Trade, is certainly an act of national Justice; but Humanity suggests the propriety of repairing, as far as it may be practicable, the wrongs we

have inflicted upon Africa. It is now proper to embrace the opportunity which the abolition affords, for extending the benefits of commerce, of agriculture, and other arts of social life, to that immense and injured continent.

Impressed with such sentiments, a very numerous and respectable Meeting of Noblemen and Gentlemen was held on Tuesday, the 14th of April, at Free Masons' Hall, in London; when his Royal Highness the Duke of Gloucester presided. Several of the Bishops, and a considerable number of the Nobility, Members of Parliament, Clergymen, Dissenting Ministers, and other Gentlemen, were present. His Royal Highness opened the business with an appropriate speech; and many very important and interesting thoughts on the subject were advanced by Lord Spencer, Mr. Wilberforce, the Rev. Mr. Owen, Mr. Wm. Smith, and several other speakers.

It was unanimously resolved,

That this Meeting is deeply impressed with a sense of the enormous wrongs which the Natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness:

That the approaching cessation of the Slave Trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society:

That the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa; and from obtaining and circulating throughout this country more ample and authentic information concerning the agricultural and commercial faculties of that vast continent; and that through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic by which the African Continent has been so long degraded, of a legitimate and far more extended commerce, beneficial alike to the natives of Africa and to the manufacturers of Great Britain and Ireland:

That the present period is eminently fitted for prosecuting these benevolent designs, since the suspension, during the war, of that large share of the Slave Trade which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between 2 and 3000 miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa:

That, for these purposes, a Society be immediately formed, to be called THE AFRICAN INSTITUTION:

That the Nobility, Clergy, and Gentry of the United Kingdom, be generally invited to become Members hereof; and that a Subscription be opened in the Metropolis, and all the Cities and Chief Towns in Great Britain and Ireland, for supplying the expences of the institution:

That his Royal Highness the Duke of Gloucester be requested to do the Society the honour of accepting the office of Patron:

That a Committee be immediately appointed to draw up Laws and Regulations for the government of the Society, and to report the same to a General Meeting, to be held for that purpose, at Free Masons' Hall, on the 12th day of May next:

That the following Noblemen and Gentlemen be requested to be Members of the said Committee:

His Royal Highness the Duke of Gloucester; Earls Spencer, Moira, Euston; Viscount Howick; Lord Grenville; Bishops of London, Durham, Bath and Wells, St. David's; Lords Holland, Ellenborough, Erskine, Valentia, Teignmouth, Head-

ly, H. Petty, the Chancellor of the Exchequer, Right Hon. T. Grenville, G. Canning, J. C. Villiers; Sir J. Newport, J. Foster, N. Vansittart, J. Smyth, Sir P. Francis, K. B. Sir Samuel Romilly, General Vyse, H. Bankes, Esq. M. P. T. Bernard, Esq. T. Babington, Esq. M. P. T. Baring, Esq. M. P, R. Barclay, Esq. Henry Brougham, Esq. J. H. Browne, Esq. M. P. Col. Barry, M. P. T. Clarkson, Esq. C. Grant, Esq. M. P. Rev. T. Gisborne, W. Huskisson, Esq. M. P. S. Lushington, Esq. M. P. J. B. S. Morritt, Esq. Z. Macauley, Esq. M. Martin, Esq. M. Montague, Esq. M. P. W. M. Pitt, Esq. M. P. Granville Sharp, Esq. R. Sharp, Esq. M. P. J. Simeon, Esq. M. P. W. Smith, Esq. J. Stephen, Esq. R. Thornton, Esq. M. P. Rev. John Venn, S. Whitbread, Esq. M. P. W. Wilberforce, Esq. M. P.

That the said Committee be empowered to solicit subscriptions, and to appoint a Treasurer and Secretary *pro tempore*, and bankers to receive subscriptions, subject to the approbation of the next General Meeting, at which the choice of Officers, in such mode as may, upon the report of the said Committee, be adopted, shall take place:

That the Thanks of this Meeting be given to W. Wilberforce, Esq. for his unwearied exertions, during many years, to expose the injustice and cruelty of the African Slave Trade, and to procure its abolition by the Legislature of Great Britain:

That the Thanks of this Meeting be given to Granville Sharp, Esq. for his zealous, early, and persevering efforts in opposition to the African Slave Trade; and for his generous endeavours, at first unsupported, though at length successful, to establish the claims of Africans resident in Great Britain, to the common rights of legal protection and personal freedom:

That the Thanks of this Meeting be given to Mr. Thomas Clarkson, for the zeal, activity, and perseverance which he has uniformly exerted in promoting the Abolition of the African Slave Trade:

That the Thanks of this Meeting be given to his Royal Highness the Duke of Gloucester, for his zealous, able, and eloquent support of the cause of Africa, both in and out of Parliament.

Our readers will rejoice in the prospect which this new institution presents in behalf of Africa; and though the object proposed is not strictly religious, yet we insert the Proceedings of the Meeting at large, because we not only highly approve of such a just and benevolent plan, but hope that the introduction of civilization will facilitate the progress of the glorious gospel in the extensive regions of Africa.

A Short Account of the Act of Parliament lately passed, entituled, "An Act for the Abolition of the Slave Trade."

It is enacted, That from May 1, 1807, the African Slave Trade, and all manner of dealing and trading in slaves at, to, or from, any part of the coast or countries of Africa, shall be utterly abolished, prohibited, and declared to be unlawful.

If any British subject, or other person resident in the United Kingdom, or in any place belonging to his Majesty, shall be concerned in buying or selling, bartering or transferring, any person for a slave, he shall forfeit 100*l.* for every such offence.

Any vessel fitted out in this kingdom, or in the colonies, or navigated or employed for carrying on the Slave Trade, shall be forfeited, with all its boats, guns, tackle, apparel, and furniture.

All persons are prohibited from removing, as slaves, any inhabitants of Africa, the West Indies, or America, from one place to another, or being concerned in receiving them; and any vessel employed in such removal shall be forfeited, as also the property in the slaves; and the owners of such vessel shall forfeit 100*l.* for each slave.

Any inhabitant of Africa, unlawfully carried away and imported into any British colony, shall be forfeited to his Majesty.

All insurances on transactions concerning the Slave Trade, are now unlawful; and any person making

such an insurance, shall forfeit 100*l.* for every offence, and treble the amount of the premium.

The Act not to affect the trading in slaves exported from Africa before the 1st of May, 1807; and landed in the West Indies by March 1, 1808.

To record the cruelties attached to the Slave Trade, their termination by the late act of parliament, and the memory of those honourable characters by whom this event was brought to pass, a fine Print is now engraving by Mr. Collyer, of the Royal Academy; at whose house, Constitution Row, Gray's Inn Lane, the drawing may be seen.

Account of the Society for the Relief of the Poor Africans in London.

Some Africans in London, applied, by memorial, April, 1805, to the Rev. Dr. Duncan and his people, Peter Street, Soho, expressing their earnest desire to meet together for worship, as they had been rudely gazed at when they attended public ordinances individually and separately. The desire was cheerfully granted; free-seats were provided for them in the meeting-house, Peter Street; and teachers were procured to instruct them in reading, writing, arithmetic, and especially in the principles of Christianity. A lecture was established, chiefly for their benefit, every Lord's Day Evening, and carried on by various ministers. The Rev. R. Hill opened it in May, 1805. Several friends united in the good work; Rules for the government of the Society were drawn up; a Committee was chosen; and Subscriptions were raised to relieve the Africans in poverty, sickness, and old age. Ninety-two Africans have joined the Society, and attended the means of grace occasionally. Some of them, it is hoped, have experienced the power of the word; and others are enquiring after knowledge. Twenty-two have attended the school; nineteen have been relieved when sick; two have died, and the Society contributed towards their funeral. The Managers of the Shakespeare's Walk Lecture have liberally granted seats in that Meeting to the Africans in the neighbourhood. We subjoin the names of the Committee; and request the Religious Public to give countenance and support to such a laudable Institution; — The Rev. Drs. Duncan, Hamilton, Rippon, and Rutledge; Rev. Messrs. Greig, Jerment, Platt, Rae, Smith, Spilsbury, Stollery, and Waugh; A. Maitland, Esq. Messrs. Allday, Lepard, Moore, Nelson, Steward, and Tassie. Mr. Niven, Treasurer, No. 15, King Street, Soho; Mr. Dobson, Secretary, Dean Street, Soho.

Missionary Annual Meeting.

The Thirteenth General Meeting of the Missionary Society will be held in London, on Wednesday, May 13, and the two following Days; when the various Services are expected to be conducted as follows:

Wednesday Morning. The Rev. Mr. Newton, of Witham, in Essex, to preach at Surry Chapel.

Wednesday Evening. The Rev. Mr. Jack, of Manchester, to preach at the Tabernacle.

Thursday Morning. The Members of the Missionary Society will meet at Haberdashers' Hall, Staining Lane, Wood Street, to hear the Report of the Directors for the past Year, — to choose Directors,

&c. for the Year ensuing; and to transact the general Business of the Institution.

THURSDAY EVENING. The Rev. Mr. GRIFFIN, of Portsea, will preach at Tottenham Court Chapel.

FRIDAY MORNING. The Rev. HENRY DRAPER, D. D. of St. Edmund's Hall, Oxford; Sunday Morning and Evening Preacher at St. Antholin's Church, in Watling Street; and Lecturer of St. George's, Southwark, will preach at the Parish-Church of St. Saviour, Southwark.

FRIDAY AFTERNOON, at Four o'clock, the Society will meet for Business at the School-Room of Sion Chapel.

FRIDAY EVENING. The Sacrament of the Lord's Supper will be administered at SION CHAPEL to the Members and Friends of the Society, who are *Stated Communicants*. No others can be admitted. Tickets for admission may be had of any Minister who is a Director of the Society, or of any other Minister who may apply to the Directors for them.

*** The Morning Services will begin at Half past Ten, and the Evening Services at Six o'clock,

A Collection will be made at each of the places.

RELIGIOUS TRACT SOCIETY.

This Society, now become too numerous to meet where they formerly did, will hold their next Annual Meeting at the NEW LONDON TAVERN, in Cheapside, near Gutter Lane, on THURSDAY, the 14th of May, at Seven in the Morning, precisely.

MISSIONARY COLLECTIONS, &c.

	L.	s.	d.
A Friend, in Cardiganshire, by the hands of Mr. E. Morris —	5	5	0
Anonymous, by Mr. Daniell, of Colchester —	10	0	0
Collection at the Burrows Chapel, Swansea, by Rev. Mr. Kemp	15	7	6
A Deceased Friend, by his Widow, "A Lover of the Truth"	5	0	0
Rev. T. Wildbore and Congregation, Penrhyn —	21	11	6
Collection at Rev. Mr. Vennor's Meeting at Ware, Hertfordshire, by Rev. Mr. Frey — —	16	3	11
Rev. Mr. Jay and Congregation, Bath — —	60	0	0
Rev. B. Cracknell and Congregation, Weymouth 35 14 0	42	0	0
And Subscriptions — — 6 6 0			
Rev. T. Durant and Congregation, Poole —	170	1	0

THE Directors have lately received letters from India, &c. by the Sarah Christiana: among others, a Letter from the Rev. Mr. Vos, dated Columbo, in Ceylon, May 12, 1806. He preaches regularly in the Dutch church on the Lord's Day; on Wednesday evening at his own house; and, occasionally, at other private houses on Friday evening; and catechizes the young people on Thursday evening.

A Letter has also been received from Mr. Loveless, dated Egmore, near Madras, Oct. 1, 1806: he continues to preach regularly in the Black Town; where a number of persons attend on his ministry with apparent seriousness, and, he hopes, with some benefit. He has undertaken, for the present, the office of Schoolmaster, at the Military Male Orphan Asylum; in which situation he has an opportunity of being useful to the children and others. He mentions that the brethren Cran and Desgranges are going on very prosperously at Vizagapatam. Mr. Ringeltaube has been labour-

ing about Pallamcotta; and preaching in the Tamul language. He has two native youths under his tuition, whom, he hopes, will become useful Missionaries.

Dr. Taylor, after many unexpected hindrances, embarked for Bombay and Surat, in the Charlotte, the latter end of August.

Mr. Loveless observes, that "the harvest, in every direction throughout India is immensely great, and the labourers very few indeed! The miseries of the Heathen, and the wretched state of Europeans and others, called *Christians*, are beyond description pitiable, and loudly call for help. No hindrances appear to be in the way for zealous, prudent, able Missionaries to enter this extensive field, but such as the Devil will always lay in the way, until Christ shall have put all his enemies under his feet."

Mr. Loveless's Journal is also come to hand, which contains many curious and interesting particulars; and will probably appear in a future Number of the Missionary Transactions.

A Letter from Dr. Taylor, dated August 27, is also received. He was then just on the point of embarking for Bombay. He informs the Directors, that Miss Ross, together with the Baptist Missionaries, who sailed with Captain Wickes, had safely arrived, four days before the date of his letter.

The safety of our Missionary friends, and the pleasing prospects of usefulness, which the kind providence of God has opened to their view, call for the warm and devout acknowledgements of the Missionary Society. The state of all the Missions in different parts of the globe, will be laid before the Society at large, at their approaching Anniversary. May the glorious Head of the Church crown that Meeting with the tokens of his gracious presence and blessing!

A small Pamphlet is now in the press, drawn up by order of the Directors, containing "A Concise Account of the Rise and Progress of the Missionary Society." This has long been needed, that those who have not been conversant with the Institution from its commencement, may obtain a general view of the Society's efforts to promulgate the gospel of Christ among the Heathen. It will be ready for delivery, *gratis*, to Subscribers, at the General Meeting; to others, it will be sold at a low price. This Account will probably be translated into Welch and other languages. —— Number XVII of the Missionary Transactions, with an Introduction, stating the Proceedings of the Directors, will be ready for publication at the above time, instead of the 1st instant, as was intended.

Union of Independents.

A proposal was made, about a year ago, for a more regular Union of Independent or Congregational Ministers and Churches than has hitherto subsisted. To promote this object, a Meeting was held, by a considerable number of that body, on the 17th of May, 1806; when the Board of Congregational Ministers in London was requested to prepare a Plan for such a Union. This has been done; and will be laid before their brethren from the country, on Monday, May 18, 1807, at Mr. Gaffee's Meeting-house, in New Broad Street. The Chair to be taken at Half past Ten o'clock in the forenoon, precisely.

On Wednesday, the 6th of May, the British and Foreign Bible Society will hold their Third Annual Meeting at the New London Tavern, Cheapside. The Proceedings of the Committee during the last year, in carrying into effect the important object of the Institution, both at home and abroad, will then be reported; and highly interesting intelligence, on the circulation of the Scriptures, from various parts of the world, will be communicated to the Members of the Society, and such other friends to the Holy Scriptures as may be disposed to give their attendance on the occasion. The Right Hon. the President will take the Chair at Twelve o'clock, precisely.

July 30, 1806, a commodious chapel was opened at Bulford, near Amesbury, Wilts. Mr. Berry, of Warminster, preached in the morning from James i. 25; Mr. Bennet, of Romsey, in the afternoon, from Acts xviii. 9, 10; Mr. Griffin, of Portsea, in the evening, from Rev. xxii. 20; Messrs. Saffery, Hopkins, Sedcole, Tracey, Hunt, and Aldridge, were engaged in the devotional exercises.—This interest owes its origin and support to the benevolent exertions of two gentlemen (Messrs. Devenish and Blatch) belonging to the congregation of the late Mr. Adams, of Salisbury, who being convinced of the propriety of introducing the gospel to an unenlightened and populous neighbourhood, have generously defrayed the expences of building the chapel, and supporting a regular ministry. The numerous attendance on the occasion, and the congregations which statedly attend the labours of the Rev. Mr. Davey, afford much reason to hope that such efforts "are not in vain in the Lord."

March 12. Mr. James Williams was ordained a co-pastor, with the Rev. Mr. W. Thomas, over the Independent congregation at the Tabernacle (their new meeting-place) near Carrowhill, in the vicinity of the New Passage, Monmouthshire. Thursday morning, Mr. Eb. Jones prayed; Mr. E. Davies, of Hanover, spoke briefly from 1 Pet. v. 3, received the confession of faith, and asked the questions connected with the ordination vows. Mr. Davies, of Langattock, prayed the ordination prayer; Mr. G. Hughes, of White Cross, delivered a very solemn charge, from 1 Thes. v. 12; and Mr. Harris, of Abergavenny (late of Stroud) addressed the people from 2 Cor. vi. 1, and concluded the meeting by prayer and thanksgiving.—The circular Monthly Meeting, kept by the Monmouthshire Ministers, is to be held at Hanover, on Thursday, the 9th of April next.

March 19. Mr. T. East, late student at Gosport, was ordained at Frome, Wilts. Mr. Williams opened the service; Mr. Berry delivered the introductory discourse; Mr. Priestley asked the questions, &c.; Mr. Honywell offered up the ordination-prayer; Mr. Bogue gave the charge, from Heb. xiii. 7; Mr. Lowell offered up the intercessory prayer; Mr. Griffin addressed the people, from 2 Thess. iii. 13; and Mr. Sibree concluded. A sermon was preached in the evening by Mr. Jay, from 2 Cor. iii. 3; Mr. Griffin preached the preceding evening; and Mr. Elliott the same morning, at Seven o'clock. More than fifty ministers were present.

April 1. Mr. T. Finch, late student at Bristol, was ordained pastor of the Baptist Church at Bilston, in Staffordshire. Mr. Rowland, of Pershore, began the service; Mr. Morgan, of Birmingham, delivered an introductory discourse; Mr. Butterworth, of Evesham, offered the ordination-prayer; Dr. Ryland, of Bristol, gave the charge, from 1 Tim. iv. 11—16; Mr. Butterworth preached to the people, from 1 Thess. iii. 8; Mr. Mason, of Dudley, concluded. Dr. Ryland preached again in the evening.

April 15. The Associating Ministers of the Independent Churches in the county of Hants, with other of their brethren, assembled in Mr. Hopkins's Meeting, Christ Church; when the sermon was delivered on "the Omnipresence of God," founded on Psalm cxxxix. 7—12; after which the Lord's Supper was administered. The sermon was preached by Mr. Davies, of Lymington. The following Ministers were engaged in prayer: Messrs. Kingsbury, Bogue, Cox, Bennett, Duraut, Loader, Tyreman, Hunt, and Sleigh. Prior to the foregoing, Mr. Bogue, of Gosport, preached the preceding evening, from Acts iv. 33; when Mess. Hunt and Ralph engaged in prayer. Wednesday morning, Mr. Lacey, of Southampton, preached from Mark viii. 22—25; when Messrs. Winchester, of Andover, and Davy, of Bulford, engaged in prayer. On Wednesday evening, Mr. Griffin, of Portsea, preached from Micah ii. part of the 7th verse; when Messrs. Berry, of Warminster, and Bannister, of Wareham, engaged in prayer.

— The next Meeting will be held at Mr. Bennett's, Romsey, October 7.

The Annual Meeting of the Benevolent Society, for the Relief of the Widows and Families of Protestant Dissenting Ministers in the Counties of Essex and Hertford, will be held at the White Hart Inn, Brentwood, on Tuesday, May 26.

On Thursday, April 16, the Rev. Mr. Jay, of Bath, preached the Annual Sermon for the Fund of the Widows and Orphans of Protestant Dissenting Ministers, at the Old Jewry, from 1 John iv. 18. The Collection at the doors amounted to 123*l.* 16*s.* At the dinner, Mr. F. Fountleroy made a generous donation of 100*l.* Various other subscriptions and donations were made, amounting to 135*l.* 2*s.* 6*d.*; in the whole, 363*l.* 18*s.* 6*d.*

List of Lectures, &c. in and near London, for May.

1. *Frid.* (at 4 o'clock) Annual Serm. to Young People, at Stepney, by Mr. Ford. — Mr. Stephens, of Prescott Str. at Dr. Jenkins's, Walworth.

3. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Stephens; Hare Crt. Mr. W. Smith; Peter Str. Dr. Young; Palace Str. Dr. Duncan.
4. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Platt's, Hollywell Mount.
5. *Tu. M.* Broad Str. Mr. Ford; — Crown Ct. Mr. Campbell. — Heaven taken by Violence.
6. *Wed. Ev.* Prayer for the Nation, at Mr. Kello's.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Brooksbank's, Mr. Wall to preach. — The Nature and Properties of Zeal, &c.
   Ev. Fetter Lane, Mr. Stollery. — The Temptations of Christ.

10. LORD'S DAY Ev. Broad Str. Mr. Stephens; Devonshire Sq. Mr. Gould; Hare Crt. Mr. J. Thomas; Orange Str. Mr. Townsend; Chapel Str. Mr. Stollery; Palace St. Mr. Greig; Barbican, Mr. Frey; Peter Str. Dr. Duncan.
11. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
12. *Tu. M.* Broad Str. Mr. Goode; — Crown Crt. Mr. Ivimey. — Submission to God.
    Ev. Fetter Lane (instead of Thursday, on account of the Missionary Meeting) Mr. Nicol. — Peter and Judas contrasted.
13. *Wed.* For the Missionary Service, see p. 244.
    Ev. Prayer for the Nation, at Mr. Dore's.

17. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Stollery; Orange Str. Mr. Burder; Chapel Str. Mr. Greig; Peter Str. Mr. Kello; Palace Str. Mr. Ivimey; Barbican, Mr. Gore.
19. *Tu. M.* Broad Str. Mr. Ford; — Crown Crt. Mr. Greig. — Duty and Advantage of Private Remonstrance among Christians.
20. *Wed. Ev.* Prayer for the Nation, at Mr. Jennings's.
21. *Th. M.* Monthly Meeting (Bapt.) at Prescott Street, Dr. Rippon to preach before the Education Soc.
    Ev. Fetter Lane, Mr. Austin. — The Blessedness of the Pure in Heart.
22. *Frid.* Sermon to Young People, at Stepney, by Mr. Collyer.

24. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonshire Sq. Mr. J. Thomas; Hare Ct. Mr. Frey; Chapel Str. Mr. Brooksbank; Palace Str. Mr. Dunn; Barbican, Mr. Knight; Peter Street, Mr. Stephens.
26. *Tu. M.* Broad Str. Mr. Humphrys; — Crown Crt. Mr. Buck. — Christian Fortitude.
27. *Wed. Ev.* Prayer for the Nation, at Mr. Williams's.
28. *Th. M.* Fetter Lane, Mr. Collison. — Prosperty of Soul.

31. LORD'S DAY Ev. Hare Ct. Mr. Shenstone; Peter St. Dr. Rippon; Palace St. Mr. Winter; Barbican, Mr. Dunn.

MINISTERS SUPPLYING AT

Spa Fields and *Sion Chapel*, Dr. Haweis, Mr. Browning, and Mr. Wilkins.

Hoxton Chapel, Mr. Ralph, of Liverpool.

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



Ridley & Co. Sculp.

Revd. John Hewitt
Bedworth

Publd. by Williams & Co. Stationers Court June 1801.

THE

EVANGELICAL MAGAZINE.

JUNE, 1807.

MEMOIR
OF THE REV. WILLIAM TENNENT,*

Late Minister of the Gospel at Freehold, New Jersey, in America.

The Rev. William Tennent, of Freehold, in the state of New Jersey, was the second son of the Rev. William Tennent, of Neshaminy, in the state of Pennsylvania, who was originally a minister of the church of England, in Ireland. He was chaplain to an Irish nobleman; but being conscientiously scrupulous of conforming to the terms imposed on the clergy, he was deprived of his living. Finding it difficult to continue at home with any satisfactory degree of usefulness, he determined to emigrate to America. He arrived at Philadelphia in 1718, with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second Presbyterian church, in Philadelphia; William, the subject of this memoir; John, who became pastor of the church at Freehold; and Charles, afterwards minister of the Presbyterian church at Whiteclay-Creek.

William was born June 3d, 1705, in Ireland, and was about thirteen when he arrived in America. He applied himself with much industry to his studies, and made great proficiency in the languages. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father, by devoting himself to the service of God in the ministry of the gospel. After a regular course of study, Mr. T. was preparing for his examination by the presbytery, as a candidate for the ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in

* We understand that this Memoir, which we abridge from the Assembly's Missionary Magazine, printed in America, is from the pen of a learned layman, eminent for his piety and liberality, and the intimate friend of Mr. Tennent. His narrative may, therefore, be relied on as authentic.

Latin, on the state of his soul, when he fainted, and apparently died away. After the usual time, he was laid out on a board, according to the custom of the country, and the neighbourhood were invited to attend his funeral the next day. In the evening, his physician returned from the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying him out, thought he had observed a little tremor of the flesh under the arm, though the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and serious means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. At this critical moment, the body, to the great astonishment of all, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him; and every effort was again employed in hope of speedy resuscitation. In about an hour, the eyes again opened, a heavy groan was uttered, and again all appearance of animation vanished. In another hour, life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends.

Mr. Tennent continued in so weak a state for six weeks, that great doubts were entertained of his recovery. However, after that period, he recovered much faster; but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible; when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible? He replied, "What is the Bible? I know not what you mean." This affected her so much, that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to his brother, Mr. T. was found, on examination, to be totally ignorant of every transaction of his former life! He could not read a word; nor did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught; and afterwards began to learn the Latin language under the tuition of his brother. One day, as he

was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head; and it now seemed to him as if he had read that book before. By degrees, his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, but furnished a subject of deep investigation to the philosopher and anatomist.

The writer of this memoir was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for an account of his views whilst in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation; but, being importunely urged, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days, during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity;

and so great were my ideas of heavenly glory, that nothing, which did not, in some measure, relate to it, could command my serious attention."

It is not surprizing, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration, which Mr. T. had heard. But when he was requested to communicate these, he gave a decided negative, adding, "You will know them, with many other particulars, hereafter, as you will find the whole among my papers;" alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that, in every age of the world instances like that which is here recorded, have occurred, to furnish living testimony of the reality of the invisible world, and of the infinite importance of eternal concerns? †

As soon as circumstances would permit, Mr. T. was licenced, and began to preach the everlasting gospel with great zeal and success. The death of his brother John, minister of the church at Freehold, left that congregation in a destitute state. They had experienced so much benefit from the indefatigable labours of this able minister of Christ, that they soon turned their attention to his brother, who was received on trial; and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. T. was regularly ordained their pastor, and continued so through the whole of a pretty long life.

His judgment of mankind was such, as to give him a marked superiority over his contemporaries, and greatly aided him in his ministerial functions. He was scarcely ever mistaken in the character of a man with whom he conversed, though it was but for a few hours. He had an independent mind, which was seldom

* It was so ordered, in the course of Divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of Heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death (the writer being with the American army at Valley-Forge) his son came from Charleston, and took his mother, with his father's papers and property, and returned to Carolina. About 50 miles from Charleston, the son was suddenly taken sick, and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

† With much diffidence, the person who transcribes this, would venture to ask, Is it not possible that Mr. Tennent's ideas of what he saw and heard were the effect of delirium, immediately before this state of suspended animation, or at the time he began to recover from it?

satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive; and his sermons, although seldom polished, were generally delivered with such indescribable power, that he was truly an able and successful minister of the New Testament. He could say things from the pulpit, which, if said by almost any other man, would have been thought a violation of propriety. But by him they were delivered in a manner so peculiar to himself, and so extremely impressive, that they seldom failed to please and to instruct. As an instance of this, the following anecdote is given.

Mr. T. was passing through a town in the state of New Jersey, in which he was a stranger, and had never preached; and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr. T. was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church, the people were surprized to see a preacher, wholly unknown to them, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an old-fashioned large wig, discoloured like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was the usual practice, he looked around the congregation with a piercing eye, and after a minute's profound silence, addressed them with great solemnity in the following words: "My beloved brethren! I am told you have come here to-day to fast and pray: a very good work indeed, provided you have come with a sincere desire to glorify God thereby. But if your design is merely to comply with a customary practice, or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better have staid at home, and earned your three shillings and sixpence. But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, command the affections, and increase the temper, which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest of their lives. †

† The writer, having requested of the present Rev. Dr. W. M. Tennent a written account of an anecdote relative to his uncle, which he had once heard him repeat verbally, received the following:

While on this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's Day in his own congregation, as usual, where the custom was to have the morning and evening service with only half an hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah, were so inexpressibly great, as entirely to overwhelm him; and he fell, almost life-

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, &c. Mr. T. was laboriously active, but met with strong and powerful temptations. The following may be considered as extraordinary and singularly striking.

"On the evening preceding public worship, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning, he resumed the same subject, with an intention to extend his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand, was not of divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had on his subject the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and, to add to his affliction, he was, to use his own words, "*shut up in prayer.*" A cloud, dark as that of Egypt, oppressed his mind.

"Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word: and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonour which he feared would fall upon religion, through him, that day. He resolved, however, to attempt the service. He introduced it by singing a psalm; during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to the heavens, began with this outcry, — *Lord have mercy upon me!* Upon the utterance of this petition he was heard; the thick cloud instantly broke away, and an unspeakably joyful light shone in upon his soul, so that his spirit seemed to be caught up to the heavens, and he felt as if he saw God, as Moses did on the mount, face to face, and was carried forth to him, with an enlargement greater than he had ever before experienced; and on every page of the Scriptures saw his divinity inscribed in brightest colours. The result was a deep solemnity on the face of the whole congregation; and the house at the end of the prayer was a *Bochim*. He gave them the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of, ever afterwards, as his harvest-day.

less, to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellowmen in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and, after some time, brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnesty supplicating Almighty God to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprizing account of the views he had of the infinite wisdom of God; and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprize the congregation, and draw tears from every eye. A sermon followed, which continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod; but his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order. He earnestly pressed it on the conscience of parents to instruct their children at home, so as gradually to expand their minds, and prepare them for the reception of the more practical doctrines of the gospel. In this, Mr. T. has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation by this domestic mode of instruction, than any one can imagine who has not made the trial.

[*To be concluded in our next.*]

AN ORIGINAL LETTER

FROM THE LATE REV. THOMAS JONES,

CHAPLAIN OF ST. SAVIOUR'S, SOUTHWARK,

TO MR. T——. S——.

"My dear Brother, ——

"I AM much concerned to hear of your present distress; but I hope you will soon experience a truly happy deliverance. I find you are fearful that you have committed the unpardonable sin: — if you had, depend upon it, you would not be at all concerned about it. This is the insinuation of the enemy of souls, who, for a while, is suffered to buffet you; but, remember for your comfort, he is a conquered foe, and cannot go beyond his chain. I doubt not but you will shine brighter for being in the furnace of Affliction. In the mean time, do not entertain hard thoughts of God, nor write bitter things against yourself,— your present distress is an argument of the Redeemer's love, "who scourgeth every son whom he receiveth."

"I trust, the Lord is now purifying your spirit, and purging away your dross. O may this affliction have its perfect work! Jesus is emptying you from sin and self, that you may be filled with the fulness of his righteousness and salvation. Believe not the insinuations of the enemy; but tell him, he was a liar and "a murderer from the beginning!" Go to the throne of grace, — throw yourself at the feet of Immanuel, even if you have not a word to say; — resolve, if you perish, to perish at his feet, and you shall soon experience his love and tender mercy, and sweetly find, that

> "He knows what sore temptations mean,
> For he hath felt the same."

The bruised reed he will not break; and he will raise the smoking flax to a flame.

"My beloved brother, accept these lines from him who bears you much upon his heart. O may God support you! — Jesus comfort you! My feeble prayers shall not be wanting. I doubt not but you shall shortly find "all joy and peace in believing." Let me again entreat you to throw yourself at the feet of Jesus; apply to him, not as an enemy, but as a kind Friend and tender Brother.

"That you may be enabled to view him in this amiable and endearing light, is the hearty prayer of

your real friend and affectionate brother
in our joint Mediator,

Epiphany, 1756. T. JONES.

No. II *.

ON PROVIDENCE.

Let us examine the providence of God towards his church. He designs to display his sovereignty, holiness, grace, &c. and to convince men that the atonement of Christ and the sanctifying influences of the Holy Spirit are absolutely necessary, in order to salvation.

Doubtless, the angels were astonished at Satan's success against our first parents; and more so at the promise that was given them, that the seed of the woman should bruise the serpent's head.

The almost universal apostacy before the flood, displayed the depravity of human nature; and the deluge demonstrated the awful justice of God. The apostacy after the flood, proved that judgments cannot reclaim, much less convert, sinners. As God did not intend a second destruction of all mankind, he proceeded to call Abraham, that in him and his posterity the knowledge of the true God might be preserved. To render his grace and power the more illustrious, he selected him out of a people who were violently addicted to idolatry; from which this Father of the Faithful does not appear to have been quite free.

Constant intercourse with idolaters is the ready way to become such. Wherefore, God commanded Abraham to forsake his country, and dwell in Canaan; and for the same reason, fixed his settling there; commanding him to dwell in tents, which rendered his removal from one part of the country to another easy, and therefore frequent. The wisdom of this direction appears from the history of Lot, who fixed his residence in Sodom, where the morals of all his family were totally corrupted.

However, dwelling in tents would only do for the rude and early ages of the world, when population was comparatively small, and the number of the redeemed before Christ, would be limited to only a few individuals at a time. Moreover, the worshippers of the true God would be too few to prepare the Gentiles for receiving the gospel, which was a very principal end of the calling the Jews.

Abraham's posterity could not increase to a nation while they dwelt in Canaan. Some retreat must, therefore, be provided, where they might dwell safely, and multiply rapidly. Egypt was fixed upon for that purpose. In Egypt they were in danger of being incorporated with the Egyptians, and perverted to their idolatry. This was prevented by the barbarous treatment they received.

* For No. I, see our Magazine for August last. This Paper was to have followed immediately; but has been mislaid.

To impress the Israelites with a dread of idolatry, the Canaanites were devoted to destruction; and to hinder them from forming connexions with their neighbours, which might prove injurious to their religion, various laws were given, for the express purpose of separating them from all the other nations; and God never failed to punish them severely whenever they introduced the worship of strange gods, however patiently he might bear with their other provocations, that they might be faithful depositaries of the truth for the benefit of the world, though they appear sometimes to have derived but little benefit from it themselves.

The four great monarchies, by scattering the Jews over at least half the known world, served to inform the Heathen that an illustrious personage should be born, who would be a blessing to all mankind; and the translation of the Scriptures into Greek, which was almost a universal language, put them in possession of all the information concerning the Messiah that the Jews themselves had obtained. An expectation of the Messiah's appearance being thus excited, he was born in the fulness of time.

The destruction of Jerusalem, the judgments which have pursued the Jews ever since, and the calamities which overthrew the Roman Empire, shew us the danger of opposing Christ and persecuting his people.

The Roman Catholic and Mahometan apostacies demonstrate the necessity of the Holy Spirit's agency; for the gospel itself, though clear and luminous as a sun-beam, will be eclipsed and extinguished if unsupported by his almighty power; and the very extensive apostacy, after Religion had flourished to an unexampled degree (which appears to be foretold in the 20th chapter of Revelations) will furnish the last and most convincing proof of it; and then the general judgment will disclose every secret, and rectify every seeming defect.

Redemption is an amazing subject! it exercises all the attributes of Deity at work! To atchieve it, the world was made; and all the wheels of Providence move in subserviency to it. How much are we indebted to the Bible! The very infidel who scorns it, owes to it the little knowledge that he has. Our forefathers were as barbarous as other Heathens; and we are indebted to the Bible for all the advantages we possess. Let us bind it to our hearts, and make it our chamber counsellor.

Let us now examine the history of Joseph, which will convince us that God pays as much attention to the welfare of individual believers as to that of the church; that he has closely linked the welfare of the church and of private Christians together; and that he exactly adapts a person for the work he designs him to perform.

The family of Jacob must go down into Egypt, yet not be incorporated with the Egyptians, and have a portion of land al-

lotted them, capable of containing an immense multitude of persons; and Joseph must go down thither to execute the gracious intentions of God: his brethren were therefore permitted to sell him. If he had continued in Potiphar's family, he might indeed have been saved himself, yet could not have acted the important part which was allotted him. Such is the infirmity of human nature, that the amazing dignity and power to which he was suddenly elevated would have made him proud, and proved injurious to his piety, had he not been first severely disciplined in the school of Adversity. During his imprisonment in the dungeon, he acquired a large stock of true wisdom. The imprisonment, dreams, &c. of Pharaoh's butler and baker, were the means of delivering him from prison. Yet, had he been set at liberty merely by the butler's interest, he would have moved in an humble sphere, or risen to preferment by slow degrees. Pharaoh's dream, his interpretation of it, and the excellent advice which he gave, caused him to be looked up to as superior to the common race of men. The famine sent the Israelites to him; and he was now furnished with sufficient wisdom and power to dispose of them properly.

We see that God makes use of the sins of men as well as of their virtues; yet this does not excuse the sinner. He is punished for the sin he committed; and God is glorified for bringing good out of it.

Let us learn to be satisfied with our condition. Amidst all the numberless and important affairs of Heaven and Earth, God pays particular attention to the meanest of his people! Every one is in the best place for getting good. W. W.

Wotton under Edge.

ON SEEING A REMARKABLE FUNERAL.

O Death, how rapid is thy course! — how resistless thine arm! Not a day, not an hour, passes in which thou art not brandishing thy destructive scythe, and mowing down hundreds of the human race! and so quick is the succession in which they fall, that we can hardly finish the recital of one tale of woe ere another claims the sympathetic tear! How oft hast thou separated those who were united by the strongest, tenderest ties, and, as it were, borne off in cruel triumph one half of a wedded heart, while the other was left to mourn the dreadful breach, and consume, in disconsolate lamentation, its solitary hours! This has been thy common practice; but, in the case before me, thou hast varied the scene, and presented us with a singular spectacle. Behold, those two sable hearses which, in solemn and slow procession, follow close upon each other, — they contain

the ashes of a neighbouring pair, who, like Saul and Jonathan, were lovely and pleasant in their lives, and in their death they were not divided. Having spent many years together in the conjugal relation, they were, nearly at the same time, confined to beds of languishing; and, after a short period, fell, within eight hours of each other, victims to the unerring dart of the universal conqueror; and now the same sepulchral rite awaits them; and the same silent mansion, in "the house appointed for all living," has opened its doors to receive and to conceal their intermingling dust till the morning of the resurrection. What a numerous crowd of spectators are collected! — all are interested, all are affected: — silence reigns around; and even the manly eye can scarcely restrain the flood of sorrow which is impatient to gush forth! I hear some enquiring into the probable reason of this melancholy scene. "Had they lived to an advanced age, and sunk together in the ruins of natural decay?" By no means: the elder of the two had not reached, by several years, his grand climacteric. "Had, then, some pestilential disease visited the neighbourhood, or some contagious fever infected their habitation?" No, nothing of this kind existed; nor does it appear that the physicians could ascertain the immediate causes of dissolution in either: all must be referred to the sovereign pleasure of the all-wise Disposer of events. To him too we must refer their final state; nor do we presume to hazard a conjecture on the subject. To their own Master they stood or fell; and from his lips they have ere now received their irrevocable sentence of acquittal or condemnation. We would only say, If they were the happy subjects of divine grace, and of that change of heart, without which Christ has declared, no man shall enter into his kingdom, how favoured, how enviable was their lot! To be excused from all the pangs which are felt by widowed hearts; and saved the bitter lingering death which, to borrow Dr. Young's beautiful thought, the survivor is left to taste, and together to enter on their final rest, — To receive at the same moment their blood-bought crowns from their smiling Saviour, and hand in hand to fall prostrate at his feet, lost in wonder, love, and praise! If, on the contrary, they knew only the form of religion, while they remained strangers to its divine efficacy on their hearts, and lived as without God in the world, how awful must it have been to be driven at once from all the comforts and elegancies that affluence could procure, and sink in sad association down to the regions of dark despair; there to be companions in misery, and, by mutual reproaches, add more poignant bitterness to the dreadful cup of woe!

But let not our reflections terminate here. With the final state of the deceased, we have indeed, comparatively, little concern; but there is another event which is of infinite importance to us, — we mean our own. The spectacle we have been contemplat-

ing, is singular in its circumstances, but not in its nature. The writer, and the reader of this article will most probably descend into the gloomy chambers of death alone; but descend into them they must. Here is no room for doubt or uncertainty; for in this respect, "one event happeneth to the righteous and the wicked; to him that serveth God, and to him that serveth him not;" and if Scripture, reason, and observation all unite their testimony to assure us that we must die, it is, undoubtedly, of the greatest consequence for us to enquire, Whether we are prepared for death? The manner and the time of our change is indeed altogether uncertain; but this circumstance makes a timely preparation for it so much the more necessary. We may be removed by a lingering illness; but should this be the case, we know not that we shall remain in possession of our intellectual powers; and if we should, we shall then need the consolations of true religion, instead of having them to seek: but, on the other hand, we may be snatched away as in a moment; and those who have seen us one hour in health and strength, may the next look for us in vain; and learn, with surprize, that we are gone to "that bourne from whence no traveller returns." Events of this kind are by no means rare:—every neighbourhood has witnessed them, and almost every newspaper records them.

Three remarkable instances have fallen under the immediate notice of the writer:—A near relation, having sat down in his accustomed health to a well-spread table, and eaten a hearty meal, was about to cut a piece of cheese, with which to conclude it; he raised his knife,—but ere he could effect his purpose, Death had employed a keener weapon: he sunk back in his chair, and breathed no more!—An industrious neighbour had been home to his frugal repast, and having finished it, he took an affectionate leave of his wife, and hastened to resume his work. In two minutes he arrived at the place of his usual occupation, when, in descending a saw-pit, his foot slipped, he fell, and dislocated his neck; and although a gentleman of the faculty flew on the wings of Humanity to his assistance, he came too late,—the impatient spirit had escaped from her clayey prison, and was gone to her final audit.—The third is far more awful: A clergyman, not far distant from the spot on which these lines are written, was spending an evening,—not in his closet, wrestling with his divine Master for the communications of that grace which is so peculiarly necessary for the faithful discharge of the ministerial functions,—not in his study, searching the sacred oracles of truth for materials wherewith to prepare for his public exercises, and feed the flock under his care,—nor in pastoral visits to that flock, to enquire into the state of their souls, and endeavour, by his pious and affectionate conversation, to conciliate their esteem and promote their edification,—but at the

card-table! He left the room for a few moments, desiring his wife to deal his cards, by which time he should return. This she had done; but he did not come back. The cards waited, the conversation was kept up, still he returned not. At length, surprized at his absence, his wife withdrew to seek him. In his chamber she found him, indeed, but she found him a lifeless corpse! The die was for ever cast, and he was gone to the tribunal of his Judge, to give in his account of the charge committed to his care! How sudden, how unexpected a transition! and it is worthy of remark, that within a very few years, this was the third character in this neighbourhood which had been suddenly taken from the pleasures of a card-table to the bar of God! O my friends, let us beware how we trifle away our precious moments! Are any of my readers in love with such idle amusements? Let them seriously ask their consciences, Whether they should be willing thus to be hurried from them into the presence of the Almighty? A question of this kind was the mean, under God, of leading the writer to relinquish the vanities, and fly from the allurements of the world. O that it may have the same happy effect upon some of those whom she now addresses! Providences like these we have noticed, cry to survivors, as with a voice of thunder, "Be ye ready; for in such an hour as ye think not, the Son of man cometh." O my dear readers, let not the kind admonition be lost upon any of you! That it may not, may the Spirit of God so sanctify his providential dispensations, as to lead you in the time of health to consider your latter end, and seek the pardon of your sins and reconciliation to God, through the peace-speaking blood and finished righteousness of the dear Redeemer! These will prove the best preparatives for death, in whatever form it may approach us; and, possessed of them, we may safely leave the rest to the disposal of that God who cannot err; for "if we are found in Jesus' hands, our souls can never be lost." Should we be called speedily hence, sudden death shall to us be sudden glory; and we shall close our eyes upon a world of sin and sorrow, to open them immediately to the glorious vision of uncreated beauty and unfading felicity; or, should the wise decrees of Heaven ordain our departure by a slow and lingering disease, we shall have an opportunity of honouring our heavenly Father, by making known to others the riches of his grace, and proving the efficacy of his religion in supporting the mind when every other refuge is vain and unavailing; and in either case, we shall have an abundant entrance administered to us through the blood of the Lamb to those realms of glory, one hour's enjoyment of which would more than compensate whole ages of pain, affliction, and distress!

Sandwich. E. T.

A PREVIOUS DETERMINATION TO CONDEMN, *A FREQUENT CAUSE OF* REJECTING CHRISTIANITY.

When persons begin to examine the nature or evidences of Christianity, if they have any inclination to discover or admit the truth, will they not divest themselves of all prejudice against finding it true? They will surely act in this manner who have the least pretension to a fair or candid enquiry, or whose decision deserves at all to be viewed as impartial. Such as are desirous to examine with sufficient seriousness a matter of such importance as this, will surely examine fully the nature of revealed religion, that they may rightly understand it, and know what it is; and they will minutely and closely examine the evidences on which it rests. Till this be fairly done, they cannot say whether it ought to be embraced or rejected.

It is remarkable, however, that the conduct of Deists in rejecting the gospel, is the very reverse of this. They do not sit down diligently to examine and discover the truth, and become converts to it; but with a previous determination to find fault and condemn. They seem resolved, at all events, *per fas et nefas*, to get rid of it, and to give their verdict against it. This has been so frequently the case, that I may appeal to every infidel who may read these thoughts, that he has not thoroughly examined the subject of Revealed Religion; and that he does not understand what he has rejected. I will adduce, however, some remarkable examples of the truth of the position I have laid down, That a previous determination to condemn, has led Deists to reject Christianity.

Even Lord Herbert cannot be wholly freed from the charge. He wrote his book *De Veritate*, with a design to supersede the Scriptures, and prove them unnecessary; and he afterwards wrote his book *De Religione Gentilium*, to shew that his five Articles obtained universally. In this he egregiously failed. The general prevalence of Polytheism contradicted his proof of the universal prevalence of the belief of the first; and the reign of ignorance, superstition, and idolatry, with the universal prevalence of cruelty and wickedness, contradicted all the rest. But if he had given Christianity fair play, he would have perceived that Christianity contained all his five Articles, not resting on conjectures, but communicated with certainty. What it contains over and above these his articles, will be found highly interesting and necessary for the peace and safety of man. Indeed, he took his articles from the Scriptures; and then used them to discredit the book he was indebted to for them. Is it not evident that he was a partial and prejudiced judge, who could prefer

his Natural Religion to Christianity, which contains it all, and much more? in short, every thing else that is important for man to know, as the creature of God, as a sinner before him, and as an expectant of immortality.

Voltaire is another instance of inveterate prejudice and determined malice against Christianity. This arch infidel, being in England on some design, swore (as Condorcet says) to dedicate his life to the project of overturning Christianity. But why swear to overturn it before you have enquired into the merits of the cause, and know what it is you condemn? First prove it to be wrong, then it will be the easier to overturn it. But the manner in which Voltaire opposed Christianity, shews he never intended to give it fair play. "I am weary," he would say, "of hearing people repeat, that twelve men have been able to establish Christianity: and I will prove, that one may suffice to overthrow it." Poor man! the puny efforts of a worm, crawling out of the earth, may as soon overturn Lebanon, with its lofty cedars, or the Andes, with their everlasting snows. Christianity will withstand your utmost opposition, and flourish uninjured when you are become the food of worms. His conduct shewed his inclination to destroy it; so that if it remain uninjured, he cannot help it, — he has done all he could to make good his empty daring boast! The methods he took to accomplish his aim, would have disgraced any cause but his. Impudently daring, whether for or against, Voltaire would quote the Scriptures, history, and the holy fathers; affirming, inventing, or traducing the passage he wanted; for to wound was his only aim. Though a hundred times defeated, he returns to the charge; though his error be refuted, he will instantly repeat it: it is not in defeat, but in flight, that he sees disgrace; and thus, after a war of forty years, we still see him ranging on the field of battle *. Thus it seems not to have been Voltaire's object to discover the truth. He considered it his only disgrace to acknowledge himself to have been in the wrong. Such is the pride and perversion of human reason, that Error proved such, will still be hugged by those who hate the truth, when it gratifies their ruling passions.

Gibbon wrote his History of the Decline and Fall of the Roman Empire, with a mind filled with prejudice against Christianity. He therefore viewed it with a jaundiced eye, and was disposed to interpret every circumstance to its disadvantage, and tried to cast all the odium of the cruelties and persecutions of those times upon it. In all this he only proves his ignorance of what he condemns, and his prejudice against it. This gentleman, after the distractions and cruelties of the French revolution, was sadly affected with the idea of his performance having contributed to bring about that event, so very different from

* See the Abbe Barruel's Memoirs of Jacobinism.

what he intended or looked for. He thus expressed his astonishment and abhorrence of the overturnings in France: "Christianity," said he, "at the time to which my history refers, was a new religion; it is now old: and the same motives which induced me to oppose it then, would have made me support it now." The question with Gibbon seems not to have been, "Is Christianity true?" but, "Is it old or new?" Surely, when these men never so much as enquired what was truth about the matter, it was not to be expected they would find it; and it is no wonder at all that they missed it.

Mr. Paine also took upon him to write against the Bible; and that with the determination to pronounce it a fable. He, like an unjust judge, manifested the most deep-rooted antipathy against it, by pronouncing sentence before hand, and condemning it without examination. He wrote his first part of the Age of Reason while he had no Bible; and was evidently a stranger to the contents thereof while he was writing against it. Afterwards he procured one, to see what it was he had been writing against, and to know what sort of a book he had been condemning. Quoting a passage from the book of Job, "Canst thou, by searching, find out God? — canst thou find out the Almighty to perfection?" — he says, "I know not how the printers have pointed this passage, for I keep no Bible *." In his preface to the second part, he tells us, He began the former part of the Age of Reason, — and he had neither Bible nor Testament to refer to, though he was writing against both (fair dealing to be sure!) — yet says (trumpeting his own praise in such a manner as must shew that his fame is high and rising) "I have produced a work that no Bible believer, tho' writing at his ease, and with a library of church-books about him, can refute." What think you, Deist, of your chief? — does not this discover that he was determined to reject Revelation? After such foul play, what think you of his vanity, in imagining he has produced a work which cannot be refuted!

Is it not to the honour of Christianity that it is rejected by such men, and by such only? My fellow-men, give Christianity fair play before you reject or condemn it. Do not confound it with corruptions which it disavows and condemns. Examine it for itself, and understand it thoroughly before you decide against it. How is it that many of your associates excuse themselves from examining, because none do so but who become converts to it? Does not this say, they are afraid to discover the truth? Remember, Christianity demands attention; and it is at your peril to reject the inquiry, or to refuse what shall be found to be the truth. Seek divine teaching, that you may be wise and know the truth. URIEL.

Falkland.

* Age of Reason, Part I, p. 21.

ON PUBLIC PRAYER.

Sir, *To the Editor.*

I HAVE with pleasure observed in your Miscellany, at different times, various judicious and useful remarks on the subject of *Preaching*, well worthy the attention of the gospel ministers in general, and especially of our young divines. But there is another subject of equal moment, which I fear is less considered, and that is *public prayer*. As I do not recollect seeing any thing in your Magazine on this subject which fully answered my wishes, will you give me leave to offer the following hints to your readers, which are the effect of much observation, and of a real concern for the honour of religion and the edification of Christian-worshipers.

Prayer must be considered as a most important part of public worship; and, doubtless, much depends on the manner in which it is performed. Though I do by no means condemn the use of the liturgy as *unlawful*, I consider extemporary prayer, when properly conducted, as having some peculiar advantages, and the best support from scripture. But I am sorry to say, that many ministers, whom I have occasionally attended, are so defective in performing this part of public service, as greatly to obstruct the edification of the worshippers, at least of the more judicious part of them; and some conduct it in such a manner, as tends to bring extemporary prayer into contempt. I hope, Sir, that I shall not be thought invidious, if I freely mention some of the defects and improprieties which I have heard others remark, and which I have too often observed myself.

Some ministers have so little variety, that their prayers are, in reality, forms, though not precomposed. The same sentiments perpetually occur, in nearly the same language and order. * Others, who have a greater variety of sentiment and expression, run into the opposite extreme, and, from an aversion to any thing like forms, bring out whatever comes uppermost, and sometimes, with the appearance of too great familiarity and irreverence, such as they would scarcely use in addressing any earthly superior, unmindful of such scripture admonitions as Mal. i. 8. Eccles.

* We have received several sensible papers on this subject: — from one of them we insert a few words on this head: —

"Copiousness and ease in prayer, are no less engaging than variety in preaching; but when you can anticipate almost every sentence in a prayer of fifteen or twenty minutes long, and that too, fifty times in a year, it has a tendency greatly to appal the energies of the mind in this devotional part of worship. It is remarkable that the persons who fall into this practice, are generally possessed of good preaching gifts; but is it not strange that those who can expatiate with fluency and propriety on any subject in a sermon, should, from the neglect of previous thought, constantly confine themselves in a set of phrases in prayer!"

v. 1, 2. Mat. vi. 7. Even some learned and able preachers, who study their sermons with care, seem as if they thought any thing good enough for prayer; and sometimes utter such expressions as, if committed to writing, they would be ashamed to see, and could hardly believe to be their own.

Some, who have not a ready conception, or fluency of expression, often hesitate in such a manner, as to give their hearers pain; while, on the other hand, those of a fertile imagination, and great volubility of speech, are apt to speak with such rapidity, and to make their sentences so long and intricate, that it is almost impossible to join with them.

One very common impropriety, which I have observed in extemporary prayer, respects Method. While some offend by being too systematically, and pursuing a train of thought, or a series of particulars, as if they were preaching, others have no method at all; in consequence of which, they deal much in tautology and vain repetitions, as well as bring in many petitions quite out of place: for instance,—When the general prayer is nearly ended, they go back, and implore the divine assistance in the worship, as if it were but just begun. Indeed, I have often noticed the repetition of requests in the same prayer for divine assistance and manifestations to be so frequent, as if they were introduced merely to supply the want of words and ideas, for which the speaker was at a loss!

In this connection, I must mention another great and common impropriety, which is this: Many ministers whom I have attended, have seemed forgetful of the nature and design of social worship, so as to fail of introducing those acts of adoration, confession, supplication, and thanksgiving, which constitute the principal parts of prayer, proper at all times, and suited to the circumstances of worshippers in general; and, instead of those, have confined their requests almost entirely to the *present time* and occasion of assembling together; and sometimes I have heard importunate petitions offered for such effects to be *immediately* produced, as could scarcely be expected without a miraculous interposition, at least, such as are not agreeable to the ordinary method of the divine operation. I do not wonder that pious and sensible churchmen should be disgusted with such prayers, and give the preference to their own liturgy.

If the mention of these defects and improprieties should induce any to guard against them, and to cultivate the gift, as well as the grace of prayer, my principal end will be answered. But I have a further wish, viz. That what I have remarked may excite some judicious ministers, who see the justice of it, to communicate some hints of advice which may be useful to his brethren, and to young ministers and students in particular, by which they may be stirred up *to excel* in this gift, *to the edifying of the church.*

I remain, Sir, most cordially yours,

A FRIENDLY MONITOR.

RELIGIOUS PASSENGERS ACCOMMODATED.

Sir, *To the Editor.*

It afforded me considerable pleasure to see upon the cover of your Magazine for the present month, an advertisment, announcing the establishment of a packet, to sail weekly, between London and Margate during the season; which appears to have been set on foot, for the accommodation of religious characters; and in which, "no profane conversation is to be allowed."

To those among the followers of a crucified Redeemer, who are in the habit of visiting the Isle of Thanet in the summer, and who, for the sea air, or from other considerations, prefer travelling by water, such a conveyance must certainly be a *desideratum*, especially if they have experienced a mortification similar to that of the writer in the course of the last summer, when shut up in a cabin with a mixed multitude, who spake almost all languages but that of Canaan. Totally unconnected with the concern, and personally a stranger to the worthy owner, I take the liberty of recommending this vessel to the notice of my fellow-Christians; persuaded that they will think themselves bound to patronize and encourage an undertaking that has the honour of the dear Redeemer for its professed object. It ought ever to be remembered, that every talent we possess, whether large or small, is given us in trust to be laid out for God;—and I have often thought that Christians act inconsistently with their high profession when they omit, even in their most common and trivial expenditures, to give a decided preference to the friends of their Lord. I do not, however, anticipate any such ground of complaint in this instance; but rather believe, that the religious world in general will cheerfully unite with me, while I most cordially wish success to the Princess of Wales Yacht, and pray that she may ever sail under the divine protection and blessing!—that the humble followers of Him who spoke the storm into a calm, when crossing the lake of Gennesareth, may often feel their hearts glowing with sacred ardour, while in her cabins they enjoy sweet communion with their Lord, and with each other;—and that strangers, who may be providentially brought among them, may see so much of the beauty and excellency of the Religion of Jesus exemplified in their conduct and conversation, that they may be constrained to say, "We will go with you, for we perceive that God is with you."—"Your God shall be our God, and his people shall henceforth be our chosen companions and associates."

I am, Mr. Editor,

Your obliged friend and sister in the gospel,

Sandwich. E. T.

USURY.

In reply to the enquiry relative to Usury, in your Magazine for February last, the writer is recommended to consult the marginal references; by which he will find that it was lawful for the Jews, under the Mosaic dispensation, to lend money to *strangers* upon usury; but they were not allowed to do so to *their brethren* the Israelites; at least, if they were poor (see Exodus xxii. 25. Deut. xxiii. 20. Levit. xxv. 35, 36, 37.): and it is evident that Ezekiel alludes to this law, chap. xviii. 8.

Now it is generally admitted, that the Usury here mentioned, was an *unreasonable* charge for money lent, and it is remarkable that the Jews, to the present day, are guilty of this crime; as it is well known they will advance money for the sake of usury in hazardous cases, where others would not venture: — such is their love of gain. It therefore cannot be supposed to refer to what we call lawful interest; for if it did, a man might as well let his house without rent as his money without some benefit*; besides, it is evident that, in our Lord's time, interest † was a common thing ‡; or He would not have introduced it in the relation of the unprofitable servant, who was charged with injustice for not putting his Lord's money into the bank, that at his return he might have received his own with usury.

I have, therefore, no doubt that receiving interest for money lent, as by law established among us, is consistent with the word of God; and it would be a happy circumstance if, in our day, this simple mode of receiving interest was attended to, both by the community at large and the professors of Jesus Christ in particular; but what are we to think of those who *exact* usury and *unjust* gain? This is done in various ways: for instance, if a tradesman solicits payment a short time before the expiration of the credit he gives, and the debtor requires an *unreasonable* discount or allowance for the time, knowing the creditor cannot do without immediate payment, surely, this is usury in the worst sense. Many other ways might be mentioned, but this may suffice. — Such characters we refer to Prov. xxiii. 8. J. W.

* See Buck's Theological Dictionary, under this article.
† Or as it was then called, Usury.
‡ Luke xix. 23. Mat. xxv. 27.

ANSWER TO A QUERY.

Sir, *To the Editor.*

Permit me to suggest a few thoughts for the serious consideration of a Querist, who, in a former Number of your Magazine, subscribes himself "A Seeker after Salvation." His Query,

to which I here allude, is thus stated: — "What are the *duties* incumbent on man, in a *natural state*, in order to *acquire* an *experimental* knowledge of the gospel of salvation." An experimental knowledge of the gospel is certainly an object of the highest importance; and he is the wisest and happiest man who has attained, through divine grace, the clearest perceptions of that way of salvation, from which the gospel derives all its importance and glory. The proposer of the above Query seems to be fully satisfied as to the *latter* of these points. — He confesses the necessity of experimentally knowing the gospel of salvation; but he assumes, that this infinite blessing is to be acquired by the performance of duties; and that man in a natural state, is capable of discharging them. His only question of difficulty is, "*What are* these wonder-working duties?" Now, Sir, as I am persuaded you have but few correspondents who could meet our enquirer upon his own terms, and as some questions are best answered by proposing others, I would take the liberty of requesting his unbiased attention to the following particulars:

First, What is the scriptural import of the descriptive terms here used, — "Man in a natural state?" Is it not that he is a sinner fallen from God by original sin? — that he is altogether ignorant of divine things? — that he is at enmity with God in the appointed medium of salvation? — that he is enslaved by error and his own carnal base passions? — that he has neither *will* nor *power* to perform holy exercises? — that, as a natural man, not believing in Christ, his very best sacrifices are bad and abominable in the sight of God? — How apposite to our purpose is the thirteenth article of our established church! "Works," says that article, "done *before* the grace of Christ and the inspiration of this Spirit, are not pleasant to God, forasmuch as they spring not of *faith in Jesus Christ*, neither do they make men meet to receive or deserve grace; and as they are not done as God hath willed and commanded, they have the *nature of sin*."

Secondly, If this account of man in his natural, or unregenerate state, be scripturally accurate, on what ground can it be, for a moment, admitted that there is any *possibility* of his performing spiritual and acceptable duties? — For those duties, which are to *acquire* an experimental knowledge of salvation, so far from having the nature of sin, in the sense here understood, and so far from being unpleasant to God, they must be spiritual and acceptable; and must deserve, and make men meet to receive his grace. These will be the natural consequences of the sentiment evidently contained in the Query of your correspondent: — a sentiment which, wherever it obtains, must derogate from the glory of the gospel, and tend to the most dangerous and fatal mistakes as to the ground of a sinner's justification. Who does not see that, if the wisdom and diligence of unholy men are to be employed in *acquiring* the blessings of salvation, as in the affairs of commerce? — who does not see, that in this case the death of Jesus

is made a vain oblation, that the influences of the Spirit are discarded, and that it can no longer be said, *Salvation is of grace, and not of works?*

Surely, there would be no less propriety in asking What duties are incumbent on the *dead* to make themselves alive? or, What duties are incumbent on the *rock*, to make itself sensitive? — Certainly, there would be just as much propriety in these questions as in asking What duties are incumbent on *wicked* men to *make themselves Christians?* I hope, Sir, none of your readers will angrily exclaim, These are *high* Calvinistic sentiments! What! are not sinners in general called upon to read and hear? — most certainly, and believe the word of God; but such exclamations are too common with many who profess to know the gospel, when the sovereign honours of that gospel are fully asserted, and faithfully vindicated against the prevalence of pharisaical pride. However, the writer of this paper, not pretending to be in the secret of God's decrees, has no fellowship with those who talk of preaching the gospel to none but the elect; nor with those who declaim about the doctrines of grace in a style that encourages the hope of a dispensation from duty. But, deeply convinced that pharisaical pride is not less the bane of the gospel than practical Antinomianism, he would call the attention of your numerous readers to this momentous truth, That the most accurate and perfect performance of religious duties, affords no more hope of salvation than the most daring and desperate of crimes.

To those who ask, in Scripture language, "What must we do to be saved?" — in Scripture language we reply, "Believe in the Lord Jesus, and thou shalt be saved." Here the "experimental knowledge of the gospel of salvation" must take its date. From hence the spiritual and acceptable performance of duty must take its rise. Our obedience and our happiness are commensurate with our believing: they are the inseparable companions and essential consequences of it. The true believer, therefore, does not derive his experience from his duties, — but his zeal in duty from his experience. His faith in Christ, and his sense of the infinite love of Christ, keep him low at his feet, — powerfully animate him in his service, — and unspeakably exalt him in communion with his glory. All other experience is delusion, — all other zeal in the performance of duty is either hypocrisy or pharisaism.

OBSERVATOR.

Evangelicana.

REV. PHILIP HENRY.

WHEN some zealous people would have him to preach against topknots and other vanities in apparel, he would say, "That was none of his business; if he could persuade people to Christ, the pride, and vanity, and excess of those things would fall of course;" and yet he had a dislike to vanity and gaiety of dress, and allowed it not in those that he had any in-

fluence upon. His rule was, that in such things we must neither be owls nor apes; not affect singularity, nor affect modishness; nor (as he used to observe, from 1 Pet. iii. 3.) "make the putting on of apparel our adorning, because Christians have better things to adorn themselves with."

Dr. Owen's beautiful and instructive Comment on the Words of the Apostle to the Hebrews, "Ye are not come to the Mount which might be touched, and which burned with Fire, nor to blackness and darkness," &c.

"All the appearances of God to his church were suited to the subject-matter: — He appeared to Abraham in the form of a man, — because he came to give a promise of the incarnation of Christ, the seed of Abraham, in whom all the families of the human race were to be blessed. To Moses he appeared in a flame of fire, — in a bush, which was not consumed! to teach him that the fire of affliction, with which his church was then tried, should not consume it, because he dwelt in the bush. To Joshua he appeared as an armed man, with a sword drawn in his hand, to give promise of his presence as the Lord of hosts, the Lord mighty in battle, who would go before the armies of Israel to subdue the Canaanites, and give them possession of the promised land: but here, on mount Sinai, he appears encompassed with all the dread and terror which the apostle so impressively describes. Why? To represent the holiness and strictness of the law, and the inevitable dreadful destruction of sinners against the law, unless they betake themselves to the Mediator and his gospel for relief. This appearance was not in a plain, but on the top of a high mountain, — to represent the elevated throne of the divine Majesty, who keeps himself aloof from sinners. It was in the wilderness of Sinai, an absolute solitude, remote from the habitation or converse of men. When God arraigns the conscience of the sinner before the bar of the holy law which he has broken, he will let him see nothing but his own guilty self and the justly offended Lawgiver. — All relief or refuge will fail him: his conscience will be kept to that which he can neither abide nor avoid, unless he make the great plea of the blood of atonement. The law was published in a barren and fruitless desert: Sinai was named, from the brambles and bushes, which were all it bore. These made an appearance of fruitfulness at a distance; but when you approached, there was nothing but what was fit for the fire. The law, in a state of sin, will bring forth in us no fruits to God. Those who are yet under the curse, pretend to some duties of obedience, which they call good works; but when tried, they are all such as God describes: "Who would set the briars and thorns against me in battle, I would go through them, — I would burn them together." — No place in the inhabitable world hath been ever since more desolate and forsaken: and such it continues to the present day: by which it appears, that though there was a necessity for the renewed publication of the law, it was designed to be a continued dispensation, but should be abandoned to make way for a new and better. Hence also we learn, that those who continue under the law shall have no token of God's presence: he dwells no more in Sinai. Here too we learn, that the holiness of places is confined to their use; which, when it ceaseth, leaveth them common. What place more holy and sacred than Sinai once? What more desolate and forsaken now, — notwithstanding the wretched monastery which superstition hath there erected!

DR. SPENER.

Some days before his death, he gave order that nothing (not so much as a thread) of black should be in his coffin: "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being upon the point of retiring into the church triumphant in Heaven, I will not have the least mark of sorrow left upon me; but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

Obituary.

MRS. ARMSTRONG.

This excellent woman was a resident of Bristol, a member of the Rev. Mr. Lowell's church, and justly esteemed and beloved by all who had the privilege of her acquaintance. From her earliest years she had constantly heard the gospel, was remarkable for the punctuality of her attendance on divine worship, and had long been acquainted with the way of salvation. She was, however, the subject of many fears respecting her acceptance with God; but, blessed be the riches of his grace, her "path was as the shining light, which shineth brighter and brighter unto the perfect day." — Her last illness was peculiarly instructive; for though her pains were great, such was the calm placidity of her spirit, — such the firm and decided victory which she obtained over "the last enemy," that her situation was generally regarded by her pious friends as truly enviable. She was in the 69th year of her age; but so excellent a constitution did she possess, that till the attack which proved fatal, it appeared unimpaired; for she had all the vivacity of a woman of thirty. For about three weeks prior to her late indisposition, her mind had been almost continually occupied with those impressive words, "Set thine house in order, for thou shalt die, and not live:" so continually did this sentence dwell in her thoughts, that it almost seemed to her to be articulated in her ears, was with her by night and by day, and produced a more than ordinary degree of seriousness of spirit. On Friday, October 31, she found herself unwell; and tho' the seizure was by no means violent, she almost immediately gave it as her decided opinion, that the time of her departure was at hand; and expressed her humble but cheerful acquiescence in the sovereign pleasure of God. Her disorder proved to be a pleurisy. She had the best medical aid, but became progressively worse; and so fully did she consider her affliction as the harbinger of her dissolution, that though she readily complied with every direction, she seemed rather to regret that so much pains should be taken for her restoration. Her life had been highly exemplary; nevertheless, in her affliction she most clearly discovered all the evidences of a truly "broken and contrite spirit;" but so firm was her confidence in the immutability of the God of grace, — so stedfast was her faith in the atoning sacrifice of the great Redeemer, — and so bright were her prospects of "a better country," as to produce that settled peace which so many of the children of God have experienced in their last hours: tho' but few have been more highly favoured in this respect than our departed friend. On being told that the physician entertained no hope of her recovery, — with a peculiar serenity upon her countenance, she replied, — "Well, that affords me a blessed prospect indeed!"—and then added, "O, what a vile sinner! — O, what a precious Saviour!" In this blessed state of mind she continued, and was indulged with the complete use of her mental powers to the very last; and after repeatedly taking the most affectionate leave of her children, and solemnly commending them to God, she sweetly slept in Jesus on Lord's Day morning, November 9, after an affliction of only nine days. On the following Sabbath her pastor availed himself of the triumphant language of the apostle, "O Death! where is thy sting? O grave! where is thy victory?" — and, founded on those words, bore an appropriate testimony to the riches of divine grace. —Reader, "Be not slothful, but a diligent follower of them who, thro' faith and patience, inherit the promises." S. L.

JONATHAN CLARK,

Who lately died near Marple-Bridge, Derbyshire, in the 60th

year of his age, was a shining monument of divine grace. It has often been said, that "when persons are called at an advanced period of life, they seldom shine as Christians." This may be generally true, but Mr. Clark was an exception; for though forty years of his life had expired before he discovered the least regard to religion, yet, as to divine things, he became intelligent; and in devotional exercises, remarkably lively. It was indeed a source of grief to him, that he had spent the best of his days in the service of Sin; and especially, that several of his children had left him before he was able or willing to give them one word of salutary advice.

Prior to his conversion, he was an adept in the arts and practices which, in our country, characterize a dissolute man. 'Tis true indeed, that even then he was a sinner rather out of the common way; but "where sin abounded, grace did much more abound." On a particular occasion, he went to hear a minister of the gospel in the neighbourhood; and what was said arrested his attention, and made a deep impression on his mind. It was, in fact, the time appointed by Infinite Wisdom for this poor wanderer's return. Being now wounded to the quick, and also hungering for the bread of life, as he found neither the physician he wanted, nor food for his soul under the ministry he used to attend, he deserted it. His old minister frequently rallied him about his *new religion*, as he was pleased to term it; but Mr. Clark considered religion of too much importance to be sneered out of it.

In his conduct and deportment there was an evident change: the lion, in a great measure, became a lamb. Before he knew the grace of God, he was of a disposition so fractious, that he was frequently quarrelling with a neighbour who lived opposite to him; but his neighbour being of a more peaceable turn, in order to avoid such unpleasant altercations, removed his door to the other side of the house. After his conversion this would have been needless; for no sooner had the God of Peace become his Father, than he became a son of Peace.

As a religious character, he was a shining light, for he "walked in all the ordinances and commandments of the Lord blameless." He had a zeal for God which always blazed; neither length of years, nor the infirmities of old age extinguished it. The word of God, the house of God, and the ordinances of God, were things he highly valued. From the time of his becoming serious till within a few months of his death, a space of near forty years, his seat in the house of God was, perhaps, not forty times vacant. So attached was he to social meetings for prayer and religious conversation, that even in the depth of winter, after having laboured hard all day, he would take his staff in his hand, and travel a mile or two on the Derbyshire hills, where the road is almost frightful, to attend them.

In his passage through this valley of woe, he met with many a blast of trouble and adversity; but that God whom he served, was his shelter and defence.

A few months prior to his death, a complaint, to which at times he had been subject for many years, attacked him with violence. From what he felt, he was fully convinced that the time of his departure was at hand; but he was not dismayed, — he knew in whom he had believed. His complaint gradually wore him down; and, as towards the latter end of his affliction he was racked with pain, he prayed fervently for his dismission; which was soon granted. J. B.

RECENT DEATHS.

The Rev. and truly venerable Mr. Lavington, of Biddeford, has been lately removed by death. We expect his funeral sermon will be printed.

The death of Mr. Alderman Hankey, who was one of the candidates to represent the city of London, and who was almost suddenly removed on the evening preceding the election, was an event of a peculiarly striking nature, and shews the uncertainty of all human pursuits.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Antidote *to the Miseries of Human Life, in the History of the Widow Placid, and her Daughter Rachel.* 12*mo*, 3*s*. 6*d*.

The risibility of the public has been excited by the details of "The Miseries of Human Life;" for there is a multitude of readers who seek after amusement rather than instruction; and there is also a certain class of writers, whose sole object is to make them laugh; and vulgarity, indecency, and profaneness, are usually engaged in the *sublime* cause of laughter. The writer before us evidently has no objection to humour; but he never aims to excite it at the expence of modesty and morality. In fact, the readers of this performance will find a deal of humour in it; but it is of the most innocent kind; and it would be uncandid not to say, that its leading design is to suggest the most important truths, in a most inoffensive and inviting manner.

The scene is laid in a stage-coach; in which seven persons are occasionally crowded together. The passengers are Mrs. Placid and her Daughter, who are Quakers; 'Squire Bustle; a Captain; and Miss Finakin, his aunt; a Collegian; and a Narrator of the events of the day. The meeting of the parties serves to display the author's talent, and prompts the reader to proceed. After breakfast, a book is discovered by the Collegian in the pocket of the coach-window, which introduces the following conversation:—

"May I be permitted to look at this book, madam?" said he to Miss Finakin. 'Certainly, Sir,' she replied, 'it is the book we were speaking of before breakfast; extremely entertaining,—The Miseries of Human Life.' "An odd title," said the 'Squire, "to expect *entertainment* from; but let us hear a little about it, if you please, Sir, though I shan't like it if its very dismal.—I hate dismal ditties as I do a foggy morning in October." 'The author is a scholar, I see,' said the student; 'here is a great deal of Latin, which I must omit, in compliment to the ladies.' "Aye, aye," returned the 'Squire, "we want no outlandish gibberish; nothing should be put into books but what every body may understand." 'You would then consign half our libraries to oblivion, Sir,' replied the scholar, who now began reading. The 'Squire frequently laughed as he proceeded, then cried out "Nonsense;" and asked for the next misery. "Are the hounds at fault just as you think yourself sure of the game?" said he.—'I don't recollect that Misery,' replied Miss F.—"Then the greatest remains untold," rejoined the sportman.—"I already perceive," observed Mrs. Placid, "that the book is designed to burlesque the petty troubles of life; I wish the readers may so apply it as to derive a good moral, and be led from it to see the extreme folly of suffering their tempers to be injured by such ridiculous evils." 'Ridiculous do you call them,' said Miss Finakin; 'I'm sure they are enough to overwhelm any human being.' "O friend, don't talk so vainly," replied Mrs. Placid, "lest God in his providence should see fit to chastise thee with real afflictions. The evils of life may be classed under three kinds:—Ideal miseries, minor miseries, and afflictions, or real miseries. The first of these are what thy favourite book chiefly treats of, which are not worth a serious thought. The next, I will allow, are very irksome to bear; and they are generally worse endured even by good Christians than severer trials; and for this simple reason, the assistance of divine grace is not called in. We imagine we can combat these enemies alone; and, in consequence, we fail of gaining a victory. But for the last, there are remedies appointed of a never-failing nature; to which the sincere Christian repairs, and he is then enabled with an apostle to say, "Cast down, yet not forsaken; sorrowful, yet always rejoicing; having nothing, and yet possessing all things."

Mrs. Placid then proposes to discourse a little on experimental reli-

gion, by giving a few particulars of her own life, to shew what experimental religion had done for her in many trying situations.

"I like the liberality of your sentiment, Madam," said our young scholar, "in not connecting the essence of Christianity with peculiar modes and opinions; — but are all sectarians thus liberal?" 'I fear,' replied Mrs. P. 'there is much bigotry to be found amongst sectarians; and I fear also that this disposition is not confined to sectarians only, but extends itself even within the walls of thine own *establishment*: but I would fain hope that the *generality* of professing Christians in the present day, are not disposed to narrow that strait path which leads to eternal life.'

Mrs. Placid proceeds with her very calamitous history, though often interrupted by the incidents of the road and the pleasantries of her companions. After the conclusion, the 'Squire and the Scholar unite in calling Mrs. P.'s trials *miseries*. The Scholar urges her to define the term; she replies, "Taken in the abstract, as thou wouldest logically term it, unconnected with my particular views and circumstances, my trials may be called *miseries*: but they were so intermixed with *mercies*, that they could not render me *miserable*." The Scholar being still dissatisfied, the 'Squire thus replies: —

"Why, you scholars are a sort of lawyers, all of you. I believe in my conscience your delight is to perplex every case that comes before you, or else your brains are uncommonly shallow. I know exactly what the gentlewoman means to say, without all this preamble and roundabout. She means to say, that *true religion will make us all happy in a miserable world*. Now do you understand it?"

We demur a little on the propriety of making a Quaker-lady so profoundly wise, so truly liberal in her sentiments, or so very communicative, when a scholar and an author are present. Such a character is a *rara avis* indeed: but the others are natural enough, and well supported throughout; and we think the author has taken a most agreeable way of convincing his readers, "That there is in vital religion, an *antidote* to every misery which can fall to the lot of human nature."

The Importance of Domestic Discipline; and Youth admonished of the Evils of Bad Company: *two Sermons preached at Newport, Isle of Wight, by* Dan. Tyerman, 8vo, *price* 1*s*. 6*d*.

Mr. T. is already known to the religious world as the Author of an Essay in favour of Infant Baptism. The subjects of these sermons are of the highest general importance; and we are sorry to learn that they are peculiarly necessary in his local situation, as we find from the following paragraph in his modest advertisement: —

"'The author of the following sermons has witnessed with painful exertions the increasing profligacy of the town where Divine Providence has called him to labour. To behold a place, once favoured for morality and simplicity, given up to their opposite vices, to a considerable extent, must be a distressing sight to a benevolent mind. Persuaded that much of the iniquity of the rising generation takes its rise in the neglect of domestic discipline, he resolved to attempt to correct the evil in its origin; and therefore addressed the first sermon to parents and heads of families; and having seen, in several sorrowful instances, the destructive influence which Bad Company had over youth,—the second sermon was delivered with a view of inducing some of them at least, to shun the horrid evil. Conscious that the subjects of these sermons are of universal importance, and with a desire of more extensive usefulness, the author resolved to commit them to the press."

While we deprecate that insatiable thirst for publicity which too often impels young preachers to burthen the press with their productions, we concur with Mr. T. in the propriety of his determination. Their general character is unaffected piety, good sense, and close appeals to the conscience, — the author not aiming at elegance or refinement. Our limits will not suffer us to make extracts; but we recommend the whole as a suitable present to the heads of families by whom religion is neglected, and to young persons who treat it with indifference.

A General Account of the Book of Psalms, *with their Use and Place in the Worship of God, &c. By* S. E. Pierce, 12*mo*, 1*s*. 6*d*.

In this tract Mr. Pierce considers, 1st, The Author of the Book of Psalms, — 2d, The Subject (Christ); — 3d, The Persons engaged in the Performance; — 4th, He describes the Temple and its Courts; — 5th, The Musical Instruments; — 6th, The Solemnity of the Performance; — and, 7th, The Approbation God gave of it. On these subjects are dropped a variety of useful hints, collected chiefly from Lightfoot, Prideaux, Cumberland, and Romaine, which may be found very useful to young people, and others who have not time nor opportunity to consult larger works; and the whole is strongly recommended in a Preface, by Mr. Nicholson, late of Cheshunt College.

Poems, *on different Occasions, by* Char. Richardson: *to which is prefixed, some Account of the Author, by* Cath. Cappe, 2*d edit. cr*. 8*vo*. 5*s*.

C. Smith, it seems, was a poor girl, who received her first instructions and religious impressions in a Sunday-School; and was afterwards put out to service, till at length she married a shoemaker, of the name of Richardson, who died soon after she became a mother, and left her in very afflictive circumstances. Her sufferings, her piety, and her taste for poetry, recommended her to Mrs. Cappe, who benevolently interested herself deeply in the publication of this volume on her behalf, notwithstanding she disapproved of her religious creed. Indeed, we could hardly avoid smiling at the apology offered on her behalf, That she wanted the means of examination, as the reason of her orthodox opinions, — as if Socinianism were the necessary result of examining the Scriptures! Mrs. Cappe, however, was a kind patroness; and Charlotte merited all the attention she received. Her verses are not polished; but they have a sweet simplicity in their composition; and, what is better, a sweet vein of Christian experience and evangelical piety runs through many of them, though evidently tinged with the sorrows of her heart:

"Yet Faith unveils a brighter scene,
Where all life's painful conflicts cease, —
Where no dark clouds e'er intervene:
No sorrows e'er disturb our peace!"

LITERARY NOTICES.

A new edition of Shuckford's Connexion of Sacred and Profane History, revised by Mr. A. Clark, may be expected in two or three months.

The History of Dissenters, by Mr. Bogue and Mr. Bennett, is going immediately to press.

The Rev. Mr. Clark, of Trowbridge, is about to publish a Poem; and some time hence, a Volume of Sermons.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Sermons and Letters of the late Rev. W. A. Gunn, with his Portrait, 8vo, 8s.

Portraiture of St. Paul: a True Model for Christians and Pastors. By the Rev. J. Fletcher, 4th edition, 12mo, 4s.

Dr. Hawker's Poor Man's Commentary on the 1st Book of Kings, 10d

Vol. II of ditto; comprizing from Joshua to 1 Kings, 4s. sewed; 4s. 3d. boards; 4s. 6d. bound.

Luther's Commentary on the Galatians, with his Life, &c. 8vo, 9s.

Cottage Library, Part XI and XII, each 6d. Ditto, Vol. III, sewed, 2s. — bound, 2s. 6d.

Brown's Dictionary of the Bible, corrected by his Sons, 2 vols. 8vo, 1l. 7s. boards.

Whitby on the New Testament, 4to, Vol. I. (to be completed in two vols.) 1l. 1s.

M'Knight's Apostolical Epistles, Life of St. Paul, &c. 2d edit. with the Life of the Author, 6 vols. 8vo, 3l. 13s. 6d.

Solitude Sweetened, 3d edition, 12mo, 4s.

The Whole Works of Mr. Hervey, new edit. 6 vols. 12mo, 18s boards.

No. I, of Thompson's New Diatessaron (to be completed in 7 Nos.) 8vo, 1s.

RELIGIOUS INTELLIGENCE.

FRANCE.

The Grand Sanhedrim at Paris have come to various Resolutions and Decrees; among which the following are some of the most important; and will highly interest those who, at this juncture, are concerned for the Conversion and Happiness of the Children of Abraham. They are copied from the *Journal de Commerce*, of April 8.

Decisions of the Grand Sanhedrim, convoked at Paris, in virtue of the Orders of his Majesty the Emperor and King.

ART. V. — *Moral Relations.*

THE Grand Sanhedrim wishing to determine what are the relations which the law of Moses prescribes to the Jews, toward the individuals of the nations among which they live, and which, professing another religion, acknowledge God the Creator of Heaven and Earth,

Declare, That every individual professing the religion of Moses, who does not practice justice and charity towards all men adoring the Eternal, independently of their particular creed, sins essentially against the law of Moses:

That, in the eye of Justice, every thing prohibited by the Holy Scriptures, as being contrary to it, is absolute, and without respect of persons:

That the Decalogue and the sacred books contained in the commandments of God, in this respect establish no particular relation, and indicate neither quality, nor condition, nor religion, to which they exclusively apply. In short, that they are common to the relations of the Israelite with all men in general; and that every Israelite who infringes them towards any person, be he whom he may, is equally criminal and reprehensible in the eyes of the Lord:

That this doctrine is also taught by the doctors of the law, which never cease to preach the love of God and of his creatures (*Traite d' Abot*, chap. vi. s. 6); and who formally declare, that the recompences of life eternal are reserved to the virtuous men of all nations: That we find in the Prophets multiplied proofs which establish, That Israel is not the enemy of those who profess a different religion; that, with respect to charity, Moses, as has been already related, prescribes it in the name of God, as an obligation, "Love thy neighbour as thyself, for I am the Lord."

"But the stranger that dwelleth with you shall be as one of yourselves, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." (Lev. xix. 34.) David says, "The mercy of God extends to all his works." (Ps. cxlv. 9.) "What does the Lord require of you?" say Micah. "Nothing more than to be just: — exercise charity." (chap. vi. 8.) Our doctors declare, that a man who pities the misfortunes of his fellow-creatures, is, in our eyes, as if he was an issue of the blood of Abraham. (Hirubin vii.)

That every Israelite, in their conduct towards the descendants of Noah, shall love them as their brethren, whatever be their religion, — shall visit their sick and bury their dead, — shall assist their poor as those of Israel; — and that there is no act of charity, nor work of mercy, with which they can dispense towards them.

According to these motives, grounded upon the spirit and letter of the Holy Scripture,

The Grand Sanhedrim prescribes to all the Israelites, as a duty essentially religious, and inherent in their creed, the habitual and constant practice towards all men acknowledging God the Creator of Heaven and Earth, whatever religion they profess, of acts of justice and cha-

rity, the performance of which is prescribed by the sacred books.

ART. VI.

Civil and Political Relations.

THE Grand Sanhedrim, penetrated with the utility which should result to the Israelites from an authentic declaration, which fixes and determines their obligations as members of the state to which they belong, and wishing that no person should be ignorant what are, in this respect, the principles which the Doctors of the Law, and the chief men of Israel profess and prescribe to their fellow-worshippers in the countries where they are not excluded from all the advantages of Civil Society, particularly in France and the kingdom of Italy,—

Declare, That it is the religious duty of every Israelite born and educated in a state, or who shall become a citizen by residence or otherwise, to conform to the laws which determine the conditions of citizenship, to regard the said state as his country:

That those duties which flow from the nature of things, which are conformable to the destination of men in society, agree with the word of God also.

Daniel says to Darius, "that he was only saved from the fury of the lions, because he was equally faithful to his God and his King." Chap. vi. 22, 23.

Jeremiah recommends to all the Hebrews to regard Babylon as their country: "Concur with all your might to its welfare." Jer. xxxix 7. We read in the same book the oath which Gedaliah administered to the Israelites: "Fear not," he tells them, "to serve the Chaldeans; live in the country, be faithful to the King of Babylon, and you shall live happily."

"Fear God and your Sovereign," says Solomon. Prov. xxiv. 21.

That every thing prescribes to the Israelite to have towards his Prince and his laws, the respect, the attachment, and the fidelity, which all his subjects owe to him as a tribute:

That every thing obliges him not to separate his own interest from that of the public: nor his destiny, or that of his family, from the destiny of the great family of the state: that he ought to be afflicted at its reverses of fortune, congratulate with its triumphs, and concur, with all his faculties, to the welfare of his fellow-citizens.

In consequence of this, the Grand Sanhedrim ordains, That every Israelite born and educated in France, and the kingdom of Italy, and treated by the laws of the two states as a citizen, is obliged religiously to regard them as his country, to serve them, to defend them, to obey the laws, and to conform himself in all his transactions to the dispositions of the civil code:

And moreover, the Grand Sanhedrim declare, That every Israelite called on the military service, is freed by the law, during the term of his service, from all religious observances irreconcileable with his own tenets.

ART. VII. — *Useful Professions.*

THE Grand Sanhedrim, wishing to inform the Israelites, and particularly those of France and Italy, of the necessity under which they are, and the advantages which will result from their devoting themselves to agriculture, of possessing landed estates, of exercising arts and callings, of cultivating the sciences, which admit of their embracing the liberal professions; and considering that for a long time the Israelites of the two countries have been under the necessity of renouncing, in a great measure, mechanical labour, and chiefly the culture of the ground, which was in ancient times their favourite occupation,—this disadvantageous renunciation must be attributed to the vicissitudes of their state,—to the uncertainty in which they were, as well with respect to their personal security as with regard to their property;—as also to the obstacles of all kinds which the regulations and the laws of nations opposed to the free developement of their industry and activity:

That this renunciation is not merely the result of the principles of their religion, or of the interpretation

which their doctors, both ancient and modern, give of them, but rather an unhappy effect of the habits which the privation of the free exercise of their industrious faculties has made them contract:

That it results, on the contrary, from the letter and spirit of the Mosaic legislation; that manual labour was held in honour among the Children of Israel; and that there is no mechanical art which is interdicted to them by name, since the holy Scripture invites them and recommends to them to occupy themselves in this manner:

That this truth is demonstrated by the collection of the laws of Moses, and several particular texts, such as the following, among others:

Psalm cxxviii. — "When thou shalt enjoy the labour of thy hands, thou shalt be fortunate, and have abundance."

Prov. xxviii. 29. — "He who cultivates his lands shall have abundance; but he who lives in idleness is in famine."

Misna, Traite d'Abot, ch. i. "Love labour, and shun idleness."

That it follows eventually from these texts, not only that no honest calling is interdicted to the Israelites, but that religion attaches merit to the exercise of their callings; and that it is agreeable to the eyes of the Most High, that every one should follow some calling, and make it, as far as depends upon himself, the object of his occupations.

That this doctrine is confirmed by the Talmud, which, regarding idleness as the source of vice, positively declares, That the father who does not teach a profession to his child, educates him for the life of a robber. — *Vide Kidduschim* i.

Therefore the Grand Sanhedrim, in virtue of the powers with which it is clothed,

Order all Israelites, and particularly those of France and Italy, who nevertheless enjoy civil and political rights, to ascertain and adopt the most proper means to inspire a love of industry in youth, and to direct it to the exercise of arts and callings, as well as liberal professions; considering that this praiseworthy exercise is conformable to our holy religion, favourable to good morals, and essentially useful to the country, which can only regard idle men as dangerous citizens.

Moreover, the Grand Sanhedrim invite the Israelites of the two states of France and Italy to acquire landed property, as a mean of attaching themselves more to their country, of enabling them to renounce such occupations as render men odious and despicable in the eyes of their fellow-citizens, and to do all which depends upon us to acquire their esteem and good-will.

Extract of a Letter from a pious Peasant in Austria.

On that I could find words to express the great goodness of God, and magnify the holy name of the Lord of Zebaoth, who in this year again hath manifested himself in so many ways to us poor beings of clay, by his love and grace, patience and long-suffering, giving and forgiving, bearing us, comforting us, and providing for us! Throughout this whole year we have experienced the great faithfulness of our all-merciful Lord. Though every thing else come to an end, God's love endureth for ever! When I contemplated the state in which the greater part of the inhabitants of Austria were,—to what a pitch luxury had risen,—how universaly levity, avarice, and profusion prevailed, I thought within myself, this state of things cannot last; some judgment must come over us; God's faithfulness is too great; he has the welfare of mankind too much at heart to suffer it: and since many will not be led by God's goodness to repentance, we have assuredly to expect that terror and dismay will come over us, in order to stay the farther progress of depravity, to chastise levity, to sweep away the hoards accumulated by avarice, and to impose restraint upon sensuality; and behold, ere we were aware, the fury of the enemy broke in upon our borders: — terror and dismay now reigned everywhere; — the distress was great and universal; and yet it might have risen to a greater height. But why

did it not? This we have to attribute solely to the everlasting mercy of God in Christ Jesus, who hath dealt compassionately with us. The mighty hand of the Lord hath helped us through, that we have not been wholly consumed. There are indeed some who have lost all their possessions,—some, even their lives, or their healths; but whoever is a little in the practice of self-examination, must confess that we deserved far more than we had to endure: that we have been dealt with, not according to our transgressions, but according to mercy. Oh that God's wise purpose may now have been accomplished with some, for that is worth every thing! When recollection is awakened, and a living faith in the Lord of glory is brought about, then will love also more abound! What is good will be sought for and encouraged;—eyes, mouth, and heart will be directed to Jesus Christ, the Author, Mediator, and Finisher. How many such fruits have not already appeared! — how many a soul that hath long remained in bondage, has now recovered its liberty! God's ways are marvellous ways! "Where nothing seemed to be doing, wonders are brought to light!" Hallelujah!

THE THIRTEENTH GENERAL MEETING OF The Missionary Society,

HELD IN LONDON

On the 13th, 14th, and 15th Days of May, 1807.

The present age has been called, by some judicious persons, "The Æra of Voluntary Missions." Multitudes of Christians, knowing the joyful sound, and feeling its power and its joys, have tenderly pitied the deplorable condition of the Heathen, and have anxiously endeavoured to communicate to them that divine revelation which has proved the source of all their spiritual improvement. "They feel the force of the command, and of the gracious promise of Jesus, who said, "All power in Heaven and in Earth is given to me. Go ye, therefore, into all nations,—preach the gospel to every creature; and lo! I am with you always, even to the end of the world!" As taught by the Lord himself, they pray to their Father in Heaven, "Thy kingdom come!" Their prayers are not the mere service of the lip: they are the ardent desire of their souls for things agreeable to the will of God. These desires, which constitute their prayers, regulate and excite their conduct. They are quick-sighted in discovering, and diligent and persevering in using the best means of promoting the object which they ardently desire. These exertions, however arduous, and however expensive, afford them a pure and exalted happiness, because they are the gratification of their purified and ardent desires. It is God's kingdom which they pray may come, and which they exert themselves to extend over all the kingdoms of the world, equally for their spiritual and temporal interest; and they know that it *shall* come, because it is his kingdom; because he hath said it, and because his is the *power*, and his the *glory*."

"The nearer the times approach to that period fixed by the prophecies of sacred Scripture, when all the ends of the earth shall see the salvation of God, men will exert themselves in greater numbers, with more purity, unanimity, perseverance, vigour, dependence on God, and success, in sending that Bible and that gospel which are a light to the Gentiles, who are sitting in darkness, and in the region of the shadow of death." *

Such have, for nearly twelve years, been the views, the desires, the exertions, and the prospects of the Missionary Society in London, whose late anniversary we now record. Numbers of ministers and Christians,

* See Sermons on the Universal Promulgation of the Gospel, in a volume of sermons, by the late Dr. Bryce Johnson, of Hollywood, just published.

from various parts of the country, repaired, as usual, to the metropolis on this pleasing occasion, and, together with many of its inhabitants, thronged the largest places of worship, where the Missionary Sermons were delivered. The first of these was at

SURRY CHAPEL.

On Wednesday morning, May 13, Mr. Hill, the minister of the place, presented to the throne of grace the fervent desires of the numerous assembly, in the words of the Established Church. After which, Mr. Kidd, of Cleek-Heaton, in Yorkshire, prayed in the pulpit. Mr. Newton, of Witham, in Essex, preached a sermon, from Ps. lxxii. 17, "All nations shall call him blessed." From which the preacher pointed out the state of the nations destitute of the knowledge of Messiah — the genuine effects of that knowledge where it is obtained — the universal prevalence of it hereafter; and the duties incumbent on us who are favoured with it. The prayer after sermon was by Mr. Luke, of Alton. The hymns were read by Mr Hunt, Mr. Gauntlett, and Mr. Waller.

TABERNACLE.

On Wednesday evening a very numerous congregation filled this large place at an early hour. Prayer was offered up by Mr. Ralph, of Liverpool. Mr. Jack, of Manchester, preached on Isa. xxvii. 6. "He shall cause them them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit." From hence a view was taken of the future prosperity of the Church in its number, vigour, beauty, fruitfulness, joy, stability, and extent, as the effect of divine influence. After sermon Mr. T. Jones, of Oat Hall, prayed. Mr. Farmer of Leeds, and Mr. Hendeburgh read the hymns.

HABERDASHERS' HALL.

The Society met in this place in the morning, at half-past ten o'clock, Mr. Hardcastle, the Treasurer, in the Chair. The Meeting was opened with prayer, by Mr. Bull, jun. of Newport Pagnell. The original plan of the institution was read, and the minutes of the last annual meeting were confirmed. A full report of the proceedings of the Directors, during the last year, was then read by the Secretary, and cordially received by the Society. This Report will shortly be printed, together with the Sermons preached at this anniversary. The increasing extent and success of the Society, as detailed in the Report, afforded sincere pleasure to the members, whose attendance, in numbers far beyond any former example, shewed the increased interest which is taken in the concerns of the Society.

While the Committee, appointed to nominate new directors, instead of those who retire by rotation, were withdrawn into the vestry, an interesting paper, containing extracts of an address from a number of protestant ministers at Hernhuth, in Germany, to the Missionary and Bible Societies in England, was read; and a letter in reply to their friendly communications was presented and adopted. Some observations on the utility of forming *Auxiliary Societies*, in aid of the funds of the institution, were made, recommending a plan for that purpose, which appeared in this Magazine for January last; printed copies of which were dispersed among the ministers for the use of their congregations.

Mr. Hill, one of the tutors of the seminary at Homerton, delivered a suitable and acceptable Address, expressive of the great importance of Missionary undertakings. A hymn was sung, and Mr. Cooke, of Maidenhead, concluded with prayer. The perfect harmony with which the business of this Meeting was conducted, was peculiarly pleasing to the friends of the institution.

TOTTENHAM COURT CHAPEL

Was crowded, as usual, in the evening; and the service was commenced before the time proposed, the place being full. Mr. Huckwell read the prayers of the church. Mr. Codman, of Boston, in America, prayed before sermon. Mr. Griffin, of Portsea, delivered a discourse on Psalm cii. 13, "Thou shalt arise, and have mercy on Zion; for the time to favour her, yea, the set time is come." In this discourse Mr. G. considered the signs of the times fa-

vourable to the cause of Missions, viz. the Present State of Society in Europe and America — the analogy between the events of the last three hundred years, and the present affairs of Europe — the relative situation of Britain, and the aspect of prophecy on the success of Missionary efforts. Mr. Philp, of Aberdeen, concluded the service by prayer. The hymns were given out by Messrs. Allen, Kent, and Castledine.

ST. SAVIOUR'S CHURCH.

On Friday morning a great congregation assembled in this ancient edifice. The prayers were read by the Rev. Mr. Mann, one of the ministers of this church; and the sermon was preached by the Rev. Dr. Draper, of London; the text Matt. xxviii. 18 to 20, "And Jesus came, and spake unto them saying, All power is given unto me in Heaven and in Earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. And, lo, I am with you alway, even to the end of the world. Amen."

In this Scripture the preacher directed the attention of the Society to The command of Christ to disseminate his gospel among all nations — His instructions as to the manner of doing it; and the promise of his presence as the ground of encouragement to Christian Missionaries. — We believe that all the Sermons afforded a high degree of satisfaction to the Society and its numerous friends.

AT SION CHAPEL

A very great assembly was convened at an early hour of the afternoon, long before the time fixed for the beginning of the service. The same measures as before were adopted to prevent the intrusion of any persons, except the stated communicants of some evangelical society, by the previous distribution of tickets, thro' the hands of the ministers, in their various connections. The whole area of this large place was devoted to the accommodation of the communicants; and the several parts of it distinguished by large figures, for the direction of the ministers appointed to distribute the elements; by which means great decorum was secured.

Dr. Haweis presided at the sacramental solemnity; prayer, at suitable intervals was offered up by Dr. Haweis, Mr. Smith, of Brentwood, and Mr. Hill. Exhortations were given by Messrs. Styles, Buck, Maslen, and Slatterie. The hymns were given out by Mr. Bruce, jun. Mr. G. Townsend, Mr. Henry F. Burder, Mr. Douglas, and Mr. Hyatt. — The bread was distributed by eighteen ministers, viz. Messrs. Bogue, Kingsbury, J. Townsend, Hamilton, R. Winter, Lewis, Kirby, Wilson, Fowler, Cracknell, Macdonald, Browning, Raban, Chapman, Sloper, Morrison, Whitefoot, and Gauntlett.

The wine was conveyed to the communicants in like manner, by Messrs. Harris, Hopkins, Fletcher, Wood, Cloutt, Dunn, Jackson, C. Hyatt, Hartley, Cobbin, Gore, Williams, J. E. Jones, Hilliard, Hitchin, Brooksbank, Brich, and Collison.

This concluding service was peculiarly solemn and impressive. It was exceedingly pleasing to observe so great a number of Christians (it is supposed about two thousand) assembled to commemorate the dying love of the Saviour of the world — Christians of a great variety of denominations, who laying aside the lesser distinctions by which they are known at other times, unite on this occasion, as Christians only, directing their affectionate regards to their common Lord, "of whom the whole family in Heaven and Earth is named;" and thus signifying their cordial agreement with each other to promote and extend the common cause of Christianity among their fellow-men of all nations.

A collection was made at each of the places, and a handsome sum was contributed at each, amounting in the whole to upwards of 860*l*.

It may not be improper here to mention, that, a short time since, a pious lady presented to the Society a beautiful diamond ring, of considerable value, desiring that it might be sold, and the produce applied to the objects of the Society, especially to the support of their mission to the Jews. Such an instance of zeal in

sacrificing a costly, but unnecessary ornament, to the service of Christ, affords a bright example of female piety, worthy of imitation.

Thus closed the anniversary; every heart rejoicing in God; thankful for his gracious smiles on the past labours of the Society, and looking forward with eager expectation to the time when Jesus shall take unto him his great power and reign, when all men shall be blessed in him, when all nations shall call him blessed. That the Lord may hasten this glorious period; and if it please Him, by the instrumentality of Missionary Societies, is the ardent desire of thousands of thousands; and let every reader say Amen and Amen.

ANNUAL MEETING OF *the Religious Tract Society.*

The increasing attention to the diffusion of divine truth, by the distribution of Religious Tracts, was happily evinced at the eighth Annual Meeting of the Religious Tract Society, on Thursday the 14th of May; when the large room at the New London Tavern was crowded beyond expectation.

A most satisfactory Report was presented by the Committee; from which it appeared, that since the commencement of the Institution in the year 1799, upwards of *Four Millions* of Religious Tracts have been issued under the auspices of the Society; and that considerably more than one fourth of that number have been sold during the last year.

It also appeared, from the Report of the Committee, that as the concerns of the Society have augmented, they have been so conducted as to enable them, with the aid of occasional Collections for that purpose, to extend their gratuitous distribution of Tracts to the Army and Navy, to foreign Prisoners of War, and to foreign parts, in a very considerable degree.

It is a circumstance that must afford pleasure to every one who considers the immense injury that is continually done to the morals of the rising generation by the profane stories, ballads, &c. which are circulated, to an immense extent, throughout the country,—to learn that the efforts of the Society to counteract such publications, by the circulation of a series of cheap entertaining Tracts, in a similar form, has succeeded, and is increasing to a very considerable extent; and that it promises the most beneficial effects. The religious public might materially aid this important object, by encouraging the Hawkers to purchase the Publications of the Society for sale, in preference to any other article of that description.

It appears that, at Liverpool and Reading, Societies to promote the Distribution of Tracts have been formed; the Members of which are composed of religious persons in the Establishment, and among the various branches of Dissenters, united for one general object,—a more enlarged diffusion of religious knowledge. We should be happy to see these examples followed in every large town throughout the kingdom; the beneficial effects which might reasonably be expected from such measures, are incalculable. Societies have also been formed for similar purposes in various parts of the country; for the encouragement of which, the Committee have adopted the measures stated in our Magazine for the last month, p. 239.

Several very encouraging instances of the blessed effects of Tracts in the conversion of sinners from the error of their ways, and of awakening the attention of others, who had hitherto neglected divine ordinances, were related by various persons present; and an interesting account of their reception by the Roman Catholics in Ireland, was related by a respectable clergyman, who has been actively engaged in distributing them thro' a considerable portion of the southern part of that hitherto neglected country.

MISSIONARY COLLECTIONS, &c.

	L.	*s.*	*d.*
Rev. Mr. Wildbore and Congregation, Falmouth —	19	0	6
Mr. Lewis and Congregation, Union Chapel, Islington	81	7	6
Mr. J. Bellin and Friends, Chigwell, Essex —	6	0	0

A Friend — —	*L.* 50	0	0
Rev. Mr. Lambert and Friends, Hull — —	37	8	0
First Quarterly Collection from the Fetter Lane Auxiliary Society	11	0	0
W. N. Tweedmouth — —	1	4	0
Rev. J. Clayton and Congregation, Camomile Street	27	0	0
J. Walker and Congregation, Peppard, Oxon. —	5	5	0
G. Townsend and Congregation, Ramsgate —	18	3	7
Mr. Harris and Congregation, Fordham —	8	0	0
Auxiliary Missionary Society, at Rev. Mr. Harris's, Cambridge	9	0	0
A Lady, by the Rev. Dr. Hawcis —	20	0	0
A Friend, H. — —	5	0	0
A Friend, at Halifax, by the Rev. Mr. Cockin —	3	0	0
Rev. H. Gauntlett and Congregation, Reading —	50	10	0
A. Redford and Congregation, Windsor —	11	9	8
A. Kidd and Friends, Cottingham —	2	2	0
Collection at Devizes, Wilts, by Rev. Mess. Sloper and Elliott	16	1	7
Rev. Mr. Surman and Congregation, Chesham —	5	5	0
Collection by Mr. Hendebourck, at Bishopshall —	7	11	0
Rev. Mr. Taylor and Congregation, Colchester —	8	14	8
A Poor Widow, by Mr. Taylor — —	5	5	0
Rev. Mr. Bogue and Congregation, Gosport —	63	3	0
Mr. Kingsbury and Congregation, Southampton —	68	15	6
Mr. J. Wilson and Friends, Market Drayton, Shropshire	10	0	6
Mr. Seamp and Congregation, Havant —	16	11	6
Mr. Kerby and Friends, Flockton, Yorkshire —	3	1	0
Mr. Slatterie and Congregation, Chatham —	4	4	0
Mr. Berry and Congregation, Warminster —	31	7	0
Mr. Griffin and Congregation, Portsea —	35	16	0
Mr. Bennett and Congregation, Romsey —	35	8	0
A Poor Woman in an Alms-house, at ditto —	0	10	6
Auxiliary Society at Rev. Mr. Roby's, Manchester —	11	2	6

Collections on Occasion of Sermons preached by the Rev. Mr. Frey.

At the Chapel of Mr. Slatterie, Chatham —	42	11	0
Ditto Mr. Chapman, Sandwich —	14	8	0
Ditto Mr. B. Pyne, Duxford —	24	0	0
The Children of Miss Thomson's Benevolent School, Duxford	0	15	5
At the Chapel of Mr. Toller, Kettering —	23	0	6
Ditto J. Gardiner, Potter's Pury —	10	10	0
Congregations of Rev. Mess. Scraggs and Austin, Buckingham	28	0	0
Rev. Mr. Ralph and Congregation, Maidstone —	10	5	0
Mr Kent and Congregation, Gravesend —	13	7	6
Mr. Hawthorne and Congregation, Dartford —	6	5	8

Collections in London, on Occasion of the ANNIVERSARY SERMONS.

At Surry Chapel —	*L.* 255	16	8		
The Tabernacle —	148	18	4		
Tottenham Court Chapel —	149	5	0		
St. Saviour's Church —	153	4	6		
Sion Chapel —	162	13	4		
				869	17 10
Composition of a Legacy of Mr. Aitkens, late of Greenock, North Britain, by Horatius Cannan, Esq. of Edinburgh				100	0 0
Legacy of Mrs. Lowe, by the Rev. Mr. Jackson	*L.* 6	0	0		
Duty — —	0	6	0		
				5	14 0

On Wednesday the 6th ult. the British and Foreign Bible Society held their third Annual Meeting at the New London Tavern, Cheapside; which was numerously and respectably attended. The President (Lord Teignmouth) read from the Chair a very interesting report of proceedings during the last year. It appears that the Society have distributed,

either gratuitously, or at reduced prices, many copies of Bibles and Testaments, in various languages; and that, by their encouragement and pecuniary aid, presses have been set up, at Basle, Berlin, and Copenhagen, for the purpose of supplying the Scriptures in the German, Bohemian, Icelandic, and other languages, to countries which are in great need of them. The Society have further granted 2000*l.* to their Corresponding Committee at Calcutta, for the purpose of aiding the Translation of the Scriptures into the native languages of Oriental India.

Various other important particulars were stated in the Report, which evince the vast extent of the Society's operations, and the high degree of success which they have had in promoting the circulation of the Scriptures both at home and abroad.

The Report, with Extracts of Correspondence, List of Subscribers, State of Funds, &c. is now ready for delivery, and may be had at the Depository, No. 19, Little Moorfields.

CONGREGATIONAL UNION.

On May 18 and 19, was held in the Rev. Mr. Gaffee's Meeting-house, New Broad Street, a numerous and respectable Meeting of Minister and Lay Gentlemen, both of London and from the country, for the purpose of considering a *Plan of Union*, prepared by a Committee of the Board of Congregational Ministers in London, at the request of a former Meeting, held at Paul's Coffee-House, in May, 1806, it was agreed, That such a Union is highly desireable, in order to combine the influence and give great energy to the exertions of this denomination of Dissenters, in the great object of enlarging and establishing the Redeemer's kingdom.

The printed Plan was read; in which some improvements and enlargements were made. A London Committee, with Treasurer and Secretaries, were appointed. The Committee was authorized to carry the Plan into immediate effect. — A more particular statement may hereafter be given.

The Annual Meeting of the Union of Christians, formed at Bedford, was held there May 6, 1807. Rev. C. F. Frey preached in the morning from Luke xiv. 23, at the old Meeting; Mr. Castleden, of Woburn, and Mr. Capes, of Gamlingay, engaged in prayer. The Meeting for conference was held as usual in the afternoon, when the Report was read; by which it appeared, that the exertions of the Members had been continued and attended with pleasing effects. Mr. Knight, of Staughton, and Mr. Frey engaged in prayer. In the evening, Mr. Manning, of Spaldwick, preached at the New Meeting from Matt. xxviii. 20; Mr. Cox, of Cambridge, and Mr. Morris, of Dunstable, prayed.

May 19. A numerous Meeting of Christian Friends was held in the Dutch Church, Austin Friars, London. This Meeting was called at the instigation of a few individuals, for the purpose of offering up prayer and thanksgiving on behalf of the Societies formed with an express view to the further circulation of the Holy Scriptures, and particularly on behalf of the British and Foreign Bible Society. Mr. Burder and Mr. Steinkopff prayed; Mr. Bogue delivered an encouraging address; and Mr. Hughes concluded the service with prayer. The opportunity, it is hoped, was both pleasing and profitable; and, perhaps it may occur, that such Meetings, occasionally held in various parts of the country, may tend to engage the public mind in the more diligent study of the Scriptures, as well as to promote an increased attention to the important duty of dispersing the Scriptures in every direction, whether at home or abroad. It is but justice to add, that Dr. Werninck, the Minister of the Dutch Church, and his elders, most cheerfully accommodated the Friends with the use of that spacious edifice, and intimated a readiness, on any future occasion, to repeat this expression of their regard for an object so comprehensive and important.

THANKSGIVING.

Our pious readers, friends to the Abolition of the Slave Trade, will,

we trust, remember the intimation given in our last, That the First Lord's Day in June is intended to be observed by many religious persons as a Day of Thanksgiving for that great national blessing.

The Kentish Association of Independent Ministers will hold their Annual Meeting at Mr. Gurteen's Chapel, Canterbury, on Wednesday, July 8; when Messrs. Drew, Percy, and Kent are expected to preach.

On Whit-Tuesday, May 19, a Sermon was preached at Blackfriars' Church, before the Society for Missions to Africa and the East, by the Rev. B. Woode. A handsome collection was made for the Institution.

We are happy to inform those who are accustomed to visit watering places, that the chapel at Teignmouth, near Exeter, is lately reopened; and that the Rev. Is. Nozer, jun. has accepted a call from the congregation.

The Rev. Wm. Williams has accepted a unanimous call from the Independent Church at Warwick, lately under the pastoral care of the Rev. James Moody.

List of Lectures, &c. in and near London, for June.

1. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Jones's, Islington.
2. *Tu. M.* Broad Str. Mr. Burder.— Crown Ct. Mr. Stollery. — Hope.
3. *Wed. Ev.* Prayer for the Nation, at Mr. Waugh's.
4. *Th. Ev.* Fetter Lane, Mr. Winter. Christ, the Sun of Righteousness.

7. LORD'S DAY Ev. Broad Str. Mr. Brookshank; Devonshire Sq. Mr. Atkinson; Hare Court, Mr. T. Thomas; Chapel Str. Mr. Stollery; Crown Crt. Mr. Greig; Peter St. Mr. Rue; Palace St. Mr. Hyatt.
9. *Tu. M.* Broad Str. Mr. Humphrys; Crown Crt. Mr. J. Hyatt. — Evil Consequences of Christians forming unlawful Connexions.
10. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Ford's.
11. *Th. M.* Monthly Meeting (Indep.) at Mr. Jennings's, Islington. Mr. Burder to preach. — The Influence of exalted Views of the Atonement, &c.
Ev. Fetter Lane, Mr. Goode. — Boasting in the Lord.

14. LORD'S DAY Ev. Broad Str. Mr. Collyer; Devonshire Sq. Mr. Powell; Hare Crt. Mr. Newman; Orange Str. Mr. Townsend; Chapel Str. Mr. Burder; Crown Crt. Mr. Gore; Peter Str. Mr. Dunn; Palace Str. Mr. Stollery; Barbican, Mr. Greig.
15. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
16. *Tu. M.* Broad Str. Mr. Burder; — Crown Crt. Mr. Hackett. — Influence of the Gospel in the promotion of Holiness.
17. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Button's.
18. *Th. Ev.* Fetter Lane, Mr. Burder. — The Duty of Christians to partake of the Lord's Supper.
19. *Frid.* Sermon to Young People, at Palace Street, Pimlico, Mr. G. Clayton to preach.

21. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Devonshire Sq. Mr. Shenstone; Hare Crt. Mr. Humphrys; Orange Str. Mr. Burder; Chapel Str. Mr. Thomas; Palace Str. Mr. Buck; Peter Street, Mr. Jerment; Barbican, Mr. Stevens.
23. *Tu. M.* Broad Str. Mr. Barber; — Crown Crt. Mr. Stephens.—Divine Manifestations of the Saints.
24. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Coxhead's. Hoxton Anniversary, half past 3.
25. *Th. M.* Monthly Meeting (Bapt.) at Mr. Newman's, Mr. Button to preach. — Experimental Religion.
Ev. Fetter Lane, Dr. Rippon.— The Estimate and Improvement of our present Lot.

28. LORD'S DAY Ev. Broad Str. Mr. Newman; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. Webb; Chapel St. Mr. Dunn: Crown Ct. Mr. J. Clayton; Peter Str. Mr. Greig; Palace Str. Mr. Brookshank; Barbican, Mr. J. Clayton.
30. *Tu. M.* Broad Str. Mr. Clayton; — Crown Crt. Mr. Dunn. — Present Dignity of the Saints.

MINISTERS SUPPLYING AT

Tabernacle and *Tottenham*, Mr. Cockin: Mr. Charrier expected.
Spa Fields, Dr. Haweis.
Sion Chapel, Mr. Browning.
Surry Chapel, Mr. Sibree, of Frome.
Hoxton, Mr. Ralph, of Liverpool.

POETRY.

ON THE ABOLITION OF *THE AFRICAN SLAVE TRADE*, BY THE BRITISH PARLIAMENT, *which took Effect the* 1st *of May*, 1807.

THE swelling breeze shall urge no more
Our vessels to the sable shore,
To hurry thence despairing slaves
O'er mountains of resenting waves!
For lo! Britannia, bath'd in tears,
Trembles to count her guilty years;
Implores Compassion's boundless sea
To wash th' inveterate stain away;
And quits the trade in human blood,
Repentant at the feet of God!
Soon other nations shall aspire,
And copy what they *now* admire,—
Till not a sail shall be unfurl'd
To terrify the negro-world!
Nor shall Humanity desist
From her appeal while *slaves* exist!
Methinks, I hear the fetters fall,
And Freedom offer bliss to all;
While, pointing to the Christian plan,
She shews the love of God to Man.
Our hope grows brighter from this
happy day!—
Who does not hail the glorious First
of May!

Battersea. PHILELEUTHERUS.

LINES,

Spoken by some of the Children educated in the Asylum for Deaf and Dumb, at the Anniversary Meeting of the Patrons of that Institution, April 30, 1807.

THE gratitude we owe to you,
Our tongues cannot express;
Our words are few, our hearts are full,
Yet we'll the debt confess!

You found us helpless, dumb, and poor,
Unable to complain:
Unask'd, you tender'd that relief
Which mitigates our pain!

Yes; we are taught to comprehend,—
To use and value speech:
"Hard is the case" of Deaf and Dumb,
Who no such boon can reach! *

Doom'd yet to live, and not to know
The end why life was given,
They breathe unconscious of their state,
Nor hope, — nor think of Heav'n!

O pardon then, if *we* should aim
To plead their cause to-day,
And feebly raise an uncouth voice
For *their* relief to pray!

* Referring to the numerous unfortunates for whom application has been made to this Society; but who, for want of adequate accommodation in the Asylum, have been hitherto unsuccessful candidates. At the last election, the Governors had the painful task of selecting six, out of sixty-four cases; of whom, what more affecting can be said, than that they were all indigent Deaf and Dumb, whose friends are unable to procure the blessings of education for them, otherwise than through the assistance of this Charity!

A PERSUASIVE TO MISSIONARY LABOURS.

WHERE the majestic Ganges swiftly pours
Her mighty streams along the eastern shores,
My hovering fancy dwells, and bears me hence
To India's wealthy climes, and plains immense!
Where darkness reigns I fain would spend my breath,
And toil to weave a never-fading wreath
To crown my Saviour's brow! O blissful thought!
To win to Christ a soul with darkness fraught!

Ye champions of the mighty God, arise,
And wave your floating banners to the skies!
With shouts proclaim a dying Saviour's love,
And, conquering and to conquer, onward move.
Shall not the clang of vile idolatry
Awake your souls to set the prisoners free,
And loose the dreadful chains that binds them fast
To superstitious rites and hellish cast?
Ye ministers of Christ, behold with grief
The dying Heathen panting for relief!
'Tis yours to break Oppression's cruel rod;
'Tis yours to point them to the Lamb of God.
Why then so slothful? — why this long delay?
The work is God's, — Immanuel leads the way! TEMPO.

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



Ridley & Co. sc

Rev. C. F. Steinkopff A. M.
Minister of the Lutheran Church
Savoy, London.

Pub. by Wilkinson & Smith, Stationers Court 1 July 1807

THE

EVANGELICAL MAGAZINE.

JULY, 1807.

MEMOIR
OF
THE REV. WILLIAM TENNENT
CONCLUDED.

Mr. TENNENT was remarkably distinguished for a pointed attention to the particular circumstances and situation of the afflicted, either in body or mind; and would visit them with as much care and attention as a physician; and frequently indeed proved an able one to both soul and body. But his greatest talent was that of a peace-maker, which he possessed in so eminent a degree, that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and heal difficulties which arose in congregations; and, happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object till he had accomplished it.

Mr. Tennent was a man of the most scrupulous integrity; and though of a very grave deportment, had a remarkably cheerful disposition, and generally communicated his instructions with so much pleasantry, as greatly to gain the affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company rather than avoid it; well-knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. S. Blair and Mr. T. were sent by the synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After supper cards were introduced, when one of the gentlemen politely asked them if they would not take a cut with them, not knowing that they were clergymen. Mr. T. pleasantly answered, "With all my heart, gentlemen, if you can convince us that thereby we can serve our Master's

cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman; when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ: — we profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender, though solemn manner, and with great apparent sincerity, so engaged the gentlemens' attention, that the cards were laid aside, and an opportunity was afforded for explaining, in a sociable conversation during the rest of the evening, some of the leading doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God, was among the excellent graces that adorned the character of this man of God. He had been tried in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come, when his character was to be brightened by a severe test of his resignation and obedience. His youngest son, who was one of the handsomest of men, had just commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged, without restraint, in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would arrest him in his career, and bring him into the church of Christ, that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inoculating a number of persons in his father's neighbourhood, was seized, in an unusually violent manner, with a raging fever. With the disorder he was brought to a sudden and alarming view of his lost condition. His sins were all set in dread array against him. A horrible darkness fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost in the severer pains of an awakened conscience. Such was the height to which his anguish arose, that his bed was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to a sovereign God was put to the most rigorous proof; but God, in his infinite mercy, was at last pleased to hear the many prayers put up for the relief of the poor sufferer. His views of the lost state of man, — of the only means of salvation through the death of a Saviour; of the necessity of the

inward regenerating grace, became clear and consistent. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most awful and impressive manner, as a person who, by the infinite mercy of a prayer-hearing God, had been delivered from a Hell gaping to receive him. This happy change was a reviving cordial to the distressed father. His soul was overjoyed; his mind prepared to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity.

When Mr. Whitefield was last in this country, Mr. T. paid him a visit as he was passing through New Jersey; and one day dined with other ministers, at a gentleman's house. After dinner, Mr. W. adverted to the difficulties attending the gospel-ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; he then appealed to the ministers if it was not their great comfort that they should soon go to rest. They generally assented, except Mr. T. who sat next to Mr. W. in silence; and by his countenance discovered but little pleasure in the conversation. On which Mr. W. tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No, Sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, — as well as I can, — and to serve my Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, "Master, the sun is very hot, and the ploughing hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day: Do, master, let me return home, and be

discharged from this hard service?" — what would I say? Why, that he was a lazy fellow; that it was his busines to do the work I had appointed him, until I should think fit to call him home. The pleasant manner in which this reproof was administered, rather increased the social harmony of the company; who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

Among Mr. T.'s qualifications, none were more conspicuous than his activity. He hated sloth. He was almost always in action — never wearied in well doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear the least aberration from it, even in a joke. He was remarkable for his candour and liberality with regard to those who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous; and his attachment to the best interests of his country were ardent and inflexible.

About the end of February 1777, Mr. T. was suddenly seized with a fever, attended by violent symptoms. He sent for his physician, who was in the act of setting off for the legislature of the state. He called, but could spend only a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and with great candour informed his patient, that the attack appeared unusually violent; that the case required the best medical aid; he feared that, at his advanced age, there was not sufficient strength of nature to overcome so severe a shock. The good old man received this news with his usual submission to the divine will; he calmly replied, "I am very sensible of the violence of my disorder, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his pleasure to call me hence."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church at Freehold, a numerous concourse of people attending his funeral.

Mr. T. was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes. His general countenance was grave and solemn, but at all times cheerful with his friends. He appeared, in an extraordinary manner, to live above the world. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him [illegible] the foretaste of them. His faith was really "the substance of things hoped for, and the evidence of things unseen."

Literally his daily walk was with God; and he lived "as seeing Him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself in some way or other in rendering kind offices of friendship, both in spiritual and temporal things to his fellow-men. Take him in his whole demeanour and conduct, there are few of whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

MEMOIR
OF
THE LATE MR. JOHN RANCE,
First Pastor of the Baptist Church at Hackney, Middlesex.

Mr. JOHN RANCE was born at Greenwich, in Kent, May 25th, 1748. It appears from some papers which he has left, that he enjoyed the benefit of early instruction in the leading truths of the gospel. His mother being a pious woman, he frequently accompanied her to hear Mr. Olding, of Deptford; and he mentions, that when he was about nine or ten years of age, he had strong convictions of sin, both under the word and at other times; yet he endeavoured to stifle the voice of Conscience, and to defer repentance to a future day, though he found he could not sin with that satisfaction and pleasure which appeared in the conduct of others. At about sixteen, he had a very severe illness, which brought him to reflect on his past follies, and to form resolutions of amending his future life: but these resolutions were made in his own strength, and under the fear of death. Before he was entirely recovered, he fell again into vice, and even went to greater excesses in it than before. Sometimes his conscience accused him; and he would then fear that he was given up to a reprobate mind; that he had sinned away the day of grace, and therefore he might as well take his fill of pleasure in this world. By the removal of his father and mother to Purfleet, he was left the sole guide of his own conduct. He continued in the ways of sin for three or four years longer, frequented taverns, and became a companion of lewd and profane persons. Being once in company with some young men and women, he says, "In the midst of our sport something offended me; and I began to curse and swear in a dreadful manner. A young woman seemed shocked at the horrid imprecations I uttered, and said, 'How shockingly that young man swears!' "This was like a dagger to my heart; for I immediately thought what a wretch must I be, who have known and heard so much of divine truth, that a person who perhaps never had any religious instruction, cannot help looking upon me as a monster of iniquity!"

Soon after he had attained the age of 21, he came to London on

a Sunday evening, with three or four of his ungodly companions; they went to the theatre, and afterwards to a different scene of iniquity. While there, his conscience was greatly alarmed, his past and present wickedness filled his soul with terror, and he expected nothing but immediate destruction. The next day he strove as well as he could to be cheerful among his companions; but he felt the sting remained within, and could not get rid of his wounded conscience. He returned home pensive and sad, being now afraid there could be no mercy for him. He would have prayed, but durst not, as he thought it would be altogether in vain.

From this time he began to reform his outward conduct; but still found himself miserable. He knew that religion consisted in something more than he had yet experienced; he therefore began to read the scriptures, and attend where the gospel was preached. It does not appear clearly whether this was at Deptford (where he had formerly attended with his mother) or at the Tabernacle at Greenwich. The word was greatly blessed to his soul; his terrors went off by degrees; and he began, at times, to entertain many hopes of mercy, but mingled with fears.

Having a personal knowledge of some real Christians, he opened his mind to them, and found great relief from their conversation. He opened a meeting for prayer at his own lodgings; and spake of the great pleasure which he received in such social meetings.

Satan was now very active in suggesting to his mind that all religion was a farce; that he was a hypocrite; that the scriptures were not true, &c. He also felt the workings of inward corruption; and was in great distress of soul for some time. One day, while he was in this situation, it came into his mind, "Well! I will go to the Lord just as I am, and tell him all my fears." He then kneeled down, and cried out in great anxiety of soul, "Lord have mercy upon me!—if I have deceived myself, Lord undeceive me! if I never knew thy saving grace, make it known to me now:—I cast my soul on thee."

This was the time of mercy to his soul; his doubts and fears were removed, and light and joy sprung up in his heart.

From this time, it appears that he experienced alternate hopes and fears, as he found his comforts and enjoyments rise and fall; and it was not till several years afterwards that he fully learnt that his salvation did not depend upon his frames and feelings, but upon the finished work of his glorious Redeemer, and the promises of a faithful God.

The preaching of that eminent servant of Christ, the Rev. William Romaine, was very useful in leading him from every other dependence, to trust in Jesus alone, and in establishing his soul on him as the sure foundation. One time he heard the Rev. Mr. Venn preach from Job. xlii. 5, 6. This was a very humbling season: he saw and felt the depravity of his nature; but the precious remedy which was then set forth, so refreshed and cheered his soul, that he would often say, he could never forget it.

Mr. Rance first associated with the Lord's people at his table at Greenwich Tabernacle, July 29th, 1770. He mentions in his Diary many discourses which he heard from a number of respectable ministers, and the benefit which (under God) he derived from their labours. His business seems to have engaged much of his attention; and he frequently complains of it as a great hindrance to his enjoyment of communion with his God.

After some time, he removed to London; and, after several changes, was at length settled in an extensive concern till his removal to Hackney in 1798.

After the Death of Mr. Romaine, he joined the Baptist Church in London, of which Mr. Upton is the pastor. It appears from his Diary, that for about twelve years before this, he had spoken the word of the Lord occasionally to different societies. He continued to do so afterwards, particularly to a society in Fleet-street, and at a little meeting in Hunt-court, Spitalfields. He mentions the pleasure he felt in his own soul in these exercises, and his hopes that they were made useful to others.

His first discourse at Hackney was delivered in a small meeting in Shore-place, August 21st, 1797; and he continued (for the most part) to preach there till May 14, 1798, when the church was formed, consisting of only eight members. Mr. R. was invited to preach to them for three months, which he accordingly did; after which, he received a second invitation for a similar period; and in October following he was ordained their pastor, and continued to labour among them till his death. During this period, the church was increased to more than 100 members; the place was twice enlarged; and there is no doubt but much good was done.

For some time before his death, he had been afflicted with a bilious complaint, and also had, at several times, violent spasmodic affections on his lungs; which almost deprived him of breath. His last sermons to his dear people were on Lord's Day, 8th February, 1807, from Rom. viii. 33, 34; and Prov. xxii. 3, concerning which he says, "This was not a lost day. O Lord, grant that some benefit may be given to thy people! and may sinners be converted and saints edified, though by such weak means, and the glory shall be thine!" On the morning of Thursday, February 12th, he was seized with a fit which continued near two hours; but he afterwards recovered so far as to come down stairs, and purposed to preach twice on the next Lord's Day. In the afternoon he sent for one of his Deacons; to whom he said, "I think I shall die suddenly; but there is nothing alarming in this; it is rather desirable." He requested that he might be buried in the middle of the vestry, and a stone put up with the inscription of his name, &c.; and added, with a peculiar emphasis, "Don't call me Reverend."†

† In compliance with this request, we have omitted that title at the head of this Memoir.

On being asked how he found his mind during his illness, he replied, "I find my mind calm and easy, and quite reconciled to the will of God, whether for life or death. I have a good hope through grace, that, die when I may, all will be well." * Next morning, about seven o'clock, he was found dead in his bed; and, to all appearance, he had expired in his sleep.

On Friday, February 20th, his remains were deposited in the vestry, agreeably to his request. Mr. Upton spoke over the grave; and Dr. Rippon preached his funeral sermon the next Lord's Day, to a crowded and sorrowful audience. He died in the 59th year of his age.

Mr. Rance had been twice married. — By his first wife he had three daughters; all of whom survive him. In September 1798, he married Miss Anne Cole, of Blackfriars Road. In little more than two years afterwards, he was a second time a widower; and continued so till his death. He had several severe trials in his family, which he bore with Christian patience and resignation. By his death, his children are deprived of a tender parent, — and his church of an affectionate and faithful pastor.

As a preacher, he chiefly dwelt on experimental and practical truths: his aim was to direct his discourses to the hearts of his hearers, to humble sinners, and to exalt his Divine Master. While he held fast the important doctrines of the gospel, he manifested liberality and candour toward such as differed from him in matters of inferior moment. Humility was a prominent feature in his character. Speaking of his preaching in his Diary, he says, "I acknowledge, it is wonderful that any body comes to hear me. O Lord, make me more humble and thankful, for I am the weakest of all thy servants! but still I know God can do great works by feeble instruments." At another time he said, "Mr. ——— was so excellent in the afternoon, that I appeared to myself very mean and contemptible." On another occasion, a few months before his death, he observes, — "I think, on the whole, this was the best day I ever had in my life: my soul was humbled before the Lord under a sense of his kindness to so poor and unworthy a sinner. — O what a mercy it is that, in the latter part of my days, I should be thus honoured of God as an instrument of any good; and I desire from my soul to ascribe to him all the glory." The sudden manner in which he was removed, affords an additional motive to those who survive to attend to the admonition of our Lord: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

* In this Diary of February 1st, he says, 'I was very poorly this morning with my breath; and believe the disorder I now have, will be the cause of my death; yet, through rich mercy, I can look forward to that time without dismay, "for I know whom I have believed." Lord make and keep me more alive to thee!'

PERSEVERING PRAYER HONOURED;

OR, GREAT EVENTS FROM SMALL BEGINNINGS.

ILLUSTRATED IN THE CASE OF ELIJAH.

AFTER the contest with Baal's priests, in which Truth prevailed over Error, and the honour of Jehovah was vindicated by a sign from Heaven, Idolatry was overturned, and its advocates were either silenced or slain;—but, to shew that God delighteth in mercy, and that when judgment is inflicted, it is from necessity, not from pleasure; no sooner does Israel renounce idolatry, than a pardoning God promises to withdraw that famine, under which they have long been suffering, through the want of rain. No sooner had God promised to shower salvation upon suffering Israel, than we are told that "Ahab went up to eat and to drink; and Elijah went up to the top of Carmel: and he cast himself down upon the earth, and put his face between his knees; and said to his servant, Go up now and look toward the sea.—And he went up, and looked, and said, There is nothing.—And he said, Go again seven times:—and it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." 1 Kings xviii. 42—44. While the *conduct* of this prophet holds out an example worthy of our imitation, his *success* is calculated to encourage us to persevere in the same duty.

Let us notice his *conduct*. Abab and Elijah had separated; but Ahab went, not to humble himself before that God whom he had insulted;—not to reproach Jezebel for her bad counsel;—not to devise means whereby he might honour God, and bless his country;—but he went to eat and to drink; to console his beloved Jezebel on the loss of her priests and her God; and to regale himself in the prospect of approaching plenty. On the contrary, Elijah seeks retirement. After the painful, but honourable, service of the day, he climbs the mount of Carmel; there to obtain, not food for himself, but God's favour to Israel. There his faith feeds on the promise, while his prayer is filled with ardent supplications to obtain the blessings it held out. In the evening, his God had answered him by fire from Heaven;—but now he pleads, that He would bless Israel with abundance of rain.

What deep humility appeared in his address! "He cast himself down upon the earth." Behold the man who, on the preceding evening, stood before Israel, honoured and obeyed as the prophet of Jehovah, now prostrating himself on the ground,—rising gradually on his knees! but, still to shew how greatly God was to be feared, even by a prophet, when he approached him, he bows down his head to the earth. Prayer is indeed the proper exercise of the heart. In it the soul wrestles

with God for a blessing. In vain do we draw near him with our lips, if the heart be far from him. Though bodily exercise can profit little, yet, even that should bear some correspondence with the disposition of the mind. Those honours which earthly sovereigns confer on their subjects, are generally received on their knees. Let us, therefore, come and *kneel* before the Lord our Maker: — and were the pulpits and pews in all our places of worship, suitably accommodated for such a position in our public addresses, it might be as proper. In particular cases of advanced age, or bodily infirmity, a sitting posture may be necessary; but when it is the habitual practice of healthy individuals, or of whole congregations, to sit during the time of prayer, the appearance is not only indecent, but inexcusable. Elijah prostrated himself in the presence of God; and were it the general practice of worshippers to kneel in prayer, to stand while they sing, and to sit while hearing the sermon, it would be productive, not only of greater variety and of sweeter harmony, but of stricter attention. But where the people sit to sing, to pray, and to hear, can we wonder to behold so many nodding heads, or drowsy countenances, when they should be all attention?

Great *earnestness* was also manifest on this occasion. His heart was fixed and fervent. He continued, and probably long, wrestling for that blessing so much needed by Israel. His God, and his servant (whom some suppose to have been that son of the Shunamite, born in answer to a promise, and afterwards restored to life as a miracle of God's power) were the only witnesses of this solemn scene. Often as the servant had looked at his master, he does not appear to have interrupted him in his devotion but once. In compliance with the prophet's order, he went and looked toward the sea; and, upon his return, saying, *There is nothing*, the prophet bade him go yet seven times; that is, though he was to repeat his visits again and again, he wished not to be interrupted in his devotion, till the discovery was obtained. Not a word, nor so much as a whisper was to be heard! It was the inward devotion of the heart; — the wrestling of the mind: — earnest, fervent, unwrought prayer. The servant went, and came. Probably, upon every repeated visit to the summit of the mount, as well as upon his return to the place where he had left his master, he might make some stay; — yet he always found his master in the same place, and in the same position. Still he continued in prayer. Could we have read the language of his heart, when there was not a word on his tongue, it would have been to the following effect: — "Lord, as I was yesterday called to be an advocate for thee, I now appear as an intercessor for Israel. Follow the convictions they then felt, with an effectual impression on their minds. Forgive the iniquity of this people. Do not abhor them, for thy name's sake. Remember them in great mercy; and break not thy covenant with them.

I cannot let thee go till thou grant a blessed rain, to render a barren land fruitful; and to convince them that there is a God, and a prophet in Israel."

Confidence gave vigour to his earnestness in this prayer. It was the prayer of faith; founded, not on the mighty power of God, or the general goodness of God, but on his gracious promise. Before the least exhalation appeared from the sea, or a cloud to indicate the approach of a shower; — while the heavens were as a heated furnace above, and the earth like fuel, half consumed beneath, Elijah had been commissioned to assure Ahab, that rain was coming in abundance. The prophet, therefore, might be certain that the promise would be fulfilled; — but, to let us see that while promises furnish matter for prayer, faith is the hand to be employed to squeeze the blessings of divine goodness out of those promises, Elijah, by prayer and supplication, makes known his request to God. Instead of going, like Ahab, to eat and drink; or retiring to Carmel, there to sit still in his sloth; — instead of, with some, saying, "If it is to be, it will be; — my prayers will neither frustrate nor forward the performance of the promise," — he pleaded with God to bestow that blessing he had promised. He believed that he should have the blessing, before he asked it; and, therefore, he would give God no rest till he had obtained it.

Perseverance in prayer accompanied his confidence. Though God seemed to tarry, the prophet kept waiting for him, and pleading with him. His servant was probably more impatient, while running backwards and forwards so frequently without success. Six times had the young man gone and returned; but he saw nothing. How happy would he be on the seventh to break the silence, saying, "I see a cloud like a man's hand, rise out of the sea!" As if he had said, "O, my father, give over thy pleading! thou hast had power with God, and hast prevailed! Thy prayer is heard. Yes; I have seen, as it were, the hand of God, as that of a man, rising out of the sea, to subscribe his *Amen* to all thy petitions. Only, master, rise, — behold, and acknowledge it thyself!" Thus,

"To patient faith the prize is sure."

Let this prophet's success in pleading, encourage God's children to persevere in prayer. The servant said, "Behold there ariseth a little cloud out of the sea," &c. In this, as in many other instances, we behold great effects arising from very small beginnings. Things, which at first appeared almost insignificant, have enlarged into very extensive blessings. This cloud, which appeared no bigger than what might have been covered by a man's hand, kept gradually ascending, and extending itself, till at last it covered the whole sky. Thus also hath it been with truth in the church, — with grace in the heart, — with

efforts to promote the interests of religion in particular places, and with the diffusion of happiness in the world.

In taking a view of the rise and spread of divine *truth* in the church, we behold it rising like a man's hand out of the ocean of human misery, in the first promise of God after man's fall:— I will put enmity between the serpent and the woman, and between the seed of this and of that; but in bruising the heel of the one, the head of the other shall be crushed. Probably, at first, this promise would appear to these progenitors of mankind dark, obscure, and insignificant. But it has proved a cloud full of blessings, which have often refreshed and made glad the city of God. Rising out of its former obscurity, it has extended itself wider and wider, till it has become amplified into all those exceeding great and precious promises, which now appear *yea* and *amen* in Christ Jesus. For what is the whole Bible but the first promise expanded, illustrated, and applied? — It was no less than Christ, grace, glory, and immortality in the promise.

The same may be said of grace in the heart. Like this cloud, or like a grain of mustard-seed, to which it is compared in Scripture, hardly perceptible at first, it unites with the soil, swells, germinates, bursts the shell, springs up, forms itself into branches, and extends them till the birds come and lodge under its shadow. While the mind is under concern and conviction, grace remains hid under a cloud of obscurity. In appearance it is all cloud; but there is a blessing behind, which, like a hand, brings help, and works deliverance. Thus, that work of grace, which commences in conviction, advances to a serious concern, increases with hopes, which are often beclouded with fears, gradually becomes like the shining light, or like this extending cloud, issues in all the blessedness of salvation. Increasing with the increase of God, it grows up toward a perfect man in Christ, till it attain to the mark of the stature of his fulness. Take courage, O ye timid followers of the compassionate Jesus,—He that hath begun his good work in you, will preserve and perform it, till he has perfected that which concerneth you.

Efforts to promote the interest of religion, in particular places, like this little cloud, have afterwards been greatly extended. A Cornelius has prayed in private; or two or three who feared the Lord have conversed together, and united in prayer, for the direction and blessing of God upon their liberal designs. The Lord has hearkened, heard, and answered the prayers which his Spirit indited in their hearts. A messenger from divine mercy has been sent amongst them. One, like the Philippian jailor, has heard and trembled; another, like Lydia, found her heart opened to attend to the word preached; a third, like the wandering Onesimus, has been impressed by the very same truth upon which he had formerly turned his back. The prayers of a pious few have proved like the dew from Heaven,

to water the seed disseminated by the faithful minister. Others were inclined to hear, and made to feel, the power of divine truth. A church was formed, — the congregation increased, — the handful of corn was greatly multiplied,—the little one became a thousand. — The cry then was, — Lengthen the cords, and strengthen the stakes.—Thus, like this cloud, they were collected to scatter blessings all around. Not only on this little hill, but upon individuals and families around them; the showers have come down in their season, even showers of blessings; while fresh converts have sprung up as the grass, or have flourished as willows by the water-courses.

Like this cloud, the diffusion of happiness in the world has originated from very small beginnings. Witness the first introduction of the gospel in Judea, and afterwards into Britain; — and witness societies, which have been formed and succeeded, for the spread of the gospel,—the promoting of religious knowledge,—or the sending of Missionaries to the Heathen: others, for distributing Bibles at home and abroad, in our fleets and our armies: and who can tell but the humiliations and prayers of the late fast-day may be productive of extensive blessings, hastening on that day, when all the kingdoms of the earth shall submit themselves to Jesus Christ, and the world be filled with his glory. Blessed day! when peace shall look down from Heaven, and war shall no longer desolate the earth!

While that cloud of gospel-grace, which originally appeared in Judea, has extended itself even to us, let us severally enquire whether, as individuals, it has proved to our souls a shower of mercy, which, bringing salvation, maketh barren hearts fruitful?

Let us also take notice of the connection there is between prayer and providence.---View this in the abolition of the Slave-Trade; in the prosperity of the gospel in particular places; and in the spread of it in the world. Though the Saviour be yet clothed with a cloud, soon will he shine forth, as the sun in its strength, and then all the nations of the earth will see and rejoice in the salvation of our God. AGNUS.

ON THE TRANSFORMATION OF THE BODY *AT THE RESURRECTION.*

"THE trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To this *change* it is impossible for the thoughts of the believer too frequently to advert. In proportion to the attention we give the subject, will our minds be struck with a view of its grandeur and importance. Desirous of becoming increasingly acquainted with every doctrine of divine truth; of obtaining more expanded, more distinct views

of what we feel and acknowledge to be of supreme importance, we rejoice that we have the Scriptures to guide us in all our enquiries, which never fail to give to the humble and enquiring mind all the information it can desire,—all that is necessary for spiritual improvement and education.

The gospel of Christ opens a new world,—it draws aside the curtain of futurity, and we are struck with a disclosure of the great realities of the other world. Life and immortality are brought to light by the gospel. The resurrection of the dead, independent of the wonderful circumstances with which it is connected, is an event wonderfully strange:—the bare idea is enough to overwhelm the human mind. But what are those circumstances connected with it? Behold, He who is the resurrection and the life, whose voice shall awake the sleeping dead, and raise them from their beds of death, in which for ages they have rested,—He will effect a change in their bodies, glorious beyond all description, beyond the utmost stretch of conception. Not by any long-laboured process, but in a moment, in the twinkling of an eye!

Does the Christian ask, What, then, shall our bodies be like? Paul answers the question, Phil. iii. 21. Who shall change these vile bodies, and make them *like unto his own glorious body*.—Like unto his own glorious body! What Christian can read these words without being filled with surprize and admiring gratitude! If we turn to the account given us of our Lord's transfiguration, Matt. xvii. we shall find ourselves not left to uncertain conjecture, as to his glorious body,—what now it is, and what our bodies hereafter shall be. Is it not probable, that the transfiguration was designed, at least in part, to give a representation of Jesus in his glorified state? His face did shine as the sun, and his raiment was white as the light. Now, it is asserted by the apostle, that the bodies of the saints shall be made like unto his: and is it possible that these bodies of our humiliation should become so glorious? Let the voice of rejoicing be heard in the tabernacle of the righteous,—for it shall be so, our God hath spoken it. Now, indeed, we are reminded, by every circumstance connected with our present state of existence, that these bodies which we inhabit are vile bodies, in a lamentable state of degradation. How frequently is the body the subject of long and wasting disease,—of excruciating pains! How often does it prove a clog to the soul, damping the ardour of its devotions, retarding its progress, and checking its flight toward Heaven! How much is it the seat of vile passions and unhallowed propensities! often sadly deformed, easily shattered and broken down, carrying along with it principles of dissolution, which bring it to dishonourable corruption in the grave,—there to be insulted, as it were, by the meanest reptiles that crawl!—Did our prospect here terminate, nothing could be more gloomy! But we look forward:—these bodies shall be changed,—these bo-

dies, which sin has robbed of all honour, and clothed with every badge of disgrace,—these bodies shall be made like unto Christ's glorious body.

Struck with a view of the greatness of the change, the difficulties that stand in the way, perhaps the Christian is ready to ask,—How can it be accomplished? State your difficulties, and let us see if they will not all vanish before what the Scriptures say upon this point. The dismemberment of the component ports of the body, its particles, it may be, are dispersed into every quarter of the globe. Intermixed with, and forming a part of other bodies, how is it possible for all the particles that belong to that body, to be collected and united? Do you believe, that with God all things are possible?—Then recollect, that what is impossible with men, is not so with him. And if he was able at first, from the dust of the earth, to form bodies so strangely, so wonderfully, so exquisitely constructed, as ours are, he will find no difficulty in collecting and uniting their component parts in that day of which we speak. But, it may be added, the body, while in the grave, seems under the total dominion of death, and is in that state which bears evident marks of being a state of punishment: for, by sin, death entered into the world. How then shall it be delivered? This difficulty disappears, when the obedience and death of Jesus, with his glorious resurrection, as the surety and representative of his people, is taken into consideration. He rose as the first fruits: Death could not detain our glorious Head within his dominions, nor shall he be able to hold in subjection, beyond the appointed moment, one of his members. They are already risen representatively; —

> And as the Lord our Saviour rose,
> So all his followers must.

Is it still stated, as a difficulty, that the change is so extraordinarily great, as almost to stagger belief? Yes; it is indeed great, and greater still than we can even imagine. If the Scriptures did not present us with an agent who, we are convinced, is more than adequate to the production of this change, the accomplishment of it might be disputed. But there can be no dispute; and every difficulty ought to be obviated, on hearing an apostle use this language, when speaking on this sublime and deeply interesting subject,—"According to the working, whereby he is able, even to subdue all things unto himself." More than this, the believer cannot desire. This answers every question, and fully satisfies his mind. Our Jesus is almighty. What enemy is he unable to subdue? Already he has bruised Satan's head; already he has obtained a signal victory over death, and, ere long, he will be its final destruction. Shouts of victory shall issue from the lips of millions upon millions! The saints shall rise and shine; — shine with a lustre beyond the splendor of the sun's meridian blaze, and shall have dominion! Let the poor body, then, be sown in corruption, it shall be

raised in *incorruption*; sown in dishonour, it shall be raised in *glory*: sown in weakness, it shall be raised in *power*: sown a natural body, it shall be raised a *spiritual* body.—Such shall these bodies of our humiliation then be,—incorruptible, glorious, powerful, and spiritual bodies!

The subject will produce a train of important thoughts in the believing mind: nor will he fail practically to improve it: he will feel the subject operate as a stimulus to increasing purity of heart,—for he that hath this hope in him, purifieth himself;—will seek, under the influences of almighty grace, to become increasingly holy. Under all his pains, afflictions, weaknesses, and temptations, he will draw strong consolation from a prospect of this glorious transformation, when he shall be invaded by pains, afflictions, and temptations no more! when he shall be what he could wish, and have what he could wish,—be like, and be with him for ever. By dwelling much upon the subject, he will find it also to operate in disarming death of many of its terrors, and fortifying his mind against its approach.

"Break sacred morning through the skies,
Bring that delightful, dreadful day;
Cut short the hours, dear Lord, and come,
Thy ling'ring wheels, how long they stay!"

Leeds. W. F.

AN USEFUL SUGGESTION
IN BEHALF OF YOUNG MINISTERS.

To the Editor.

Dear Sir, ——

As your valuable Magazine is often made the medium through which plans of general utility are suggested to the religious public, I hope that no apology is necessary for introducing a few hints for the consideration of those opulent characters who are concerned for the diffusion of gospel-truth.

It is an undeniable fact, that no one, in ordinary cases, is likely to prove successful beyond his qualifications. It is equally plain, that it is a matter of the last importance for a minister of the gospel to be thoroughly furnished with suitable means. The sacred Scriptures, indeed, are the grand depositories of divine truth, and contain every thing necessary to make us wise unto salvation. But, even these holy pages, record many things which are "hard to be understood," and which cannot be fully apprehended without adventitious aid. Besides, in these days of refinement and science, something more is necessary, in order to acquire attention, than a bare knowledge of scriptural doctrines. Hence the utility of our academical institutions for the education of young men for the ministry.

But, however well disposed, it is sufficiently obvious, that no

one can attend to study without the means. And as, for the most part, those young men, who are admitted into our seminaries, are in circumstances far remote from affluence,—it often happens that, in after-life, their opportunities of usefulness are contracted by a want of those sources, which their finances are not sufficient to obtain.

It is true that, during their residence at the Academy, they may enjoy free access to an extensive library; but, as their continuance is limited, they cannot be supposed to derive all those advantages which are so desirable.

Divine Providence may cast their lot amongst congregations whose abilities, in pecuniary matters, are but very small. An attention to prudence, so important and ornamental to a Christian minister, may have prevented them from purchasing many volumes; and they thus find themselves bereaved of their former conveniences, without having a prospect of resources of their own.

This, I humbly conceive, to be no small evil, both as it relates to their own improvement, and to the advantage of the church of God. It may not, therefore, be thought altogether unworthy of the attention of the rich, and especially amongst Protestant Dissenters, to consider whether this evil may not, at least, in a considerable degree, be removed by their means.

Were they to present to deserving young men such works as are calculated to inform and instruct (and particularly to those young men who are patronized by the churches to which they belong) they would undoubtedly gratify their own feelings, manifest a regard to the sacred profession, and promote the cause of God our Saviour.

If these hints should be thought not altogether unworthy of regard, their insertion in your esteemed Publication will much oblige, dear Sir,

your most obedient Servant,

QUISQUAM.

A WORD IN SEASON.

Honour all men, — love the brotherhood, — fear God, — honour the king. — 1 Peter ii. 17.

A REFERENCE to these exhortations can never be unseasonable; and it probably can never be more necessary than at the time of a general election in our country. Such a crisis presents strong temptations to the breach of every one of these commandments. In the violence of party-contentions, the respect that is due to all our fellow-subjects, the peculiar affection which we owe to our brethren in Christ, the veneration in which we

ought to hold the name, the authority, and the conduct of God, and the obedience and reverence which his word enjoins us to pay to the king and government of our country, are all too commonly forgotten or neglected. Such evils also, are not, like their causes, commonly of a transitory nature. The effects of momentary agitation and sudden passion, are but too often permanent and progressive. Neighbours and fellow-Christians remain alienated from each other, not only long after the public contest has subsided, but even after the heads of the respective parties have coalesced: — as mothers, who have taken part in the quarrels of their respective children, remain at enmity after the children have forgotten their mutual squabbles, and returned to their play. Such a conduct is equally incompatible with the fear of that God whom we all profess to serve; and with the honour of that king under whose dominion we all ought to be at peace among ourselves.

The privilege of choosing proper persons to constitute the most important, though not the most exalted, branch of our national legislature, is a sacred trust committed to us by the providence of God; and it ought to be conscientiously and circumspectly discharged. Christians cannot consistently pledge themselves to vote as a powerful neighbour desires them, except they are fully satisfied that he is more adequate to judge in the matter than themselves. Engagements of this kind should not be formed without due consideration, whether they may not involve us in improprieties of conduct: — but, when made, they should be scrupulously fulfilled, at whatever inconvenience to ourselves; for Christians must "put away lying, and speak truth one with another;" they must "speak truth in their hearts," and "not change, though they have sworn to their own hurt." Psalm xv. 2—4.

With few exceptions, contested elections originate in some *other* motive than the love of our country. They are attended with so many, and so great evils, and are maintained at so enormous an expense, that a real lover of his country, in most cases, would rather withdraw from public life than involve himself, his friends, and his neighbours, in the damage that is certain to be produced. It is, therefore, usually of little importance to the nation which of two ambitious candidates shall be chosen. Whatever may be their political views, or comparative talents, it is very unlikely that either of the antagonists would pay so dearly for his seat in parliament, if he did not design to turn it to his own interest. Yet it would be hard for disinterested electors to be deprived of a representative whom they approved, whenever an enterprizing upstart or a predominating family chose to withstand his claims. In these cases, the guilt obviously lies on the promoters of innovation and discord; and it behoves Christians not to be partakers in that guilt. It becomes

them to support the injured candidate; and, if they can afford it, to concur in indemnifying his expenses.

Deficiency of information, or of judgment, private partialities, or public sentiment, may sometimes expose Christians conscientiously to oppose one another in contested elections. Here, then, is a plain and important occasion of "letting their moderation be known to all men." Let them not act as if their ultimate trust was reposed, not in God, but in a fellow-mortal; or, as if they judged that the success of their respective candidates was the "one thing needful." Let them not use toward others that influence which they would deem an insult on themselves; nor deny to them that liberty of conscience, or of conduct, which they would claim for themselves as an indefeasible right. They may, indeed, but too probably, have just ground of complaint against some of their brethren or neighbours, either for prevarication, or for intemperate behaviour. Such conduct they ought to disapprove and discountenance;—but they ought likewise to forgive it, as they hope for forgiveness of their own sins; and they should be careful that "the sun go not down upon their wrath."

Kings are men,—and they are to be honoured as well as prayed for, in *both* capacities. If, on account of some supposed, or real, impropriety in the discharge of their high office, we withdraw from them, either the honour which is due to all men, or that which is especially due to *them*, we, in fact, withdraw our fear from God, who has commanded us to honour them. To concur in sending to parliament any person who, avowedly, or evidently from his conduct, aims to dishonour the king, either by reviling his character, or by depriving him of the prerogatives assigned to him by the constitution of the realm, is certainly offending against this precept. Christians should be cautious against being drawn into this evil; whether by private interest, personal attachment, political prejudice, or urgent persuasion.

It may be unnecessary to admonish Christians against sharing in the profaneness, the drunkenness, or the riots, that generally occur at contested elections; but it certainly is requisite to be strictly and constantly on our guard against that agitation, that anxiety, and intolerant zeal, which are naturally excited by such events. Contention, exertion, hurry, and confusion, are their unavoidable concomitants; and great reason will a Christian have for thankfulness, if, in passing through scenes of this kind, he has "escaped those corruptions that are in the world."

Ministers, above all, have need to watch over themselves, and their flocks, at so dangerous a juncture. If they set others a bad example in the day of trial, they may expect long to suffer the effects. If they betray, on such occasions, an activity and a fervour, which would be justifiable only in the concerns of religion, how will they demonstrate their superior, or even their sincere, regard to the latter? They have need, not merely to be

unblameable in their own conduct, but diligently to restrain that of their people. It becomes them, also, to turn to a profitable purpose, events which necessarily attract so much notice, and produce so strong and lasting an impression on the minds of their hearers.

The period of a general election in our country, has some resemblance to that of the Olympic games in Greece. Of the general attention which these excited, the apostle Paul frequently availed himself, to enforce the superior importance of spiritual objects: particularly, 1 Cor. ix. 24—27. So the earnestness which is discovered in a contest, equally uncertain, and nearly as unimportant as that of the Olympic games, may remind us of an exhortation by that inspired writer, whose words are prefixed to this paper: — "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for, if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 10, 11. PUBLICOLA.

RELIGIOUS FASHIONABLES.

Mr. Editor,

THE season of fashionable emigration from the metropolis to a watering-place is arrived. The long train of fashionable disorders must now yield to the balsamic influence of marine breezes. Rosy Health loves to walk on the sea-shores; where she scatters, with a profuse generosity, life and joy among her expecting votaries. But, Mr. Editor, I am sorry to observe, that a certain class of invalids, in the habit of visiting watering-places, while they recover from one malady, are strongly affected with another. To describe these persons, I am obliged to associate words which, perhaps, have never been joined since the confusion of languages at the erection of Babel. The combination will sound oddly; but, I think, it is a pity that an increasing part of the community should not be honoured by a characteristic description. I shall, therefore, denominate these, *Religious Fashionables.* They are those, Mr. Editor, who endeavour to reverse the maxim, "No man can serve two masters;" and who feel a strange antipathy to the declaration of Scripture, "If any man love the world, the love of the Father is not in him." These persons, I am told, are tolerably regular in their attendance at a place of worship where they more statedly reside. Though they love the fashionable amusements of the age, they do not abandon their religious connexions: indeed, they affect to be quite as serious as other Christians; and, when they bow in

the house of Rimmon, the ball-room, or the theatre, they hope the Lord will pardon them in this thing. What is by no means common in the religious world, these people are taken periodically sick: their disease is at its climax about the 4th of June; and nothing will restore them to health but sea-breezes and country-air. Now the phenomenon which I have noticed in reference to these unhappy beings is, that while they are visibly recovering from the indisposition which was their apology for a trip to the sea-side, they are attacked by a disease which is of a moral rather than of a physical nature. The first symptom of this strange malady is, the patients affect to forget that they ever made a profession of religion. Instead of enquiring after the good cause, they wish to know if there be not a subscription-ball, and who are the most fashionable, not the most virtuous, people in the town. They express no solicitude that the gospel should be preached in a place of fashionable resort; and, if they learn that it is, the minister is neglected. They may, perhaps, attend once or twice to gratify curiosity,—but then it must be in the evening; nor must it be generally known that they approve of a vulgar declaimer, who talks of temperance, righteousness, and a judgment to come. Indeed, Mr. Editor, some of these creatures have been known to reside for five or six weeks together in a town where the means of religion are enjoyed, and where their presence and influence might have greatly served a cause, without their being once suspected of attachment to evangelical, or to any religion:—and, I am told, which is very strange, that their disorder only continues while they are at a distance from home; that, as soon as they return, they fall again into the routine of service, without any awkwardness, and without any shame.

Will you have the goodness, Mr. Editor, to enter their extraordinary case in your Magazine; and, if you have any skill in moral diseases, do, prescribe for them;—though folly is often incurable, and inconsistency and hypocrisy invulnerable*.

I am, Sir, yours &c.

The Editor hopes that the case described by this correspondent is not very common; but, supposing its existence, which is certainly possible, he would venture to prescribe a careful perusal of Ps. cxxxix. 1—12, *and* Mark viii. 38.

* The conduct of such persons, justifies the sarcasm long ago composed by a profane wit,

"Some people carry things so even
"Between this world, and Hell, and Heaven,
"Thinking to give offence to neither,
"They freely deal in all together;
"And equally abhor to quit
"This world for both, or both for it."

LEARNING RECOMMENDED.

Sir, ——

It gave me great pleasure lately to hear that the Dissenters in England are taking measures for the establishment of a Grammar School, and that it is the desire of some among them to institute also a University.

If the following thoughts, which have occurred to me, shall be deemed to have a tendency to promote these important objects, I beg you will indulge me with a place for them in your widely-circulating Publication.

It has ever been the glory of Christianity to contribute to the diffusion of general knowledge. The philosophy of the Heathens was confined to a few, compared with the multitudes of the disciples of Jesus, who have in all ages devoted themselves to study, from religious motives. Learning has languished when Christianity has been corrupted, — has revived when Christianity has been reformed; and, in general, flourishes or fades according to the degree of purity and vigour in which Christianity is maintained.

While learning follows the gospel, it serves to adorn and defend it. Some well-meaning Christians have indeed been known to undervalue learning. But these have been little acquainted with that which they disregarded; and have probably been prejudiced against it by the treacherous behaviour of learned, but false, brethren. It may be safely affirmed, that no Christian, who was learned himself, ever despised learning, or thought the acquisition of it unimportant to the cause of Christianity.

No kind of learning is more immediately connected with the success of the gospel, than that which is commonly called *Classical*. One of the most remarkable gifts of the Holy Spirit, on the day of Pentecost, was the Gift of Tongues; and, now that miracles have ceased, the use of means for obtaining a measure of that gift (that is, the study of tongues) is evidently the duty of all who would be extensively useful in preaching the gospel. The Scriptures have been given, by inspiration of God, in two different languages; with which the preacher ought ever to be able to compare the translations which have been made of them by men. To be "apt to teach," requires equally a knowledge of the original languages of Scripture, and of the language which the teacher is himself to use; and if this language should be even his mother-tongue, he cannot understand it thoroughly, or preach the gospel in it with a desirable degree of clearness and precision, unless he be accustomed to the critical study of language, and have some acquaintance with those languages in particular, into which the earliest versions of Scripture were made, and from which the modern languages of Europe have borrowed so many of their words, especially of those words which express the doctrines of revelation.

It is remarkable, that some of the most zealous Infidels have, of late, been avowedly hostile to classical learning. They seem to feel conscious, that nothing will more effectually resist their efforts than the knowledge of the genuine records of antiquity, whether sacred or profane. They would, therefore, draw a veil over the holy beauties of the one, and over the defects and pollutions of the other, that their own misrepresentations of both may not be so liable to detection; and that, if possible, the very memory of divine communications to mankind may, in time, be obliterated.

The establishment of Grammar Schools provides for an early attention to classical literature. Children are always the best scholars in the study of languages; whereas, very few indeed can prosecute that study with success, after they have advanced in life. Christian parents ought seriously to consider this fact, when revolving schemes for the employment of their children. They ought to enquire, not merely what education will fit them for worldly business, but what may be done, when their talents are promising, to make them useful in the church of Christ, if the Lord, to whom they were brought at baptism, should appear to have marked them for his own.

The great objection to this suggestion is, the apprehension that, if they should not prove godly persons, or should not be inclined to the work of the ministry, when they come to choose for themselves, their early education must be, in a great measure, lost. But this objection would be almost entirely obviated if, besides a preparation for the ministry, provision were made for opening the way to the learned professions in general. And here may be seen the benefit of a University among the Dissenters. Hitherto, their academies have been limited to the education of theological students. Hence there is reason to fear, that some have been, in a manner, compelled to be ministers, because they had been long engaged in preparatory studies; although, in the issue, their talents, or their characters, appeared to be questionable, and their very inclinations averse from the office.

In a University, however, besides classes for Latin, Greek, Hebrew, Mathematics, Physics, and Moral Philosophy, there ought to be a school of Medicine, and even an introductory school of Law. Thus would a ready field be open to the choice of youth in any of these departments; and, while those only whose hearts gave them to the ministry, would prosecute the studies more immediately connected with it, a body of well-informed youth would be educated among the Dissenters, who might be most useful as private members of their churches, if truly pious; and might, at any rate, rise into stations of respectability and influence in society, with a disposition, as opportunity should offer, to use that influence in favour of the interests of those among whom they had received their education, and formed their attachments in early life. ONESIMUS.

JESUS, THE NAZARENE.

ONE of your correspondents, in your Magazine for February last, has ably defended Mathew ii. 23, concerning Jesus, who should be called the *Nazarene*.

There are three prophecies in the Old Testament in which the word *Branch* is applied to the ever-blessed Jesus *. I am inclined to think the word *Branch* in those passages, is NETZAR in the original, which signifies, *of Nazareth:* — if so, the latter text will read thus: "Behold the man, whose name is the *Nazarene*." Of this sentiment is Dr. Hawker †: — "It is hardly possible to enter on the perusal of this chapter, on the subject of the Nazarenes, without calling to mind Him who, at his entrance into the world, in substance of our flesh, we are told, came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: "He shall be called a Nazarene." Isaiah describes Jesus under the character of the *Branch* growing out of the root of Jesse. The word *Branch* is NETZAR, signifying *of Nazareth* ‡. Though there are many circumstances in the law concerning Nazarites, which cannot be at all applicable to the blessed Jesus, for he both touched dead bodies, and drank wine, and yet was never unclean, but remained as before, holy, harmless, undefiled, and separate from sinners; yet, strictly speaking, as being eminently devoted to the Lord, Jesus was the very Nazarene himself, to whom all the law concerning the Nazarites typically referred;" and, I may add, to whom all the prophets looked for salvation. K.

* See Isaiah xi. 1. Jer. xxxiii. 13. Zech. vi. 12.
† See his Exposition on Numb. vi. 1, 2. ‡ Isaiah xi. 1.

A REMEDY FOR SCHISM.

That there should be no schism in the body; but that the members should have the same care one for another. — 1 Cor. xii. 25.

I SHALL venture to call Schism a faction, a division, a separation, which takes place in any church whatever. Are not these schisms notorious, and very frequent in the present day? Are they not abominable and disgraceful? How many ministers have been almost broken-hearted by them! How many professors have they disunited in worship and affection for the rest of their lives! How many rotten-hearted, ill tempered creatures have they brought into influence and distinction! — the scum and the scandal of a congregation. How many hopeful characters have they essentially injured! How many scoffers and blasphemers have they hardened in their impiety!

If such are the evils which follow almost every instance of schism, how ought this moral plague to be dreaded, and, if possible, to be remedied? I reply, That as ministers are generally the greatest sufferers, they ought to administer the medicine; and each of them has a sufficient portion of it always at hand. It is this, — the spirit of the gospel transfused through an upright line of conduct. Let this be applied in the following instances:

1. Be disposed to support your brethren by all the friendly attentions in your power, speaking justly of their preaching and character. Never withhold these proofs of your brotherly love, unless they depart from the doctrines or spirit of the gospel.

2. Discountenance the silly reports you may hear to the injury of any of your brethren. Oppose backbiting and slander to the utmost.

3. Whenever any brother is sinking in the esteem of his flock through their caprice, perverseness, or Antinomianism, endeavour to hold up his hands and his heart in his work.

4. Never espouse the part of the factious schismatics, till you have heard your brother's account of their conduct.

5. In cases of open separation, do not preach for the separatists till it be evident that God is with them. Detest the thought of wounding a brother's feelings, through the contemptible influence of a party-spirit; for, through this abominable principle, schisms are sure to be multiplied.

6. Let the symptoms of disease in the patients, arouse the benevolent attention of the physicians. Let them check the forward, humble the proud, and warn the unruly; and many a schismatic distemper would receive a timely cure.

7. Let elderly ministers and tutors of academies pay more attention to these things, in proportion as the disease may prevail; for much good may be accomplished by their influence.

May the Lord inspire all his people with an increasing abomination of schism and party-spirit! May brotherly love reign triumphant through all our churches! AN ENEMY TO SCHISM.

QUERIES.

A young Enquirer is much perplexed to know how she should understand those words in the Lord's Prayer, "Lead us not into temptation;" which to her seem to imply, that God is the Author of temptation. She would be much obliged by a few observations tending to clear up the difficulty.

Various Correspondents request an Explanation of the following Text of Scripture: —

"I SHALL see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." Numbers xxiv. 17.

Evangelicana.

Remarkable Testimony in favour of the strict Observance of the Lord's Day.

A young man, who had been employed in a gentleman's garden in Suffolk, had a strong inclination to try his fortune near the metropolis. Accordingly, he came to London; and soon got into a situation at the west end of the town; where he, in a few years, acquired so much property, that he took some ground, and entered into business for himself. He had been brought up in a religious manner, and in the strict observance of the Sabbath; but the love of the world now so far got the ascendency, as to induce him to violate that sacred day, by selling various articles which his garden produced. Providence, however, frowned upon him, so that his prospect of great gain proved delusive. By some unaccountable means, he failed of success in all his schemes; and in a short time became a bankrupt. His sister, a pious young woman, who kept his house, told him her apprehensions; that the cause of his misfortune was, his profanation of the Sabbath; and strongly urged him to begin business again upon a small scale, offering to lend him all she had (which was but thirty shillings) to buy a few necessary articles, upon this condition, that he should sell nothing upon the Lord's Day, but devote it wholly to religion; in which case, she told him, he might hope for a divine blessing. He agreed to take her advice; and he soon experienced the wisdom of it; for he quickly began to find his business wonderfully to prosper; and, in a few years, rose to such affluence as to purchase the ground he had hired; and to be able to communicate largely of his substance for the honour of God, and for the good of many.—The truth of the above can be attested by persons living, who knew the man and his history. The reader is left to make his own reflections.

To the Editor.

Sir,

The following extract from Dr. Symmons's Life of Milton (an able and erudite performance) as it is charming evidence of the pious resignation of our sublime poet to one of the greatest afflictions which life is heir to, will perhaps be acceptable to your readers, and will not undeservedly occupy a portion of your Evangelicana. It is a part of a letter on the subject of his Blindness, addressed by Milton to one of his literary friends.

J. S.

"I have made up my mind to my case, as one evidently beyond the reach of cure; and I often reflect that, as many days of darkness, according to the wise man, are allotted to us all, mine, which, by the singular favour of the Deity, are divided between leisure and study, are recreated by the conversation and intercourse of my friends, are far more agreeable than those deadly shades of which Solomon is speaking. But if, as it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," why should not each of us likewise acquiesce in the reflection, that he receives the benefits of sight, not from his eyes alone, but from the guidance and providence of the same Supreme Being? Whilst He looks out, and provides for me, as he does, and leads me about, as it were, with his hand through the paths of life, I willingly surrender my own faculty of vision in conformity to his good pleasure; and, with a heart as strong and as steadfast as if I were a Lynceus, I bid you, my Philarus, farewell." *Life of Milton, p. 334.*

VALUE OF BIBLES ON BOARD A SHIP.

Sir, *To the Editor.*

If you think the following information will be of any service to the Society for Distributing Bibles, &c. you will oblige me by giving it a place in the Evangelical Magazine.

Being in company with a young officer in the East India Company's service, lately arrived, he mentioned that one of the seamen died on the passage home; and, when that happens, it is a custom amongst ship-mates to sell all their clothes by auction; and this was done to the person alluded to above. In his chest was a Bible, which was put up by itself at 6d: it presently got up to 12s. and the captain desired the auctioneer to knock it down, as it was too much for it, he said. And my informant farther added, he had no doubt but that it would have sold for a guinea, if they had been let alone. He also said, that a Bible was considered a valuable acquisition by many of the seamen on board of that ship; and that frequently, at leisure hours, one person read the Scriptures to many of his ship-mates, who were all attention to hear. This account I am the more disposed to give credit to, as it proceeded from one nowise attached to the cause for which the society were instituted, but rather the contrary.

I am respectfully, Rev. Sir, your obedient servant, D. W.

SHORT SENTENCES ON FAITH.

Nothing greater can be said of faith, than that it is the only thing which can bid defiance to the accusations of conscience.

If it was not for Christ, conscience would tear me in pieces. Conscience is the most positive, teazing, tormenting thing in the world; and nothing can silence it but faith.

Thank God for Christ!—Christ for a clean conscience; and the Spirit for giving me a sight of it as clean.

Nothing can pacify an offended conscience, but that which satisfied an offended God; and well may that which satisfied an offended God, pacify an offended conscience. *Mr. Adam, of Wintringham.*

Sir, *To the Editor.*

The following Conversation between Dr. Johnson and two of his literary friends, contains some hints that appear to me worthy the attention of your readers. O. P.

Boswell. There are, I am afraid, many people who have no religion at all. — *Mr. Seward.* And sensible people too. — *Johnson.* Why, Sir, not sensible in that respect. There must be either a natural or a moral stupidity, if one lives in a total neglect of so very important a concern. — *Seward.* I wonder that there should be people without religion. — *Johnson.* Sir, you need not wonder at this, when you consider how large a proportion of almost every man's life is passed without thinking of it. I myself was for some years totally regardless of religion. It had dropped out of my mind. It was at an early part of my life. Sickness brought it back; and, I hope, I have never lost it since. — *Boswell.* My dear Sir, what a man you must have been without religion! Why you must have gone on drinking and swearing, and * * *.—*Johnson* (with a smile). I drank enough to be sure. — *Seward.* One should think that sickness and the view of death would make them more religious. — *Johnson.* Sir, they do not know how to go about it. They have not the first notion. A man who has never had religion before, no more grows religious when he is sick, than a man who has never learned figures can count when he has need of calculation. *Boswell, vol. III.* 362,3.

Obituary.

MRS. BULKLEY.

On Friday, April 24, died at West Bromwich, in Staffordshire, in the 87th year of her age, Mrs. Esther Bulkley. This lady was granddaughter, and the last survivor of the immediate descendants of the Rev. Matt. Henry, "whose praise is in all the churches." Her great-grandfather, Philip Henry, was educated and settled in the Church of England; and was one of those excellent men whom she ejected from her bosom in the year 1662. He was a man of exemplary piety, learning, and talents; and his rank and connection in society were of the most respectable order. Matthew also, the celebrated Commentator on the Bible, had the education of a scholar and a gentleman. Indeed, the family of the Henrys were scarcely more distinguished by their religious character, than by their engaging courteousness and urbanity of manners. In all these respects, and in whatever was appropriate to the female character, the deceased was the faithful and amiable representative of her ancestors.

To delineate with even tolerable fidelity this excellent woman, would be to produce, in some degree, the effect of a personal acquaintance with her; which, however slight, never failed of procuring for her the tribute of esteem. Her person was interesting. Diminutive, delicate, and valetudinary; yet indicative of charming vivacity. Her countenance exhibited a set of striking features, illuminated by intelligence and benevolence,—yet full of dignity;—grave, approaching to solemnity; but placid, cheerful, serene, and happy. Her manners, though not without a mixture of that punctilious precision which is thought to characterize those of her sex who are less connected than others by social and domestic affinities (for she lived unmarried) were yet highly engaging. Strikingly decorous, but animated and affectionate;—timid, and tremblingly conscientious, yet affable; and, to her near acquaintances, friendly and confidential.

The qualities of her mind are such as would naturally be sought for under this exterior. They were the produce of divine cultivation, in a soil divinely prepared and rendered favourable to their growth: the fruits which are brought forth an hundred fold from good seed sown in good ground. Her early connections were scarcely more propitious to genuine religion, than were the future circumstances and habits of her life to its growth and improvement. Mrs. Bulkley was born in London, Nov. 16, 1720. Her father, Mr. Thomas Bulkley, a native of Lymington, in Hampshire, was a silk mercer in Ludgate Street, and died when she was very young. The conduct of her education, therefore, devolved upon her mother;—and those who have observed the influence of the maternal character, and of maternal cares, when assiduously employed in the formation of the youthful mind, will not be surprized that the child of the daughter of Matthew Henry should be successfully trained in the footsteps of her forefathers.

In a brief record of the changes of her residence, which she calls "An account of her various wanderings during an abode of 45 years in this wilderness," it appears, that at the age of ten, when she was residing with her mother, in the family of Sir John Hartopp, at Epsom, "divine grace directed the wanderer to take the first feeble and too oft remitting steps toward Canaan:" these are her own words. At fifteen, having by the death of her mother become an orphan, she returned into her family, and went to reside with three aunts, the Miss Henrys, at Chester. Two of these ladies marrying, she removed from Chester to Wem, in Shropshire;

and from thence, in 1718, to West Bromwich; where she passed nearly the whole of the remainder of her life. The paper just now mentioned, concludes thus: "Oct. 13, 1770. Removed to Hill Top (a part of West Bromwich) from whence I wait my last remove:" and thence, in fact, it was made, but not till a period which little entered into the writer's contemplation. Her constitution was delicate, and her health so extremely precarious, as to afford reasonable ground for her constant expectation of her final change: — an expectation entertained with a calmness of mind, which displayed, in a striking degree, the influence of evangelical religion. At West Bromwich she was still amongst her family connections. Her two aunts had been married to two respectable gentlemen, brothers, of the name of Brett, who resided in this village; — and there also these amiable women exchanged their earthly for an heavenly abode.

The life of a single lady spent in the retirement of a village, can offer but few incidents requiring particular notice; but the features of such a character as Mrs. Bulkley's, must create some degree of general interest. The sweetness of her manners, her vivacity, and her active beneficence, procured her the esteem of persons in all ranks. Her humility and diffidence were only equalled by her actual proficiency in the graces of the Christian temper and life. Her attachment to the ordinances of religion, and her diligent improvement of them, discovered the secret of her attainments. Devotion was her element; she had a lively zeal for public worship, and for the purity and prosperity of the ministry, and the church universally. She was fond of reading. Her Bible was her companion, her friend, and her counsellor. Her grandfather's Exposition, and the manuscript notes of sermons, &c. which had been preserved in the family, were in her constant perusal. Upon these, and the older writers on practical religion, she employed much of her time. Biography and history of eventful periods, interested her even in a very advanced period of her life. These, and other kinds of compositions in which there was a mixture of anecdote, she used to call her "eager reading;" and she often pursued it beyond the limits of her strength. Her conversation was interesting and instructive, and her epistolary communications remarkably so. The talent for writing which she possessed, rendered her correspondence easy and pleasant, to her latest years. The liveliness of her conceptions, and peculiar felicity of expression, imparted to her familiar letters an irresistible charm; whilst the warmth of her affection, — her solicitude for the happiness of her friends, and her exalted piety, rendered them lessons of sound morality and religious instruction.

In adverting to herself, and her own experience and history, her predominating sentiments were those of gratitude to the Preserver of a life so long protracted beyond her utmost expectations; and so highly distinguished, as she considered it, by undeserved mercies. To a friend, who was in the habit of writing to her on every anniversary of her birth, she thus commences one of her answers, having then entered on her 86th year: — "So it pleases the Almighty to permit me once more to take up my pen, in a thankful acknowledgment of the reception of your favours of the 15th and 16th instant. I am ashamed to think that the lengthening out of so unprofitable a life as mine, should engage so much of your attention: that it should occupy much of my own with serious reflection is right, both in humiliation and thankfulness.

"Still has my life new wonders seen
"Repeated every year; —
"Behold, my days that yet remain,
"I trust to that Almighty care!"

"I have abundant cause for daily and hourly thanksgiving, that these days of old age are not as yet attended with extreme pain or violent illness. Under all my infirmities, it is a constant and standing consolation to me, that my God knows my frame,

"And does no heavy load impose,
"Beyond the strength that he bestows;"—

and, by divine assistance, I endeavour, by faith, to look beyond the present scene, and excite myself to be a patient waiting servant; trusting, through the hope the gospel gives, that he who has hitherto so mercifully guided me by his counsel, will conduct me through death's gloomy shades, gilded by his presence, to that world where there is fulness of joy," &c.

She suffered no sensible declension of her powers through several of her last years. For some months before her decease, the faculties of sight and hearing were impaired; but she remained the same lively, intelligent, and pleasant companion. Her departure was an easy and quiet transition from earth to Heaven. I cannot relate it so well as in the words of her intimate associate:— "You will be affected with the contents of this letter, which is to inform you of the change that has taken place in the removal of our dear Mrs. Bulkley, whose happy spirit took its flight from the decayed tabernacle of flesh, at five this morning. She had a seizure of the paralytic kind yesterday noon; but so gentle in its attack, as to affect only her left hand. She ate her dinner afterwards much as usual, and sat in the easy-chair, wishing me to read to her; which I did till near 4 o'clock, when she evidently grew worse. Her voice and whole frame were affected; and it became necessary to carry her up to bed, where she quietly fell into a dose, and neither spake nor opened her eyes more. Her mind was exceedingly calm at the first approach of the disorder. She said, "God was doing his own work: welcome the will of God!" with a few other short sentences which we could with difficulty understand."

Her remains were interred in the burying-ground belonging to the Dissenters' old Meeting-house, West Bromwich, on Wednesday, the 29th of April, 1807.

DR. SAMUEL STILLMAN.

Dr. Samuel Stillman was born at Philadelphia, Feb. 27, 1737; was educated at Charleston, South Carolina, and ordained there in Feb. 1759. He first settled in the ministry near Charleston; but soon left it, on account of his health; and was fixed over the First Baptist church in Boston, in Jan. 1765.

He was endowed with a good capacity, and an uncommon quickness of apprehension. His feelings were peculiarly strong and lively, and he entered with his whole soul into every object which engaged his attention. With this constitutional ardour, he united a remarkable delicacy and sense of propriety. Such were the sprightliness of his conversation, the politeness of his manners, combined with a peculiar glow of pious zeal and affection, that he was enabled to mingle with all ranks of people, and to discharge all his duties as a Christian minister, and as a citizen, with dignity, acceptance, and usefulness. He retained his popularity to old age; and his congregation which, on his first connection with it, was the smallest in the town, was, at the time of his death, among the most numerous.

As a minister of Christ, his praise was in all the churches. For this great work he was prepared by the grace of God in his early conversion; and a diligent improvement of his natural talents in a course of theological studies, under the direction of the late excellent Mr. Hart. He embraced the distinguishing doctrines of the gospel, which he explained with clearness, and enforced with apostolical zeal and intrepidity. He was favoured with a pleasant and commanding voice, which he managed with great success; and his manner was so interesting, that he never preached to an inattentive audience.

His habit of body was weakly, which occasioned frequent interruptions of his labours; yet he survived all his clerical contemporaries in the town. It was his constant prayer that his life and usefulness might run parallel; and in this his desires

were gratified. After a slight indisposition, he was attacked by a paralytic stroke, which carried him off in a few hours, on the 13th of March 1807, in the 70th year of his age.

Dr. Baldwyn, pastor of the Second Baptist church, delivered a discourse on the occasion of his funeral, from 2 Tim. iv. 7, 8, to an immensely thronged and deeply affected assembly; after which, his remains were carried to the tomb amidst the regrets of a numerous concourse of people, to whom he was once so dear. His loss will long be felt, not only by his own immediate society, but by all his numerous friends.

An Account of the Death of Miss Lucy Stamford Percy, daughter of the Rev. J. W. Percy, of Woolwich, in a Letter to a Friend.

My dear Friend,

I now sit down to fulfil my promise, in giving you a few particulars respecting my daughter, who was lately taken from us. It has been one of the sharpest trials I have ever experienced, tho' mingled with much mercy. But, painful and distressing as I have found the dispensation, I hope, I have not been allowed either to murmur or complain; but to say with the Psalmist, "I was dumb; I opened not my mouth, because thou didst it." I have, however, felt most deeply on the occasion, as she was an interesting, affectionate child, and most unexpectedly taken away in the very bloom of youth. Of all my numerous family, she appeared the most healthy; indeed she was the very picture of health: but every man in his best estate is altogether vanity. On Christmas-day she was observed to look remarkably well; the day following she complained of a cold; and, for several days, we all thought it was nothing else; but, in little more than a fortnight after, it was apparent she had got a typhus fever; and, shortly after, very alarming symptoms appeared, so as to leave no hope of her recovery. The following are some of the particulars which occurred at different times during her illness, and which I have numbered in the order in which they took place.

1. I said to her, "Do you know you are a sinner, my dear?" 'Yes, I do.' I said, "Christ died for sinners." She replied, with great expression, 'Yes, he did;' she added, 'I have been thinking a good deal about these things, and when my head is a little better, I will tell you what I have been thinking. I hope to go to Heaven if I should die.' I said, "Do you think you should like to be with Jesus, and enjoy him for ever?" She answered, interestingly, 'Yes. I have thought,' said she, 'a good deal about being serious before I was ill, though I did not mention it. I was struck on reading the obituary in the Evangelical Magazine of young children; and when I found that such little bits of things knew Jesus Christ, I thought what a shame it was that such a great girl as I did not know him. I read one three times over: Catherine Anderson, Nov. 1806.'

2. 'I have been praying to the Lord. I wish I had known the Lord sooner.'

3. In the morning she said, 'I am very ill; but I shall be dead before to-morrow night.' In the afternoon, I went to her bed-side to read to her and pray with her. She said she would be set up; for, if she lay down, she could not hear so well; — 'and I wish,' said she, 'to hear every word.' I said to her, "Where shall I read, my dear?" She replied, 'Where you please, papa.' I said, "Do you say where you should like to have me read?" She answered, 'Where you think it is most striking.' I read the 39th Psalm, and select portions from the word of God on afflictions and death, as collected by Mr. Burder, in a little piece, entitled, "Precious Promises;" to which she paid the most marked attention.

4 She said to her younger sister, Jessey, 'Do you desire to be serious? I long wished to know Jesus Christ, and him crucified.' I said to her, "Do you know him now, my dear?" 'Yes, I hope I do; and I wish I had known him before.'

5. On the morning of the day on which she died, I said to her, "Do you find Jesus precious to you *now*, my dear?" 'Yes,' said she. "Very precious?" 'Yes.' "Do you love Jesus?" 'Yes.'

6. About two hours before she died, I said to her, "Do you know me, my dear?" She answered, 'Yes, papa. Pray for me.'

7. The last words that she was heard to speak were, 'I am going, I am going to Jesus.'

About two hours before she died, her countenance was inexpressibly interesting; and her whole appearance indicated that her soul was with God; and that, though she could no longer converse with us, she was holding converse with Heaven.

There was such an artless simplicity, something so peculiarly interesting in her voice, and so expressive in her language and manner, as, I believe, will never be forgotten by those who were present. She died without a sigh or groan about 5 o'clock on Saturday afternoon, Jan. 24, 1807, in her 19th year.

It was a remarkable circumstance that, though so young, she never once expressed a desire to live; nor did she ever discover the least fear of death; but appeared as though she had done with this world, and was going to be the everlasting inhabitant of a better. For some time before her illness, and when in perfect health, she was strongly impressed with the idea that she should not live long; and, under that impression, which never forsook her altogether, she disposed of all her little matters to her younger sister; and chose the spot where she should like to be buried.

Contrary to all expectation, I was enabled to attempt to improve her death in a funeral-discourse, on Lord's Day evening, Feb. 1, from Phil. i. 21, "To die is gain." I was mercifully carried above and beyond nature, and found truly that the Lord was able to make all grace abound; yea, able to do "exceeding abundantly above all we ask or think." And, blessed be the Lord! I have reason to believe that what was said at that time, was not spoken in vain;—and to his holy name be all the praise and all the glory! I remain

your affectionate Friend,

J. W. P.

REV. JONATHAN SCOTT.

On Thursday, May 28, died at Nantwich, in Cheshire, the Rev. J. Scott, well known in the religious world as a zealous preacher of the gospel. He was originally a captain of dragoons; but, being called by the grace of God, he felt an earnest desire to preach that word to others, which he had felt to be the power of God to his own salvation. For a considerable time after he commenced the ministry, he remained in the army, and preached in his regimentals; but, for many years past, he has devoted himself wholly to the work, and has been exceedingly useful; especially by introducing the preaching of the gospel into several places which were destitute of it, in Staffordshire, Shropshire, Derbyshire, and Cheshire.

He was highly favoured in his last hours;—the fear of death was entirely removed from the time he began to be confined to his bed (about a fortnight before his decease); and his soul was so happy in the enjoyment of the gracious presence of his Lord and Saviour, that he was constantly, when his bodily strength would admit, speaking to those around him of his precious name and great salvation; and giving the most affectionate and faithful exhortations to *all*, in a very impressive manner. The last words he was heard to utter were, "My God!"

His mortal remains were committed to the earth, at Chester, on Tuesday, June the 9th.

We hope to be favoured with materials for a Memoir of this excellent man; which cannot fail of being highly interesting to our readers.

REVIEW OF RELIGIOUS PUBLICATIONS.

Twenty Short Discourses, *adapted to Village Worship, or the Devotions of the Family, Vol. II. By the late Rev.* B. Beddome, A. M. 12*mo*, 2*s*.—8*vo*, 3*s*.

These Sermons, published from the author's manuscript, are justly entitled to public esteem. We gave a favourable report of the first volume in our Number for December 1805; and we are gratified in the compliance of the editor with our wish to see a second volume.

The subjects are appropriate to the purposes expressed in the title. They discover a fertility of intellect, a deep acquaintance with the human heart, a comprehensive knowledge of mankind, and an experimental savour of divine truth. The style also, in general, happily corresponds to the powers and spirit of the author. Scriptural quotations and metaphors abound, by which the subject is placed before the reader with the most inviting and interesting evidence. The sound logic, the forcible reasoning, and the impressive appeals to the heart, make these discourses no bad models for young divines.

The Sermons are not of equal merit; but there is a pure vein of evangelical divinity which runs thro' them all. Yet the experimental unction, the practical spirit, and the awakening energy that pervade them, demonstrate how far the author was concerned to preserve the doctrines of grace from the abuse of professor and profane.

The discourses on "the Heavenly Stranger," are the most interesting, both for sentiment and impression. The opening of the first head contains a masterly description of human depravity and obstinacy.

We shall extract the first paragraph from the first head in the sixth sermon; which admirably expresses the benevolent spirit of gospel invitations:—

"*If any man hear my voice.* How soft, how sweet the expression! how extensive the grace! If *any man*, — whatever his country, character, or condition may be. Tho' he may have been a monster in wickedness, a beast in fulfilling the lusts of the flesh, and a devil in fulfilling those of the mind; — though he has no merit to recommend him, no peace-offering to bring with him; — though he feels his heart as hard as a stone; nay, harder than the nether mill-stone; — let him have had ever so much or ever so little terror before hand; let his convictions have been ever so weak, or ever so strong; — though he may seem to himself ever so unhumbled and unbroken; yea, though he may have stood it out against Christ these thirty, forty, fifty, or sixty years, — "yet, if he shall now hear my voice," saith the Saviour, "and open the door, I will come in to him, and will sup with him, and he with me." p. 45.

This extract shews that genuine, old-fashioned Calvinism is neither afraid nor ashamed of addressing sinners of all descriptions. And this volume contains many awakening addresses to the ungodly. In fine, it affords much that is profitable for readers of all characters and of all opinions.

An Essay *on the Sanctification of the Lord's Day: humbly designed to recommend that important Duty. By* Samuel Gilfillan, *Minister of the Gospel, Comrie. Third edit.*

Our apology is due to Mr. Gilfillan for the delay of this article. The pamphlet was mislaid. However, the subject is of unvarying importance. The respectable writer does not treat it in that elaborate and argumentative way which Owen and Watts have done. His method is more popular, but not less useful. The essay is founded on Exodus xx. 8, "Remember the Sabbath-Day to keep it holy." The arrangement is good, and comprises the following sections:—Introduction, — General Design of the Institution of the Sabbath, —

Morality of the Sabbath, — Change of the Sabbath from the Seventh to the First Day of the Week, — Holy Men in all ages have sanctified the Sabbath, — Preparation for it, — General Sketch of its Duties, — Some Sins forbidden in the Fourth Commandment, — Address concerning the Sanctification of the Lord's Day, — Appendix.

In the discussion of these articles, Mr. Gilfillan discloses a fund of good sense and fair reasoning; and intermingles with these a great degree of Christian fidelity and benevolent zeal.

Transactions of the Missionary Society, No. XVII. 1s.

The Third Volume of this interesting work begins with the present Number, which also contains a new Title-Page to the Second Volume, — the former being defective.

This number commences with an Introduction to the Third Volume; giving a general outline of the proceedings of the Society since the period concluded in the first volume. The papers contained in Number XVII are, 1st, Extracts from the Annual Report of the Missionary Institution at Bethelsdorp, for the year 1805; also, several Letters from Dr. Vanderkemp and Mr. Read, concerning that Mission. 2nd, Extracts from the Letters and Journal of Messrs. Anderson and Kramer, respecting the Mission among the Corannas. 3. Extracts from the Letters and Journal of the brothers C. and A. Albrecht and Mr. Sydenfäden, regarding the *New* Mission among the Namacquas, which are uncommonly pleasing and important. 4. The Number closes with an Account of the Proceedings of the Missionaries at Otaheite, up to June 1805.

Those of our readers who feel themselves interested in the growing prosperity of our Saviour's kingdom among men, will find in these periodical publications a full and faithful record of events which cannot fail to gratify their best feelings, and to encourage their utmost exertions for the further spread of the gospel. The next Number, which will shortly go to press, will include much curious and interesting intelligence from India.

Concise Account *of the Rise and Progress of the Missionary Society: Price 6d.*

The Missionary Society having been established nearly twelve years; and the objects of their attention having been numerous and diversified, it became very desirable to concentrate the information respecting their concerns, in such a manner as to give the reader a just view of the whole in a small compass. This has been done; and, we judge, will prove acceptable, not only to those who have noticed the progress of the Society from the first, but especially to persons who may be inclined to afford their future aid; — and, we hope, that the old friends of the Institution will endeavour so procure many new ones, by putting this neat and portable tract into the hands of their religious associates.

An Account of the most Remarkable Footsteps of Divine Providence *in erecting and managing the Hospital at Glauca, near Halle, in Saxony. By* Professor Frank. 12*mo*, 64 *pages.* 1s.

This Account has been often reprinted in our country, and recommended to public notice by Dr. Woodward, Mr. Whitfield, the late Mr. Ryland, and others; and is now seasonably republished by the Managers of the Adelphi Chapel, for the benefit of their Sunday-School, and other charities.

It is printed in a cheap form; and, we hope, will find its way into the hands of multitudes who have not yet read this wonderful display of the peculiar providence of God, in favour of a benevolent institution; — and it serves to teach us that human foresight cannot apprehend the height and length to which a good work may be advanced by a blessing from above; and it may prove a great encouragement to those who are now engaged in schemes of active benevolence.

Salvation by Christ alone: *a Sermon preached at Portsea. By* Js. Churchill, *Ongar, Essex.* 12*mo*, 6*d*.

The preacher from Gal. ii. 21, "I do not frustrate the grace of God," &c. explains, 1st, The terms which the Apostle uses in the text; 2dly, The impossibility of righteousness coming by the law; and shews, 3dly, How the insufficiency of the law to justify a sinner, establishes the importance of the Redeemer's death. The Sermon appears to have been published at the request of Mr. Griffin, of Portsea, before whose congregation it was preached. The language is perspicuous, the argument conclusive, and, upon the whole, well calculated, with the divine blessing, to lead persons, under conviction, to seek for salvation through Christ alone.

A Sermon, *preached at Biddeford, Devon, on Account of the Death of the Rev. Samuel Lavington, by* R. Evans, *of Appledore; to which is added, An Extract from a Sermon delivered on the same Occasion, by* W. Rooker, *of Favistock.* 8*vo*, 1*s*.

Mr. Evans, who had been the intimate friend of the deceased for nearly half a century, was well qualified to pay this last tribute of respect to that venerable servant of Christ Mr. Lavington, who was dismissed from the body in his 81st year, on the 18th of April last. The preacher, alluding to the excellent character and valuable labours of the deceased, takes for his text those encouraging words of Elisha, in 2 Kings ii. 14, "Where is the Lord God of Elijah?" From which he observes, 1, "That how much soever the ambassadors of God have laboured, and whatever success has attended their labours, there is a time limited for their continuance in this world: — 2, That it is the duty and interest of those who are bereaved of an able and faithful minister, to apply to his God, from whom he derived his gifts, graces, and success for the manifestation of his power and grace in their own experience." The discourse is short, but neat and appropriate.

Mr. Rooker's discourse, from which a copious extract is given, appears to have been delivered in the morning of the same day; and contains an excellent, and we doubt not, a perfectly just character of Mr. Lavington. We forbear to make any quotation at present, as we hope to be favoured with a Memoir of his Life.

The discourses of Mr. L. it is said, possessed singular merit; and delighted, astonished, and benefitted many. Mr. Evans informs us, that he printed nothing but a Thanksgiving Sermon, and An Address to the Associated Churches in the west; yet never, perhaps, were more manuscript sermons of any minister in private hands than those which had been preached by him: very many thinking themselves happy to have it in their power to transcribe them. We sincerely hope, therefore, that the public will soon be indulged with, at least, one volume of his discourses.

Essays to do good: *addressed to all Christians, whether in Public or Private Capacities. By the late* C. Mather, D. D. F. R. S. *A New Edition, improved by* G. Burder, 12*mo*, 2*s*. 6*d*.

The "prophetic eye of Bacon was employed in discovering and pointing out the unexplored regions of human knowledge;" and we could mention several valuable productions, in divine as well as human philosophy, which have grown out of his suggestions. Christian benevolence has had its Bacons too: men of eminent endowments and benignant minds, who, prompted by the best motives, have looked around them to see what regions yet remained unexplored, — what opportunities of doing good presented themselves, and how various talents might be most usefully employed in active benevolence. It is known that the pious Gouge engaged in his great work in Wales, of instituting schools for the children of the poor, and of distributing Bibles, &c. in consequence of a hint which he received in reading the Life of Joseph Alleine. It is also certain, that some of the most important institutions

of the present day were pointed out by Baxter and others.

A Howard indeed, was at once the author and executor of his own plan: "a plan as full of genius as it was of humanity, a voyage of discovery, a circumnavigation of charity." The book before us, it is justly said by the present editor, contains not the idle speculations of an ingenious theorist, but the faithful transcript of a holy life. The author, by his own practice, has demonstrated their practicability to others, and encourages every individual reader, whatever may be his share of capacity, or his sphere of action, to hope that he may do some good in the world.

The late celebrated Dr. Franklin, in a letter to the author, says, "When I was a boy, I met with a book, entitled, "Essays to do good;" which, I think, was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."

The reviewer of this article must be permitted to say, That the Christian world is much indebted for a new and improved edition of this excellent book; but the limits assigned to it will not permit him to insert more than a sketch of its Contents. This, however, will convince the reader, that if other excellent men have occupied the *Foreign*, our worthy author chiefly directs his attention to the *Home Department* of Christian benevolence. His plan comprehends the Importance, Excellence, Opportunity, and Reward of doing good. He represents the Duty of doing good to our own Souls, our Relations, Servants, Neighbours, and Religious Connexions; and he concludes with Proposals for this purpose to Ministers, Schoolmasters, Churches, Magistrates, Physicians, Rich Men, Ladies, Lawyers, and Societies.

LITERARY NOTICES.

Volumes I to VIII, of the New Edition of *Hall's Works*, have been regularly published once a quarter: of these, Vols. I and II contain the Contemplations; Vols. III and IV, the Exposition of Hard Texts; Vol. V is the Bishop's Sermons; Vol. VI, his Devotional Writings; and Vols. VII and VIII, his Practical. Vol. IX, containing the whole of his Polemical Works, which should, in regular course, have appeared at Midsummer, will be delayed a month or two, by its magnitude (extending to about 800 pages) and the great quantity of Notes. Vol. X, including the Miscellaneous Works, with a Life, Glossary, Index, &c. will appear in the winter.

A New Work has been commenced at New York, entitled, "The Christian's Magazine," to be published quarterly; of which Dr. Mason is the respectable Editor.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Bagster's Edition of Henry's Bible, Part VI, 8s. — fine, 12s.

Baynes's ditto, complete, 5 vols. 4to, boards, 6l. 15s.; or bound, calf and lettered, 8l. 5s.—Vol. V may be had separately, by Subscribers.

Rev. T. Watson's Body of Practical Divinity. A new edit. in two large vols. 8vo, 15s. boards.

Luther on the Galatians, a new edit. 1 vol. 8vo, 9s.

Shrubsole's Christian Memoirs, 3d edit. with Life of the Author, by his Son, 8vo.

Travels and Voyages of a Bible. By J. Campbell, 18mo, 2s bd. fine, 3s

Christian Classics, No. I, 6d, fine 1s

Sturm's Reflections, ditto, ditto.

Hunter's Sacred Biography, a new edit. 5 vols. 8vo, 2l. 5s

Simpson's Plea for Religion, 4th ed. 8vo, 8s.; 12mo, 4s.

The Restoration of the Jews, the Crisis of all Nations; to which is prefixed, A Brief History of the Jews, 8vo.

Glorious Hope to a Lost World, 12mo, 6d.

RELIGIOUS INTELLIGENCE.

PERSECUTION IN CHINA.

The following curious and very interesting Paper, translated by a Literary Gentleman at Canton, has been transmitted to us by a Friend in India:

Imperial Edict of the Emperor of China, 10th Year of Kia King, A. D. 1805.

"The Supreme Criminal Court has reported to us the trial, investigation, and sentence of that tribunal against Chin-yo-vang, a native of the province of Canton, who had been discovered to have received privately a map and sundry letters from the European Te-tien-tse (Father Odeadato, a Catholic Missionary at Pekin); and also regarding several other persons who had been found guilty of teaching and propagating the doctrines of the Christian religion.

"The Europeans who adhere to the Christian faith, act conformably to the customs established in those countries, and are not prohibited from doing so by our laws. Their establishments at Pekin were originally founded with the auspicious view of adopting the western method in our astronomical calculations; and Europeans of every nation, who have been desirous of studying and practising the same at this court, have readily been permitted to come and reside upon the above establishments; but from the beginning, they were restricted from maintaining intercourse with, and exciting troubles among our subjects.

"Nevertheless, Te-tien-tse has had the audacity secretly to propagate and teach his doctrines to the various persons mentioned in the Report; and he has not only worked in the minds of the simple peasantry and women, but even many of our Tartar subjects have been persuaded to believe and conform to his religion; and it appears that no less than thirty-one books upon the European religion have been printed by his order in the Chinese character.

"Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed? — and how shall we stop their insinuating progress?

"The books of the Christian religion must originally have been written in the European languages; and in that state, were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country; but the books lately discovered are all of them printed in the Chinese character. With what view, it is needless to enquire; for it is sufficient, that in this country such means must not be employed to seduce our simple peasantry to the knowledge and belief of those tenets; and much less can it be suffered to operate thus on the minds of our Tartar subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

"With respect to Chin-yo-vang, who had taken charge of the letters; Chui-ping-te, a private of infantry under the Chinese banner, who was discovered teaching the doctrine in a church; Lieu-chao-tung, Siao-ching-ting, Chu-chang-tay, and the private soldier Vang-meu-te, who severally superintended the congregations of Christians, as they have been respectively convicted of conveying letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the court; according to which they shall severally be sent into banishment at Elu, in Tartary, and become slaves among the Eleuths; and previous to their departure, shall wear each of them the heavy *cangue* for three months, that their chastisement may be corrective and exemplary.

"The conduct of the female peasant Chin-yang-shy, who undertook to superintend a congregation of her own sex, is still more odious. She

therefore, shall also be banished to Elu, and reduced to the condition of a slave at the military station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

"The peasant Kun-han, who was employed in distributing letters for the congregation, and in persuading others to assist in their ministry, —and likewise the soldier Tung-hing-shen, who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common *cangue* for three months; and after the expiration of that term, undergo banishment to Elu, and become slaves among the Eleuths.

"The soldiers Cheu-ping-te, Vang-meu-te, and Tung-heu-shen, who have gone astray, and willingly become proselytes to the European doctrine, are really unworthy to be considered as men; and their names shall be erased from the lists of those serving under our banners. The countrymen Vang-shy-ning, Ko-tien-fo, Yu-se-king, and Vu-si-man; and the soldiers serving in the Chinese infantry, Tung-ming, Tung-se, and Cheu-yung-tung, have each of them repented and renounced their errors, and may therefore be discharged from confinement; but as the fear of punishment may have had more effect in producing their recantation than any sincere disposition to reform, it is necessary that the magistrates and military officers, in whose jurisdiction they may be, should keep a strict watch over them; and inflict a punishment doubly severe, if they should relapse into their former errors.

"Te-tien-tse, who is a European, entertained in our service at court, having so far forgot his duty, and disobeyed the laws, as to print books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. The alternative proposed by the court of dismissing him to his native country, or of remanding him from the prison to his station at Pekin, is very inadequate to his crime. We therefore direct that the Supreme Military Court do appoint an officer to take charge of the said Te-tein-tse, and conduct him to Ge-ho, in Tartary, where it is our pleasure he should remain, a prisoner in the guard-house of the Eleuths; and be subject to the superintendance and visitation of the noble magistrate Kingki, who must carefully prevent him from having any correspondence or communication with the Tartars in that neighbourhood.

"The noble officer Chang-fae, who has hitherto superintended the European establishments, having been ignorant of what was going forward in his department, and having made no investigation or enquiries during the time that Te-tien-tse was writing letters, printing books, and spreading his religion, has proved himself insufficient and unworthy of his station; wherefore, we direct the Interior Council of State to take cognizance of his misconduct.

"In like manner, it is our desire that the Council of State take cognizance of the neglect and inattention ascribable to the Military Commanders who suffered the soldiers under their orders to be corrupted with these foreign doctrines; and then report to us the report of their deliberations, in order that we may refer the adjudication of punishment to the proper court.

"The Council of State shall moreover, in concurrence with the Supreme Criminal Court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered; after which they shall, without exception, be committed to the flames, together with the printing-blocks from which the impressions were taken.

"The Governor and other Magistrates of Peking, and the Commanders of troops stationed at the capital, shall strictly attend to the subject of these instructions; and severally address edicts to the soldiers and people in their respective jurisdictions, declaring that all persons henceforth, frequenting the Europeans, in order to learn their doctrines, will be punished with the utmost rigor of the law, without exception or abatement, for having acted in defiance of the present prohibition. As for the rest, we confirm the sentence of the court Khin-tse."

PARTICULARS OF THE DEATH OF LORD NELSON.

The circumstances attending the death of this great man, cannot be uninteresting to our readers; we therefore select a few of them from Dr. Beattie's authentic narrative: —

"It was about fifteen minutes after one o'clock that he received his mortal wound, by a shot from the mizen-top of the Redoubtable, an enemy's ship, which was then close to the Victory. The ball struck the epaulette on his left shoulder, and penetrated his chest. He fell with his face on the deck, and was soon carried down to the surgeons in the cockpit. From the first, he considered the wound to be mortal; and thought the ball had broken his back: — in fact, it did lodge in the back-bone.

"His Lordship soon felt an ardent thirst; and frequently called for drink, and to be fanned with paper, making use of these words, "Fan, fan," and "Drink, drink." Lemonade and wine and water were occasionally given him. He was very anxious to see Captain Hardy, and to know the state of the battle; and lived to be informed that twelve or fourteen of the enemy's ships had struck.

"He was fully sensible of his danger; and when hopes were held out to him, that he might possibly recover, and enjoy the victory of the day, he constantly declared, "It is all over: I know that nothing can be done for me. My extremities are cold; and I feel a gushing of blood every minute within my breast."

"When Capt. Hardy came down to see him, he shook hands with him, and took a most affectionate leave, telling him, that he felt that in a few minutes he should be no more; adding, in a low tone, "Don't throw me overboard, Hardy." The Captain answered, 'Oh, no, certainly not!' "Then," replied his Lordship, "you know what to do *; and," continued he, "take care of my dear Lady Hamilton, Hardy; — take care of my dear Lady Hamilton." After which he said, "Now I am satisfied! Thank God, I have done my duty!"

Soon after this, he became very low; his breathing was oppressed, and his voice faint. He said to Dr. Scott, "Doctor, I have *not* been a *great* sinner;" and after a short pause, "Remember, that I leave Lady Hamilton and my (adopted) daughter Horatia, as a legacy to my country; and," added he, "never forget Horatia." His thirst now increased, and he often called "Drink, drink, fan, fan," &c. These words were spoken in a very rapid manner, which rendered his articulation difficult; but he every now and then, with evident increase of pain, made a greater effort with his vocal powers, and pronounced distinctly these last words, "Thank God, I have done my duty!" — and this sentiment he continued to repeat as long as he was able to give it utterance. He remained speechless about five minutes, and then expired.

"From the time of his being wounded till his death, a period of about two hours and forty-five minutes elapsed; and the last distant guns that were fired at the enemy's ships which were making off, were heard a minute or two before he departed."

Our readers will make their own reflections on the death of this great man, who had been the honoured instrument of defending his country on many important and memorable occasions, and who at last expired in its defence. But it would have afforded peculiar satisfaction to the pious mind to have heard, that in the near approach of dissolution, he had expressed a humble sense of sin, and the hope of a Christian in the merits of the glorious Redeemer, and in the efficacy of that blood which cleanseth from all sin.

Extract of a Letter from a Swiss Merchant, at St. Gall.

I would fain ask you, To what place a man should now go to enjoy

* Alluding to some wishes previously expressed by his Lordship to Captain Hardy, respecting the place of his interment.

perfect security? — but you would soon ask me in return, What kind of security I mean, — whether security of liberty, property, reputation, life, &c.? These, alas! it would be at present in vain to seek, and we must continually keep our minds prepared for the contrary; but if we do this with child-like confidence in the Lord, the pain which attends our loss will be diminished, and the joy with which we view our unfading treasure augmented: but if it be asked, Where security for the more noble part of our being is to be found? — then we may confidently give ourselves the consolatory answer, — The name of the Lord is a tower of safety; thither the righteous fleeth, and is protected: there we find our shelter and security! This fortress hath never been brought to capitulate; — whatever bulwarks have been, and still are raised against it, vain has been, and vain must ever be, all the labour which the enemy employs to overthrow it. The Lord hath not yet forsaken, nor ever will forsake his people: he remains their hope, joy, health, and peace! With the tenderness of a mother, he leadeth them whereso-ever they go. To our God be the glory!

MISSIONARY SOCIETY.

Letters have been received from New York, bringing the following pleasing intelligence: — That Mr. Morrison, Mr. and Mrs. Gordon, and Mr. and Mrs. Lee, arrived there in safety on the 20th of April, after a tedious and fatiguing voyage of 79 days. Our readers will recollect, that they were exposed to the most imminent danger on their own shores; being driven from their anchorage in the Downs, on the 17th of February, by a dreadful storm, that proved fatal to many: after which, they were beat about from shore to shore for eight days; so that it was 27 days from their embarking at Gravesend, before they lost sight of their native island. The wind then becoming favourable, they reached the Banks of Newfoundland in 11 days (which was about two-thirds of their passage). During this part of their voyage, they encountered but one considerable storm. This was extremely violent, and they thought themselves in much danger; but they were enabled to preserve the composure of their minds, and to leave themselves, with calmness, in the hands of their Lord, who made the earth and the seas. The vessel was mercifully preserved; so that no ship they heard of weathered the storm with so little damage as theirs.

They were now impeded in their progress by a strong wind from the west, which continued almost a month; at the close of which they were as far from their destined port as at the beginning of it. Their patience was severely tried; and some ungodly men on board reproached their piety, by saying, that "the praying of the Missionaries brought no better a wind than their swearing." At length, however, it appeared for what purpose they were so long detained by a contrary wind; for, on the 4th of April, they were the happy instruments of saving the whole crew of a ship that had been in distress for many days: the Merchant, Capt. Bennett, 15 days from New York, and bound to Amsterdam. She had sprung a leak; and sunk soon after they had taken the people on board.

After this, the weather was more favourable; and they reached New York, April 20; where they were received with truly Christian kindness by Drs. Mason, Rodgers, Livingston, M'Knight, Milldollar, Millar, and other friends.

Shortly after their arrival, it was thought expedient for Mr. Morrison, &c. to go over to Philadelphia, to secure ships for their conveyance to the east. At that city also much Christian attention was shewn to them by Drs. Staughton, Millar, Ely; Mr. Paterson, Mr. Ralston, and others. They had also the pleasure of meeting with good Capt. Wickes, who had just returned from Bengal; and who acquainted them fully with the state of Missionary affairs in that country.

On their return to New York, Mr. Morrison found that a passage to Canton had been procured for him in the Trident, Capt. Blakeman: and we believe that he set sail for that place on the 12th of May. There was reason also to hope, that Mr. and Mrs. Gordon, and Mr. and Mrs. Lee, would be able to sail in the Magdalen, for the place of their destination, in a few days.

Thus far has the Lord most graciously preserved our dear friends; and we trust that prayer will continue to be made for their prosperous voyage to the eastern world; and that He who "hath the key of David, may set before them an open door, which *no man can shut.*"

AFRICA.

Letters have also been received from South Africa. One from Mr. Kicherer, dated Graaf Reinet, Jan. 7, 1807. This letter incloses one to the Secretary, from Mary, the Hottentot, who, with her husband John and Martha, reside with Mr. Kicherer, and behave, says Mr. K. "in a very good Christian manner." They often speak of England, and the kindness shewn them here with great affection and gratitude.

A Letter has also come to hand from Dr. Vanderkemp, dated Bethelsdorp, Jan. 31, 1807; together with the Journal of the Missionary Proceedings there for the year 1806: interesting Extracts from which may be expected in a future Number.

HOME INTELLIGENCE.

Lord's Day Evening, Feb. 10, the yawl Dolphin, John Banks, Master, with one seaman, two passengers, and an infant, on her passage from Whitstable to Burnham, was suddenly upset near Bricksea Buoy, and every soul on board perished. — It is worthy of remark, that Barker was a serious character, and had for a long time avoided business on the Sabbath-day, till this unhappy voyage; and when he found this would compel him to what he considered as a violation of the Sabbath, he took all means to get excused from it, but in vain: and, before he set out, as if feeling a presentiment of the consequences, solemnly committed his family to the Lord in prayer, praying most earnestly that they might "all meet together in that world where Death shall be no more." Just before the accident, they were seen riding at anchor near the Bricksea; when it is supposed, a sudden gust of wind laid her on her side, and the main hatch being open, she filled, and sunk immediately. Barker has left a wife pregnant, and three small children, to lament his loss. The awful providence was improved by a discourse at the Dissenting Meeting at Burnham, from James iv. 14, on the Sabbath evening following.

March 31. The Half-yearly Association of Ministers, in the county of Cornwall, was held at Fowey. In the morning, Mr. M'All preached from Ps. cxviii. 25; and in the evening, Mr. Cope, of Launceston, from Luke xvii. 24. Messrs. Pomery, Moore, Angier, and Baron engaged in prayer in the different services.

April 1. The Wilts Association held their Half-yearly Meeting at Marshfield; when Mr. Cha. Sloper preached in the morning, on Public Worship, from Heb. x. 25; Mr. Stevenson, in the afternoon, from Phil. ii. latter part of the 15th verse; and Mr. Jay in the evening, from Mat. viii. 23, 27. — The next meeting of the Association is appointed to be held at Devizes, Tuesday, Sept. 15: Mr. Williams to preach in the morning, on Family Worship; and Mr. Berry in the afternoon.

April 15. The East Kent Association held their last Meeting at Sandwich. Mr. Atwood preached in

the morning, from 1 Cor. iii. 21, 23; Mr. Young in the evening, from Gal. i. 4; Mr. Frey (the Jew) from London, preached the preceding evening, from John xvii. 4; and made a collection for the Missionary Society. — The next Meeting will be held at Eythorn, Tuesday, the 28th of July: Messrs. Parnell, W. Mather, and Atkinson are the preachers appointed.

Tuesday, April 21, the Congregational Union for Promoting the Knowledge of the Gospel in the County of Essex, and its vicinity, held their Annual Meeting at the Rev. Mr. Cooper's, at Chelmsford. The sermon was preached by Mr. Bailey, of Clavering, from Rom. i. 16; the devotional services were conducted by Messrs. Frost, of Dunmow; Thornton, of Billericay; and Stevenson, of Castle-Hedingham. Previous to the concluding prayer, the Report of the Transactions of the past year was read by Mr. Stevenson, as Chairman of the Committee.

The 17th General Meeting of the Lincolnshire Association was held at Alford, on Wednesday, April 29. Mr. Blinkham preached in the morning, from Ps. cv. 41; after which the Lord's Supper was administered. In the afternoon, Mr. Clark, of Brigg, preached from Acts xvi. 9. In the evening, Mr. Carr preached from Acts ix. 31; and Mr. Miller from 1 Tim. iv. 8. On the preceding evening, Mr. White preached from Ps. cxxxiii. 1. The devotional parts of the several services were taken by Messrs. Cameron, Blinkham, Trolley, and Bean.

May 6. The Rev. Jos. Drake, late pastor of the church at Steple Bumpstead, Essex, having removed, and taken the charge of an Independent church at Newport, in the said county; — upon this occasion, Mr. Cavalier, of Stansted, began with prayer, &c.; Mr. Dobson, of Chisshill, offered the general prayer; Mr. Judson, of Saffron Walden, preached from 1 Thess. iii. 12, 13; and Mr. Walker, of Saffron Walden, offered the concluding prayer.

The Half-yearly Meeting of the Associated Ministers of Essex, was held on the 11th and 12th of May, at Mr. Parker's Meeting, Barking. Mr. Douglass preached on Monday evening, from Eph. iii. 19; and Mr. Davison, of Rochford, on the Tuesday morning, from John xvii. 4. The devotional parts of the service were conducted by Messrs. Taylor, Craig, and Douglas. — The next Meeting to be held at Mr. Marchant's, Layer Breton, in Sept.; Mr. Drake or Mr. Parker to preach.

Whit-Monday, May 18, to counteract the wicked practice of revelling, the Annual Service was held at Peppard Green, Oxon. Mr. Gauntlett, of Reading, preached in the morning, from Prov. xxiii. 26; Mr. Churchill, of Ongar, in the afternoon, from 2 Cor. v 20; Mr. Douglas in the evening, from Luke xv. 10. Messrs. Lovegrove, Evans, and Newbury assisted in the various services of the day. The hearers were numerous, and the sermons acceptable and appropriate.

May 21. A dreadful fire broke out at a baker's house, in Chudleigh, Devonshire, which raged with great fury; and at length reaching a house in which were two barrels of gunpowder, which blew up with a terrible explosion, the whole town, except a very few houses, was quickly consumed; but the church, being a little to windward of the flames, was saved; and proved an asylum for many of the distressed inhabitants. Many persons were a long time without food; but were relieved by the kindness of Lord Clifford, who resides in the neighbourhood, and by the charitable inhabitants of Exeter, about ten miles distant, who sent them a waggon loaded with bread and beer, with fifty tents, &c. for their accommodation; beside contributions in Plymouth and elsewhere.

June 3. Mr. T. Pinchbeck, from Hoxton Academy, was ordained over the Independent church at New Tabernacle, Plymouth. Mr. Windeott, of Totness, opened the service; Mr. Cope, of Launceston, delivered the introductory discourse, &c.; Mr. Mends offered the ordination-prayer; Mr. Rooker, of Tavistock, the intercessory prayer; Mr. Jones,

of Dock, gave the charge, from 1 Tim. iv. 16; Mr. Birt preached to the people, from 1 Thess. v. 12, 13, and concluded in prayer; Mr. Grey, of Dock, preached in the evening; and Messrs. Windcott and Ragsdale prayed.

June 10. Mr. W. Dryland, from Hoxton Academy, was ordained co-pastor with the Rev. J. Winter, at Newbury. Mr. Hopkins, of Christ Church, began with prayer and reading; Mr. Atkinson, of Hoxton, asked the questions; Mr. Douglas, of Reading, offered the ordination prayer; Mr. Kingsbury, of Southampton, gave the charge, from 2 Tim. iv. 1, 2, and 5; Mr. Cook, of Maidenhead, preached to the people, from Heb. xiii. 22; and Mr. Griffiths, of Aston, concluded with prayer. Mr. Elliott, of Devizes, preached in the evening.

Serious persons who, for the sake of their health, are accustomed to visit the sea-side, will certainly prefer those places in which the gospel is preached, particularly where their countenance may be useful to an infant cause. Of this description are the chapels recently erected at South End, Worthing, and Hastings.

LONDON.

Abstract of a Second Exhortation delivered by the Rev. Sol. Hirschel, at the Great Synagogue, Duke's Place, on Saturday, Jan. 10, A. M. 5567, after a Discourse on Jeremiah xi. 18, 19.

"Blessed be the Lord our God, and God of our forefathers! one sole, and indivisible, from eternity to eternity! who has not withheld his grace from us since we have been his chosen people; and who has not suffered any thing to escape our vigilance over the conservation of our holy religion. As I have had occasion to exercise on the last holy Sabbath, to forewarn every one of our nation not to send any of their children to the newly-established Free School, instituted by a society of persons who are not of our religion, until we had, by a proper investigation, determined if it be completely free from any possible harm to the welfare of our religion, as hath also been fully stated in a printed abstract published for that purpose; and which, I am happy to understand, has had a proper and good effect.

"Now, having since been fully convinced, through the means of a printed Sermon and Address, published by the Directors of the Missionary Society, viz. That the whole purpose of this seeming kind exertion is but an inviting snare, a decoying experiment to undermine the props of our religion; and the sole intent of this institution is, at bottom, only to entice innocent Jewish children, during their early and unsuspecting years, from the observance of the Law of Moses; and to eradicate the religion of their fathers and forefathers, —

"On this account, I feel myself necessitated to caution the congregation in general, that no one do send, or allow to be sent, any child, whether male or female, to this or any such school, established by strangers to our religion; nor likewise into any Sunday School of that nature.

"All such persons, therefore, who shall act contrary to this prohibition, whether male or female, will be considered as if they had themselves forsaken their religion, and been baptized; and shall lose all title to the name of Jews, and forfeit all claims on the congregation, both in life and death.

"Every one who feareth God, is hereby reminded of his duty to warn every one who may be ignorant of these circumstances, and acquaint him thereof, that he may escape the snare laid to entangle him. Thus may we hope to see the days when the name of the only God will be hallowed, and the Lord will be one, and his name one! Amen."

Extracts from the Third Report of the Committee of the British and Foreign Bible Society.

Your Committee, in presenting to the Society the Report of their Proceedings, will endeavour to furnish a comprehensive, rather than a detailed view of the several ob-

jects which have engaged their attention, during this third year of the Society's existence.

Notwithstanding the counteraction occasioned by the war, the impulse given by this Society to Religious Associations and individuals on the continent, still continues to produce a most pleasing effect. The circulation of the German New Testament, printed by the Bible Society at Nuremberg, is very extensive: a considerable number of copies has been sent to Protestant congregations through various parts of the Austrian dominions.

From the peculiar facilities afforded by the city of Basle for promoting the object of the Association, the German Bible Society has transferred the centre of its operations from Nuremberg to that city. A Committee has been constituted there; and their attention has been particularly directed to provide a cheap edition of the whole Bible. This Society has, therefore, resolved to present them with the sum of 300*l.* in addition to a former donation of 200*l.* By this opportune aid, 250,000 German Bibles may be successively furnished at a very cheap rate, for the benefit of present and future generations.

The Religious Society at Basle, have purchased 1500 copies of the French Protestant Bible, partly by their own funds, and partly by the 100*l.* remitted from this Society, several hundred copies of which have been distributed in Lausanne, Montmirail, Besançon, Strasburgh, &c. &c.

The proceedings of the Bible Society at Berlin, have been unavoidably relaxed by the war, but they have not been entirely suspended; on the contrary, the Prussian Bible Society has actually proceeded in printing a Bohemian Bible; and have advanced in this undertaking as far as the Psalms.

A Prussian officer having been apprized that 3,000 copies of the Bohemian New Testament remained for sale in the Hallish Bible Institution, purchased them at his own expence, and transmitted them to Bohemia for gratuitous distribution.

In consequence of information from the Rev. Mr. Glogau, of Koenningsberg, that the inhabitants of Lithuania were in great want of Bibles, your Committee expressed their willingness to afford the aid of this Society in printing a new impression of a Lithuanian Bible, if undertaken by a respectable printer in Koenningsberg.

A correspondence has been entered into with some Protestant Clergymen, in Petersburg, for the purpose of ascertaining the religious state of the Russian Protestant provinces, and accompanied by a promise that, if it should be found practicable to establish a Bible Society for Livonia, Finland, &c. your Committee would afford them assistance.

The attention of your Committee has also been attracted by information of the great want of Bibles among the Russians in general; and they have adopted such measures as will, they trust, in due time, enable them to decide how far it may be in their power to supply the deficiency.

In consequence of an application for Bibles to be distributed among the German colonies near the Wolga, instructions have been given to Dr. Knappe, at Halle, to send 400 Bibles, and 200 Testaments from the Bible Institution of that place, for their accommodation.

In the course of their correspondence, your Committee received information of the extreme scarcity of Bibles in Iceland; and, at the same time, that a Society of Clergymen, of Fuhnen, in Denmark, with a view to supply this deficiency, has resolved to print an edition of 2000 copies of the New Testament in the Icelandic dialect. The inhabitants of this remote island, are supposed to amount to nearly 50,000; and their habits are such as to justify the most reasonable expectations, that the liberality of the Society could never be bestowed on objects more worthy of it, or with a fairer prospect of beneficial effect. Your Committee were, there-

fore, happy to embrace such an opportunity, by furnishing funds for increasing the proposed edition of the Icelandic New Testament to 5000 copies;—they have, likewise, expressed their readiness to assist the printing of the whole Icelandic Bible.

Your Committee, reverting to the notice in their last report, that, under the auspices of the College, at Fort William, in Bengal, the Scriptures were in a course of translation into the languages of almost the whole continent of Oriental India, and having received information that the assistance of this Society would greatly contribute to forward this laudable undertaking, resolved, to place the sum of 1000*l.* at the disposal of the Calcutta Corresponding Committee.

A proposal having been made from the Edinburgh Missionary Society, to assist them in procuring Arabic types and paper for printing an edition of the New Testament in the Turkish language, under the direction of Mr. Brunton, at Karass, the Committee have resolved to supply a fount of Arabic types to be cast, and also paper sufficient for 5000 copies.

It is with real satisfaction they are enabled to state, that the British soldiers at the Cape of Good Hope, the inhabitants of Newfoundland, Halifax, and Nova Scotia; the Settlers at Van Dieman's Land, the French at St. Domingo, the Spaniards at Buenos Ayres, the colonists of New South Wales, and some of the distressed Protestants in Mecklenberg, have been, or are in a course of being, supplied by the funds of this Society, in a greater or less degree, with the means of spiritual knowledge in their respective languages. Your Committee had provided themselves with the means of doing this kindness to the Spaniards in South America, by the 2000 copies of the Spanish New Testament, and a further impression of 3000 copies is nearly finished.

The printing an edition of the Scriptures in the Calmuc and Arabic dialects, is under consideration,

[*To be continued.*]

CLERKENWELL ELECTION.

It is with much satisfaction that we state the termination of this long-protracted contest. Our readers may recollect that, in the summer of 1804, the Rev. H. Foster, A. M. was declared duly elected to the Perpetual Curacy of St. James, in the above parish, having had a majority of 58 votes above the Rev. Mr. Lendon, the other candidate for the living; and that the latter gentleman entered a caveat in the Bishop's court, to prevent Mr. Foster from obtaining his license, and afterwards applied to Lord Chancellor Eldon, for an injunction to restrain the Bishop of London from granting it; when the Chancellor rejected the application, after a whole day's hearing on the merits of the case;—that, notwithstanding this refusal, Mr. Lendon and his friends immediately instituted a suit in Chancery, in order to try the validity of the election. This cause, after various delays, at length came on to be heard before Lord Eldon, on the 1st of last month, continued on the 2d, and terminated on the 3d; when he dismissed the suit with costs. In consequence of this decision, the Rev. Mr. Foster has obtained his license to the curacy of St. James's, and has appointed the Rev. Mr. Sheppard, of Newington, to be his assistant at the chapel at Pentonville, in the room of the Rev. Mr. Lendon. We cordially hope that this determination will effectually re-establish the peace and harmony of this large parish; and that among its numerous inhabitants, amounting, we are informed, to more than 25,000, the spirit and the practice of pure evangelical Christianity will evidently and increasingly prevail.

Baptist Missionary Assisting Society.

The object of this Society is to afford an opportunity of contributing to the *Baptist Missionary Society*, on a small scale quarterly, to those to whom it may not be convenient or agreeable to subscribe on a larger scale annually.

RULES AND REGULATIONS.

I. One Shilling per Quarter, or more, constitutes a Member. — II. The affairs of the Society shall be managed by a Committee of 12 Members, exclusive of a Treasurer and Secretary, who shall be Members of the Committee, in virtue of their office. — III. The Committee shall meet on the Wednesday evening preceding each Quarter-day, for the purpose of appointing (gratuitous) Collectors, and arranging the Subscribers for each Collector to call on, together with such other business as may come before them; — they shall also meet in the evening of the second Wednesday in each month succeeding the months the Subscriptions are to be paid into the hands of the Treasurer, in order that the accounts may be audited. — IV. The Secretary shall make out each Collector's Book, and let him have it within one week after each Quarter-day. — V. The Subscriptions shall be called for quarterly, by the Collectors, who shall give up their books, with the amount of subscriptions received, into the hands of the Treasurer, within the month succeeding each Quarter-day. — VI. The Committee, at their meeting in August, shall order the Treasurer to pay the amount of the subscriptions received, specifying the sum, into the hands of the Treasurer for the *Baptist Missionary Society*. — VII. A General Meeting of this Society shall be held annually, on the last Monday in August, at 7 o'clock in the evening, precisely, when a Committee, including the Treasurer and Secretary, shall be chosen for the year ensuing. — VIII. Six Subscribers shall have power to call the Society together, and three of the Committee power to call the Committee together, by signifying the same to the Secretary in writing, who shall give timely notice to each individual Member. — IX. The Treasurer shall not pay any bills on account of this Society without an order signed by three Members of the Committee, at one of their meetings. — All Meetings shall be opened and concluded with prayer.

Treasurer, Mr. Button, Paternoster Row; Committee, Messrs. Alvey, Johns, Peake, Oram, Horsey, Archer, J. and T. Pewtress, Loveless, J. and J. Brewer, and Bennet; Secretary, Mr. Whittal, No. 2, London House Yard.

On May 25th, at the Meeting-House, in New Broad Street, Mr. John Bruce, and Mr. Alfred Bishop, students of the Academy at Homerton, went through the usual exercises previous to their leaving that institution.

Mr. Bruce delivered and defended a thesis on the following subject: — *An sit duarum naturarum in Personâ Jesu Christi Mediatoris unio, et quinam hujusce unionis ad fidem sanctitatemque stabiliendam usus sint præcipui?* — and preached from Ezek. xxxiii. 11.

The thesis considered and defended by Mr. Bishop was, *An mors Jesu Christi vera fuerit pro peccatis hominum electorum expiatio?* He delivered a discourse from Mat. xvi. 13—16.

The Meeting testified their approbation of the manner in which the students performed their exercises; and the ministers present concurred with the tutors in recommending them to the churches of Christ, as persons well qualified and highly promising to answer the great ends of the Christian ministry.

The Rev. John Humphrys addressed the students in a very appropriate manner, suggesting several important hints for the government of their conduct, and for their encouragement and pleasure in the ministerial life.

At the Rev. Mr. Woodd's, Bentinck Chapel, a collection was made, April 12, for the Society for Missions to Africa and the East, which amounted to 189*l.*; and on the 31st of May, collections were made at the same place, after a sermon in the morning by Mr. Woodd, and another in the evening by Mr. Shaw, of Ireland, for the purpose of distributing Bibles and supporting Schools in that country, which amounted to 101*l.* 10*s.* 6*d.*

We understand that the First Anniversary of the Opening of Norwood Chapel (under the patronage of the London Itinerant Society) will be held on Monday, the 6th instant. The sermons by Mr. Collyer, of Peckham, and Mr. Hyatt, of the Tabernacle.

The Morning Chronicle for June 1st, states, that, on the preceding SUNDAY, "Madam Catalani (a famous Italian singer) entertained a large party to dinner. Lord Castlereagh honoured the enchanting foreign warbler with his company. Lord Fincastle was also of the party. Prince Esterhazy, Prince Starhemberg, and several other foreigners of the highest distinction, were also present. At night, Mad. Catalani entertained the company with a display of her vocal powers, assisted by a band of first rate instrumental performers."—A correspondent, who has favoured us with this article, properly exclaims, "What a Sunday party! What an example for inferior ranks! I really fear more from such violations of the Sabbath, than from all the rage and power of France." So do we:—but our Lord gives us to expect the world will be thus occupied, even when the day of judgment comes upon them. See Matt.

On Wednesday, the 10th of June, departed this life, the Rev. *T. J. Dale*, Rector of All Saints, and of St. John the Baptist, Lewes, who has left a widow and nine children.

List of Lectures, &c. in and near London, for July.

1. *Wed. Ev.* Prayer for the Nation, at Dr. Trotter's and Mr. Nichol's.
2. *Th. Ev.* Fetter Lane, Mr. Burder. —The Doctrine of the Trinity.

5. LORD'S DAY Ev. Broad Str. Mr. G. Clayton; Devonshire Sq. Mr. Stevens; Hare Crt. Dr. Young; Crown Crt. Mr. Knight: Palace Str. Mr. Dunn; Peter Str. Mr. Brown.
6. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. C. Hyatt's, Shadwell.
7. *Tu. M.* Broad Str. Mr. Barber.
8. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Barber's.
9. *Th. M.* Monthly Meeting (Indep.) at Mr. Barker's, Deptford, Mr. Goode to preach. — How far is Comfort necessarily connected with Sanctification?
   Ev. Fetter Lane, Mr. Winter. — The Redeemer's Triumph over his Enemies.

12. LORD'S DAY Ev. Broad Str. Mr. Hughes; Devonshire Sq. Mr. Gould; Hare Crt. Mr. Burder; Chapel Str. Mr. Gold; Crown Crt. Mr. Webb; Palace Str. Mr. J. Thomas; Barbican, Mr. Stollery; Peter Str. Mr. Button.
13. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
14. *Tu. M.* Broad Str. Mr. Clayton.
15. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Jenkins's.
16. *Th. Ev.* Fetter Lane, Mr. J. Clayton. —The Sinfulness of sleeping in the House of God.
17. *Frid.* Sermon to Young People, at Rotherhithe. Mr. Gore to preach.

19. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Winter; Orange Str. Mr. Burder; Chapel Str. Mr. Buck; Crown Crt. Mr. Stevens; Palace Str. Mr. Clout; Peter Str. Mr. Ferris.
21. *Tu. M.* Broad Str. Mr. Goode.
22. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Winter's.
23. *Th. M.* Monthly Meeting (Bapt.) at Mr. Dore's, Mr. Hutchings to preach. — On Prophecy.
   Ev. Fetter Lane, Mr. Hughes. —The Efficacy of the Redeemer's Cross.

26. LORD'S DAY Ev. Broad Str. Mr. Dore; Devonshire Sq. Mr. J. Thomas; Hare Crt. Mr. Lyndall; Chapel St. Mr. Atkinson; Crown Ct. Mr. Stollery; Palace Str. Mr. Gore; Barbican, Mr. Shenstone; Peter Str. Mr. Brigham.
28. *Tu. M.* Broad Str. Mr. Ford.
29. *Wed. Ev.* Prayer-Meeting for the Nation, at Mrs. Jennings's.
30. *Th. Ev.* Fetter Lane, Mr. Townsend. —The most desirable Temper of Mind for Christians.

MINISTERS SUPPLYING AT

Spa Fields, Mr. Meffin.
Swan Chapel, Mr. F. Bennett.
Surry Chapel, Mr. Elliott.
Hoxton, Mr. Richards, of Stourbridge.

POETRY.

TIME AND IMMORTALITY.

As breaks the bubble, rainbow tipped,
Transparent, thin, and fair,
So flit the joys of time insipid,
From infancy to age decrepid;
'Tis folly, toil, or care:
The crimson tide, once full and tepid,
Grows chill, and spare.

Youth's rosy morn serenely glowing,
Impearls the buoyant spray:
The sparkling tides of Pleasure flowing,
Where fancy-tufts of flow'rets blowing
Their mossy banks inlay:
Life throbs alert,—ah! little knowing
How sets its day!

Dark skies, with tempest intersected,
Man's fiercer noon invest;
Plans cross'd, hope thwarted, love neglected,
Wounds from the object least suspected,—
Unnerve his iron breast!
The cheat, alas! too late detected,
Too long caress'd!

Keen, shiv'ring, drear, the blast increasing,
Night's gloomiest curtain drops!
The pulse of life, now fast decreasing,
Shrinks from the limb;—the cool heart ceasing,
Fluctuates, trembles, stops;
The brain, in icy curdles freezing,
Dense, cold, inwraps!

And this is life! Ah! fleeting vapour,
Frail flower,—short wint'ry day!
Dim, wasted, half-extinguish'd taper!
Stream bitter tears, and from the paper
Wash the sad tale away:
O! for a glimpse beyond the vapour,
Of brighter day!

Then rouse, my faith,—the gloom subsiding,
Beyond this vale of tears,
In eastern skies serenely riding,
His beams, athwart the tempest gliding,
A kindly Star appears!
In this celestial Guide confiding,
Be hush'd my fears!

A. T.

THE BIBLE.

WHERE Mis'ry dwells a constant guest,
And rankles in the feeling breast,
What charm can give the suff'rer rest?
The Bible!

When storms of fierce temptation low'r,
And on the soul their horrors pour,
Midst all, this gives a tranquil hour,—
the Bible.

When Conscience, sore oppress'd with crime,
Reviews the faults of misspent time,
From thee its hopes must spring sublime,
my Bible!

When stern Despair, without controul,
Oppression, with his murd'rous scowl,
Afflict us,—thou wilt bless the soul,
our Bible!

From thee our purest comforts grow:
Safe with thy guidance we may go
Thro' the dire scenes of sin and woe,
my Bible!

Whate'er our state of life may be,
Or poor, or rich, or bond, or free,
Still our warm hearts shall turn to thee,
blest Bible!

Here then, while round afflictions rise,
To every heart we'll bind the prize,
Which bears us onward to the skies,
—our Bible!

Here is a charm for ev'ry grief;
In this blest word we find relief:—
On thee we rest our firm belief,
sweet Bible!

The gospel far conveys our load,
And bears us forward on the road
Towards our Saviour and our God,
blest Bible!

The promises, thoughout divine,
Round my enraptur'd heart I'll twine,
And cry aloud, Thou still art mine,
my Bible!

In this I'll search from day to day,
To guide me in my heav'nly way;
And when I die, Thou'rt mine, I'll say,
my Bible!

For thy blest truths, thro' all the days
Of blest eternity, we'll raise
A joyful song of sacred praise,
blest Bible!

Ramsgate.

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



Ridley & C.o Sculp.

Revd W.m A. Gunn

Publd by Williams & Co Stationers Court Ludgate Street

THE

EVANGELICAL MAGAZINE.

AUGUST, 1807.

MEMOIR

OF

THE REV. BRYCE JOHNSTON, D. D.

MINISTER OF HOLYWOOD, IN SCOTLAND *.

The events which befal a country minister are seldom sufficiently striking and diversified to engage the research of the biographer, or to gratify the curiosity which may lead to the perusal of his pages. His personal improvement and professional duties are his chief employments; and it is within the precincts of his own family, and the narrow circle of his friends, that he unbends his mind, and is furnished with opportunities of exhibiting the appropriate features of his character. His situation is not calculated to bring into exercise those passions by which the men of the world are roused to exertions which arrest its notice. Seldom can he attain celebrity, while the honour which men bestow is inferior, in his esteem, to that which cometh from God. Seldom can he rise above dependence, while his principles and his voluntary engagements forbid the use of those means by which he might augment his scanty income.

But though these remarks admit of general application, some individuals, by the force of superior talents, or by peculiar circumstances in their lot, have been found to move in a less humble sphere. Of this description was the subject of the following Memoir.

For more than a century, his family have possessed a small estate within the royalty of Annan, in the county of Dumfries; and have successively been in the magistracy and council of that burgh. His father, John Johnston, of Gutterbraes, repeatedly filled the office of Provost, or Chief Magistrate; and by his fidelity and uprightness in that station, and by the virtues which adorned his private character, acquired very considerable reputation and influence, and preserved them entire to the close of life. He married Elizabeth, daughter of the

* Extracted from his Life and Sermons, lately published by the Rev. J. Johnstone, Minister of Crossmichael.

Rev. T. Howie, minister of Annan, — the savour of whose name is still dear to those by whom his zeal and diligence are remembered. The offspring of this marriage were eight sons and two daughters. Bryce, the youngest of the sons, was born at Annan, March 2, 1747. At a very early period he discovered a strong predilection for the profession of his maternal grandfather; and seemed even then to have had it put into his heart to form a resolution, which his parents had no wish to oppose, and in which, as he advanced in years, he was firm and unshaken. At the parochial school, he received the elementary principles of education; and failed not to distinguish himself by his docility and application. November 15, 1762, he entered on his academical studies at the university of Edinburgh; and was enabled to prosecute them with rapidity, and without interruption, till his last session at college, when he was unexpectedly called for a season to relinquish them. After a short illness, which, at taking leave of him only a few weeks before, there was no reason to anticipate, his venerable father fell asleep in Jesus, December 3, 1768. Having attended to perform the last tender offices of filial duty, — having joined in the general regret which the event awakened, and administered consolation to the surviving members of his family, he returned to the seat of learning; and at the close of the sessions, he finished the course of study prescribed by the laws of the church. Soon after, he was taken on trial by the Presbytery of Annan; and having acquitted himself to their entire satisfaction, was licensed by them to preach the gospel, as a probationer for the holy ministry, October 4, 1769.

A suitable situation was, in the course of Providence, soon provided for him. The Rev. T. Hamilton had long exercised the functions of the ministry in the parish of Holywood; and being now full of years, and unfit for labour, was solicitous that the charge of his flock should devolve on a faithful assistant and successor. Mr. Johnston was made known to him; and was found, upon trial, fully equal to his expectations, and those of his people. In April 1771, the aged pastor retired to spend the evening of his days in Glasgow, reserving to himself a small portion only of the emoluments of the benefice. With the unanimous consent of the patrons, heritors, elders, and congregation, Mr. Johnston was, August 22, 1771, ordained to the office of the holy ministry, by the Presbytery of Dumfries, within whose bounds Holywood is situated. This is the only church-preferment he ever obtained. Frequently, indeed, he might have been translated to a more lucrative, or to a more conspicuous station; but he found himself at once in his place, among a people whose call he had received and accepted, and whose esteem and attachment were to be commensurate with his own zeal, fidelity, and diligence.

When he had fully established his reputation, the university of Edinburgh, without any solicitation on his part, unanimously conferred on him the degree of Doctor in Divinity, June 12, 1786. — The ecclesiastical establishment of the church of Scotland presented a favourable field for the exercise and display of his talents. In the meetings of the Presbytery to which he belonged, and in the General Assembly, of which he was frequently elected a Member, he stood forth to defend with energy those principles which he regarded as orthodox. Nor did the multiplicity of his active engagements interrupt his private researches, or prevent him from composing works, by which, though dead, "he yet speaketh." Of his writings, that which was produced at the greatest expence of time and labour is, "A Commentary on the Revelation of St. John," in two vols. octavo, published at Edinburgh, 1794. With a view to disseminate principles conducive to peace and good order in society, he published in 1801, "An Essay on the Influence of Religion on Civil Society and Civil Government." A portion of his leisure hours he devoted to agricultural pursuits; and in 1794 he drew up, for the Board of Agriculture, "A General View of the Agriculture of the County of Dumfries, with Observations on the Means of its Improvement."

In general, he had been blessed with good health. Occasionally he had been visited with inflammatory complaints, occasioned chiefly by his exertions in public duty. For about two years before his death, he was more exhausted than formerly by these exertions; yet his heart was so much engaged, that, after he had begun to speak, he forgot his increasing feebleness; nor was it perceptible by his hearers that he stood so much in need of relaxation and ease. About the middle of March, 1805, he was seized with a rose fever; by which, for three weeks, he was confined to the house. Neither his friends, nor those who attended him, were apprehensive of serious consequences; and God seemed pleased to restore him. — April 1st, he rode out a little; and next day, feeling himself nearly quite well, he attended the Presbytery of Dumfries, and was elected a Member of the ensuing General Assembly. To the meeting of that court the public looked forward with expectation unusually earnest; and he anticipated an opportunity of co-operating with his friends to promote the triumph of liberality and justice: but before that meeting took place, he was to join the General Assembly and Church of the first-born, which are written in Heaven. Till the 20th day of the month, he was able to devote his time as usual to study, to business, and to intercourse with his friends. When he went to the pulpit for the last time, he was so extremely feeble, that he purposed to give only one short discourse: but when he reached the church, he felt himself strengthened to extend the service to the ordinary length. "Grace and truth came by

Jesus Christ," were the words from which his people were then addressed by him, whose voice they were no more to hear in the sanctuary below. That grace and truth had come to himself, was to be proved by his dying testimony to the faithfulness of him who hath brought in these glad tidings of great joy. Rapid was the decay of his animal powers. His physicians could not assign any marked disease as the immediate cause; but said, It was nature giving way at once. Their opinion coincided with his own; for he said, "My great exertions in my divine Master's work have broken down one of the strongest constitutions in the country; but I do not grudge it; I am willing to spend and to be spent for his sake." Though his bodily frame had thus lost its vigour, the faculties of his mind and the serenity of his temper remained entire. To his relatives who were present, and to all about him, he administered consolation and seasonable counsel. With fervour he joined in acts of devotion, and expressed the strength of his faith, the rejoicing which flowed from the testimony of his conscience, and his firm confidence in the hope set before him, as an anchor to his soul both sure and stedfast. Towards the close of the scene, when it was observed that his hands hung down, "Yes," said he faintly; "but I shall soon lift them up." At last, about eleven o'clock of the morning of Saturday, April 27, 1805, fifty-six days after he had completed the fifty-eighth year of his age, he resigned his spirit, without a struggle, or groan, or even change of countenance.

In point of bodily constitution, he was highly indebted to the Author of Nature. His statute was six feet. In early life his form was slender; but after he had recovered from a fever, in the year 1772, he became rather corpulent, though not unwieldy. He had a dignity in his aspect that commanded respect. His countenance was open, and his eye beamed with kindness; though, by his abhorrence of vice or meanness, it could be made to flash indignation. By a regimen equally remote from abstemiousness and excess, by regular exercise, and by placid equanimity, he did ample justice to his natural advantages.

He was never married; yet his benevolence wanted not objects towards whom it was directed. Great was his filial piety to his venerable mother, who died in faith only ten months before himself, in the ninety-seventh year of her age. To his other relatives he was ever kind and attentive. He administered counsel and aid in the time of need. He spared neither labour nor money to promote the execution of plans for the good of his country and the advancement of the gospel. His establishment was suited to the circumstances in which Providence had placed him: but he knew too well what is required of a steward to waste in extravagance, or empty shew, what is capable of being applied to far nobler purposes. He

was eminently given to hospitality; and his guests found, under his roof, an intellectual feast prepared for them. The cheerfulness of his temper, his great flow of spirits, and his uncommon powers of conversation, were decisive proofs that real religion has no tendency to inspire gloom and melancholy. He possessed the friendship and esteem of many of the most respectable characters of the age. His intercourse with them was calculated at once to edify and to please. Anxious that none should be neglected, for whom duty and affection disposed him to provide, he executed accurate and judicious settlements of his worldly affairs ten years before the period of his death.

The work of the ministry was that in which his soul delighted, and to which he directed his chief attention. He entered into his labours in early life: and the experience of many now gathered to their fathers, and of many who still survive is registered in Heaven, to bear witness, in the day of the Lord, to his faithfulness, ability, and unwearied perseverance. Determined to know nothing among his people, save Jesus Christ, and him crucified, he never amused them with cunningly-devised fables, or the tenets of a philosophy, falsely so called. Out of the abundance of the heart, his mouth spake of the things which belong to their peace. The everlasting truths, the holy precepts, the awful threatenings, the exceeding great and precious promises of the glorious gospel of the blessed God, it was his heart's desire, and his invariable practice, to make known among them. He preached the unsearchable riches of Christ, and boldly declared the whole counsel of God. Nor did he require of them any sacrifices or exertions which he himself was reluctant to make. On that sure foundation which was laid in Zion, he built his own faith, and all his hope of pardon and peace. As he published the doctrines of grace, so it was grace wherein he was made to stand. His conduct was correct, uniform, and consistent. His piety was unaffected, but unmixed with bigotry. He was tenacious of his principles; but his liberality of sentiment, and his charity towards those who differed from him, were not thereby obstructed or impaired. His life adorned the doctrine of God his Saviour, and reflected with lustre, increasing with its progress, the image of his Maker impressed upon his soul.

RELIGIOUS ADMONITION.

The Church of God possesses all the distinguishing characteristics of a *family*. It is not earth-born; and, therefore, cannot be known by open malice, — concealed rancour, — smooth dissimulation, — base, selfish, and un-

brotherly principles. It is Heaven-born: Jehovah is its *Parent*, — its members are "led by his Spirit," and are therefore his *children*. Jesus is the *Elder Brother*; "in whose name the whole family in Heaven and Earth is named," and his meek and quiet spirit is diffused throughout it. Hence liberal charity, sympathetic feeling, reciprocal affection, and implicit confidence, should firmly exist among them, in all simplicity, sincerity, and spirituality. In proportion as it is so, they will sorrow, rejoice, pray, and praise in unison: they will watch over each other with godly concern; and receive the admonitions of their brethren affectionately, joyfully, and humbly, — abhorring self-confidence, and dreading self-esteem. Hence the language of the Psalmist will be frequently their language: "Let the Righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil, which shall not break my head, for yet my prayer also shall be in their calamity." Surely the Psalmist saw the excellence of brotherly reproof. How affectionately he invites it, cordially approves it, and gratefully receives it! — Let us briefly and simply dilate these ideas.

Affectionately to invite reproof, is a gracious symptom of a soul renewed; and cannot exist amid the self-complacency, empty arrogance, and tyrannical superciliousness of nature. There are complicated evils to which believers are exposed, and a sense of which will conduct them to this amiable disposition. Shall we mention some?

1. Their exposure to temptation will lead to this disposition. It convinces them that means of precaution, as well as of actual resistance, must be adopted against their enemies; and in addition to free access at the throne of grace, and a complete habiliment of armour, the affectionate invitation of reproof, from experienced warriors, when necessary, will form a strong bulwark of defence against the unexpected attacks of enemies, incessant and subtle in their operations. While we stand, let us take heed lest we fall. Dreadful stratagems may be laid for us, of which we are not aware; but our brethren, who have seen the field of war, may discover our danger, and avert, by their friendly admonitions, the impending calamities.

2. Their views of the deceitfulness of sin will lead to this disposition. In their hearts exist former principles: they are not utterly eradicated, though subdued. Depraved nature and a deceitful heart require a strong guard, lest leagues be formed between those and the great enemy; and from this coincidence, fatal circumstances follow. Sin is sophisticating, is insinuating; like the camelcon, it can suit various circumstances, and take a variety of colours: it can assume the lovely appearance of innocent amusement, or harmless simplicity; and thus veiling its hideous form, it will infatuate the mind, debilitate the reason, captivate the affections, inflame the passions, and

plunge the soul in a labyrinth before it is aware. Deprecating this evil, let us affectionately invite our brethren to "exhort us, while it is called *to-day*, lest we be hardened through the deceitfulness of sin."

3. Their liableness to declension will lead to this disposition. We should ever guard against this bane of religious progress. When we are the subjects of it, we are most insensible of its pernicious tendency. Then how appropriate the alarming reproof, "Ye did run well:"— what now can hinder you!

David cordially approves Religious Admonition; and it is worthy,

1, Because of the character from whom it proceeds, — *the Righteous*. He is eminent in piety, extensive in experience, affectionate in regard, soft in sympathy.

2, Because of the motives from whence it flows. It is not pharisaical ostentation: he does not wish to eclipse the character of his brother to display his own excellence, and thus to shine at his expence. That is a bad motive which prys into a brother's imperfections, to make them generally and severely conspicuous. Alas! there are some who, from pretensions to purity, make impertinent enquiries into the characters of the absent; and, from a show of delicacy, delegate some other as monitor, who is sure to promulgate and aggravate the circumstances. This, surely, is not the Spirit of Christ! Such despicable characters resemble the fawning minion, whose insatiable ambition has conducted him to the royal favour by trampling upon the characters of others. The motives of gospel reproof flow from bowels of compassion, constraining love, and zeal for the divine glory.

3, Because of the manner in which it is delivered. The unfortunate brother is a brother still: his feelings shall not be wounded; he shall be taken aside, and tenderly addressed in secrecy.

4, Because of the ingredients of which it is composed. It is not malignant enmity, — it is gentle kindness; it is not the vial of wrath,—it is an excellent, a salutary oil: shed upon the head, it shall revive our brother, and refresh him. Faithfulness and affection are intermingled. Reproof must be faithful; and thus address the conscience, advert to circumstances, and attach to definite character. Then it will come in the language of Nathan, "Thou art the man;" but it need not be harsh, censorious, and unfeeling. Should these diabolical principles be unfortunately intermingled, they will irritate the passions, close the avenues of access, and harden the heart. You cannot delight to wound; you probe, but it is to heal; you pour the balm of compassion, and you point him to the blood of Jesus. This is God-like! — for thus does Jehovah, when, by the cords of love, he draws sinners to himself. This is the way in which he conquers their hearts, subdues their re-

bellion, and makes them the voluntary subjects of the Lord Jesus. Let us do likewise with our brethren. "If one be overtaken in a fault, those who are spiritual shall restore him, in the spirit of love and meekness." So Paul did to the poor backslider at Corinth. He had grievously sinned, — he was justly smitten; but it was with affliction, with anguish of heart, and with many tears. The tender, the amiable Paul, wrote again, "Give him not up to utter despair, forgive him, console him, receive him." Let us admire, — let us imitate this!

They will gratefully receive it; and their prayer shall be for us in our calamity, when we are in similar circumstances, when we are in spiritual darkness, in providential adversity, in misfortune. Let us also petition the guardian watchfulness of the righteous. Let us sing,

"O may the righteous, when I stray,
Smile, and reprove my wand'ring way!
Their gentle words, like ointment shed,
Shall never bruise, but cheer my head."

Cornwall. ELFRIDA.

A WEEK WELL SPENT.

BY DR. C. MATHER, OF BOSTON, IN NEW ENGLAND.

IT was constantly one of the first thoughts in a morning of this very successful minister*, "What good may I do today?" He resolved this question into the following particulars: —

1. His question for the Lord's Day morning constantly was, "What shall I do, as a pastor of a church, for the good of the flock under my charge?"

2. For Monday, "What shall I do for the good of my own family?"

3. For Tuesday, "What good shall I do for my relations abroad?" — Sometimes he changed it for another, namely, "What good shall I do to my enemies? And how shall I overcome evil with good?"

4. For Wednesday, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?"

5. For Thursday, "What good may I do in the several Societies to which I am related?"

6. For Friday, "What special subjects of affliction, and objects of compassion, may I take under my particular care? And what shall I do for them?"

7. For Saturday, "What more have I to do for the interest of God in my own heart and life?"

* In the first year of his ministry (though only about 18 years of age) he had reason to believe he was made the instrument of converting at least 30 souls.

REFLECTIONS ON 1 JOHN IV. 8.

God is Love.

THERE are certain combinations which are so powerful, that no efforts or artifices can separate them. Among these may be reckoned the union which exists between guilt and fear. — Hence it is that we always feel a certain dread of those whom we are conscious of having wilfully offended; and this dread is usually accompanied with a degree of enmity: so that the poet's remark is but too just, that

> "Forgiveness to the injured doth belong;
> "But he ne'er pardons who has done the wrong."

From this principle it may arise, that man, who has rebelled against his God, and offended him in the highest degree, is ever prone to consider him as "a hard Master;" — one who has imposed upon his creatures a law, which he knew it was impossible for them to fulfil, and as little better than a spiritual tyrant, sporting with the feelings, and taking pleasure in the misery of his creatures: — and having formed, in their own imagination, such a God as this, it is no wonder that they run away from Him, and prefer the drudgery of Satan (hard as it really is) to the service of the Most High!

But let us listen to the volume of inspiration, and it will give us a far different description of Him, "in whom we live, and move, and have our being." This represents him, not only as benign and compassionate, but as absolutely and essentially love: so that he is the substance; and all the affections and kindness found among his creatures, are but the shadows. — He is the Fountain; and all the tender and benevolent sensations, known by mortals, are but the streams: — He is the Sun; and all that is amiable and delightful in heaven or earth, is but the reflection of his rays. I have often thought, that even believers, — those whose views of God, and of themselves, have been changed and rectified, lose much solid comfort, by not sufficiently contemplating the Deity under this endearing character of love. — Were this more regarded, it would have a powerful tendency to subdue our remaining unbelief, pacify our trembling apprehensions, and enable us to give to the winds our heart-rending anxieties, and corroding cares: for, Is God love?—then he will not, cannot, refuse to extend pardon and favour to the awakened sinner, who, terrified by the thunders of Sinai, casts a wishful look to that only quarter where he sees a possibility of safety, and longs to fly from his sins and his self-righteousness, and find shelter beneath a Saviour's bleeding wounds! No, trembler, no; thy God will not cast thee out! He has given all that a God could give, — even his Son out of his bosom, to atone for thy

transgressions, and open a way for thy return. No fiery flames now issue from his throne to hurt thine affrighted soul, — these have all been quenched by blood divine, and now he holds out the golden sceptre of his grace, and in the most encouraging accents, invites thee to draw near. Banish then thy fears, — approach with humble reverence, pleading the name of Jesus, and thou shalt not die, but live, and testify that *God is love.*

Is he love? and will he not forgive the repentant child, who, drawn aside by temptation or perverseness, has transgressed his will, and swerved from the path of duty? O yes, he will. Correct that undutiful son,—that rebellious daughter, he may; nay, correct them he assuredly will, but he will not cast them off. Perhaps, Oh disobedient child, he has chastised thee, and the strokes of his rod have brought thee to thyself, and almost broken thy heart, under a sense of thy vileness: weep, lament, and mourn; for this thou oughtest to do, upon the reflection of thy ungrateful returns to so kind a Parent; but do not despond, — there yet is hope. Christ's blood is still efficacious, — God is still gracious, and he will multiply pardons. Art thou a parent? Then consider the emotions of thine own heart towards thine offspring. If thou performest a parent's part, thou wilt correct their faults; but thou wilt not forget that they are thy children: thy bowels will yearn over them, even while thy hand is exercising the rod: and thou wilt gladly accept their submission, and receive them again to thy paternal embrace: and God loves his children better than the tenderest earthly parent. Take courage, then, poor backslider! avail thyself of the kind intercession of thine elder brother, and with deep contrition come to thy Father's feet: he will receive thee graciously, and love thee freely; *for God is love.*

Again, Is he love? Certainly, then, he will take care of his household, and supply the wants of all who trust in him. Why, O my soul, dost thou feel so much anxiety about futurity? why all this painful thought about what thou or thine shall eat, and drink, and put on? O thou of little faith, wherefore dost thou doubt? Canst thou commit thy soul to God for eternity, and yet darest not entrust him with thy body, and its perishing concerns, for a few fleeting years? How inconsistent, how dishonourable, is such conduct! Does he feed the fowls of the air, and clothe the lilies of the fields, and will he be regardless of his own people? No,—rather than they shall perish, the ravens shall forget their own hunger to supply theirs; or the heavens rain down manna for their sustenance. Art not thou, O doubting Christian, careful to provide for thy family? and has not God declared that, though even a mother should forget her suckling at her breast, yet he will not forget; — he will never, never, no never forsake his saints? And this engagement comprehends far more than any thou canst make; — thou canst at most only supply the temporal wants of thy dependents;

but he is the Lord of all things in heaven and earth, and can and will communicate every needful blessing, both for soul and body, to his. Commit then thy concerns into his hands, and he will supply all thy need out of his riches in glory in Christ Jesus. O trust him, then, for *He is love!*

Is he love? If so, he will kindly sympathize with his suffering people, under all their troubles, pains, and sicknesses;— indeed, they are of his sending, for these things spring not out of the ground; they are sent, not for his pleasure, but our profit; for he does not afflict willingly, nor grieve the children of men. Christ, the compassionate High Priest of believers, is touched with the feeling of their infirmities. In our British Psalmist's beautiful language, "He in his measure feels afresh, what every member bears." When they are in the furnace, he, as the careful Refiner, sits by, — attempers either the fire to their strength, or their strength to the fire, and will support and uphold them while in it; and, in due time, bring them forth as gold seven times refined. Look up, then, poor, tempted, tried, and afflicted saint! roll all thy burdens upon the Lord, and he shall sustain thee. Remember the cross is the royal way to the crown: however galling it may appear, it yet is lined with love; and thy Redeemer himself bears its greatest weight. To him then have recourse in all thy difficulties, and thou shalt set thy seal to the sweet truth, that *God is love.*

Is he love? and will he forsake his friends in their expiring moments, — forsake them in the last extremity, when they most need his sympathy and his support? Impossible! Say, O husband, wife, parent, child, friend,—say, couldest thou act thus by the object of thy tenderest affections? When he or she whom thou lovest, lies stretched upon the bed of languishment, racked with excruciating pains, and just about to experience the last agonies of dissolving nature, — couldest thou with cold indifference withdraw or stand, by an uninterested spectator, and not sustain the sinking head, — wipe off the clammy drops, — administer the needed cordial, — and bedew the pale cheek with the tear of sympathetic tenderness? We insult not thy feelings by waiting a reply; but we ask how thou darest to suspect thy God of conduct at which thy own nature would recoil? O do not wrong him thus! "Precious in his sight is the death of his saints;" and he is ever intimately nigh them at that eventful period. True, indeed, all are not equally sensible of his presence: some favoured souls are privileged to behold, by the eye of faith, unutterable things! To them the gates of Heaven are opened, and the beautiful vision begins ere Jordan's river is completely forded: while to others, he stands, as it were, behind the curtain, and veils the glories of his face. This difference may be best referred to his sovereign pleasure; yet we believe it may be advanced as a general truth, that those who have walked most closely with him, and been most zealous in his service, are com-

monly favoured with the largest draughts of divine consolation in their departing moments. But though all are not alike triumphant, all are equally safe. Thy Lord, O sincere believer, will be with thee, and make all thy bed in thy sickness!—He will rebuke the rage of thine enemy, and speak the tempestuous billows into peace. The hand that has conducted thee all thy journey through, shall bear thee up while thou passest through the dark waters, and land thee safely on the farther side, where commissioned seraphs shall welcome thy arrival, and waft thee to happiness and Heaven, — to glory, and to God. Meditate much then on death, for it is a profitable subject: but think not of dying agonies, without anticipating dying grace, and remembering that *God is love*. E. T.

DRUIDISM YIELDING TO CHRISTIANITY.

Mr. Editor, ——

As Britain has enjoyed, for a long season, the blessing of Revelation, it must be pleasing to observe how the gospel was first introduced into it, and the means by which Providence demolished every opposing system.—The following passage, taken from Dr. Smith's Gælic Antiquities, as it tends to cast some light on this subject, will, I doubt not, be interesting to many of your readers. It clearly shews, that all events are under the control of Jehovah; that he will cause the wrath of man to praise him, and make it instrumental in accomplishing his designs; and that those ambitious mortals, who desolate the earth with the besom of destruction, are in a manner exceedingly contrary to their own conceptions, preparing the way for that "kingdom, which shall break in pieces and consume other kingdoms, and stand for ever.

Homerton. NATHOI.

"FROM the amazing growth of the Druidical System, whose roots extended so deep and so far, it is surprising how any storm could overturn it, were it not that the seeds of decay are interwoven with all the affairs of men, which, like themselves, cannot possibly survive a certain period. From almost the days of Noah to those of Julius Cæsar, had Druidism subsisted in Gaul and Britain; and, even in that advanced age, such was its strength, that it almost defied the Roman power to conquer it: all the legions brought against it, only wounded, without killing it. The severest edicts behoved to follow them;* and the still keener, though smoother weapon, the erection of schools and academies. At last, worn out with age and sufferings, this formidable phantom was forced to take shelter in the retired isles of Anglesy and Jona; where, though weak and effete with

* Sueton. in vit. Claud. Plin. l. 30 c. 1.

years, it lived till the gospel, that glorious *day-spring from on high, visited the multitude of the Gentile isles*, and banished with its light this spectre of darkness. To pave the way for this, seems to have been the great end which Providence had to serve in these countries by the Roman conquests,—although it was in their heart only *to destroy and cut off nations not a few*:—and it is remarkable, that when the Caledonian mountains opposed the Roman arms with their unsurmountable barrier, a civil dissention was made to answer their end, where they could not penetrate. The Druids, by an unseasonable and overstrained exertion of their declining power, excited the people to shake off a yoke, which pressed the sorer upon them, when it should have been rather slackened. * In this effort for liberty they happily succeeded, and became disposed to embrace the first dawnings of a new and better religion. For this exchange we can never be sufficiently thankful. Druidism may have been the purest of all Pagan superstitions, and perhaps the very wisest of all institutions that were merely human: but *our* religion is divine!"

A HINT TO SERIOUS LADIES.

SIR, *To the Editor.*

I HAVE long observed, with a mixture of pleasure and commiseration, by frequent familiar conversation with a large family of daughters,—of whom some are single,—others settled in life, and their respective female connections, that not the truly pious only, but the intelligent, the domesticated, and even not a few of our fair countrywomen who have little superior claim to either denomination, feel and lament the capricious changes in apparel, so frequently and arbitrarily imposed on them by our modern Proteus, *Fashion*, as a serious impediment to the improvement of their character, comfort, and usefulness. How indeed can it be otherwise? Must not the perpetual demand thus made on their time and attention be of necessity highly inimical to spirituality of mind, mental improvements,

* Trathal, grandfather to the celebrated Fingal, having been chosen Vergobretus, or Generalissimo of the Caledonian army, in a war with the Romans, was not disposed, at his return, to resign his office, at the request of the Druids, who would still keep up the honour of their order by peremptorily insisting upon a compliance. Upon this a civil war commenced, in which the Druids and their abettors were overthrown, and made to suffer, from their countrymen, the same fate which the order had everywhere else suffered from the Romans. What facilitated that overthrow was, that few of the principal families had been then members, or even disciples. Their continual wars with the Romans had, for some time back, taken up their whole attention. The Druids afterwards got some aid from Scandinavia; but, after a few unsuccessful efforts, they were forced at length to retire to Iona, where they were not quite extinct till the coming of St. Columba, in the sixth century.

comfortable domestic arrangement, profitable conversation, social comfort, and benevolent activity? If, however, I were of opinion that this evil could only be counteracted by personal singularity (to which I beg to be understood as objecting only in certain cases, and such I apprehend *that* under consideration to be: or by whole denominations of Christians adopting particular dresses as a sort of religious livery, both of which I apprehend to be highly exceptionable on various accounts, — I should demur, as to giving other advice than to avoid singularity, in a spirit of watchfulness and prayer, that the affections be not entangled; but reflecting on the several societies of ladies, formed within these few years, and conducted by them with so much credit to themselves and benefit to the afflicted, I feel a hope on behalf of the female inhabitants of this highly-favoured country, that a society might be formed from among themselves, connected with some benevolent design, to be supported by the contribution of its members, on a basis to afford effectual relief from the capricious tyranny of fashion, to as many as should chuse to join the society, or shelter themselves under its fostering influence and example, without serious detriment to trade, precluding real improvement, or instituting a badge of religious sentiments. I beg to submit the suggestion to the consideration of you and your readers, and am, With real respect, PHILO.

THE SUPPORTING INFLUENCE OF RELIGION.

Mr. Editor,

I have just read Mr. Mungo Park's Travels in the Interior Districts of Africa with the liveliest interest: a book written in a style of pleasing simplicity, and full of the most surprizing incidents. The dangers that man encountered, the difficulties he overcame, and the hardships he so heroically underwent, at once display the enterprizing traveller, and the superintending care of a gracious God. The work, however, is elegant, and consequently expensive: a circumstance which must deprive very many of your readers of a perusal. From this consideration, from a desire to enrich your valuable Magazine, and from a fervent desire of strongly impressing on each of our minds the gratitude we owe to the Lord for his tender mercies, I transcribe the following Extract, — one which forcibly marks the supporting Influence of Religion. I am sure you will not fail to gratify your readers by its insertion, as well as him who is with respect, Sir, your obedient Servant, Z. B. G.

"Aug. 25th, I departed," says Mr. Park, "from Kooma, accompanied by two shepherds, who were going towards Sibidooloo. The road was very steep and rocky; and as my horse

had hurt his feet much in coming from Bamnakoo, he travelled slowly, and with great difficulty; for in many places the ascent was so sharp, and the declivities so great, that if he had made one false step he must inevitably have been dashed to pieces. The shepherds being anxious to proceed, gave themselves little trouble about me or my horse, and kept walking on at a considerable distance. It was about eleven o'clock as I stopped to drink a little water at a rivulet (my companions being near a quarter of a mile before me) that I heard some people calling to each other; and presently a loud screaming, as from a person in great distress. I immediately conjectured that a lion had taken one of the shepherds; and mounted my horse to have a better view of what had happened. The noise, however, ceased; and I rode slowly towards the place from whence I thought it had proceeded, calling out; but without receiving any answer. In a little time, however, I perceived one of the shepherds lying among the long grass, near the road; and though I could see no blood upon him, I concluded he was dead: but when I came close to him, he whispered to me to stop; telling me that a party of armed men had seized upon his companion, and shot two arrows at himself, as he was making his escape. I stopped to consider what course to take; and looking round, saw at a little distance a man sitting upon the stump of a tree. I distinguished also the heads of six or seven more, sitting among the grass, with muskets in their hands. I had now no hopes of escaping; and, therefore, determined to ride forward towards them. As I approached them, I was in hopes they were elephant-hunters; and, by way of opening the conversation, enquired if they had shot any thing? — but, without returning an answer, one of them ordered me to dismount; and then, as if recollecting himself, waved his hand for me to proceed. I accordingly rode past; and had, with some difficulty, crossed a deep rivulet, when I heard somebody holla; and looking behind, saw those I had taken for elephant-hunters running after me, and calling out to me to turn back. I stopped until they were all come up: when they informed me, That the king of the Foulahs had sent them on purpose to bring me, my horse, and every thing that belonged to me, to Fooladoo; and that, therefore, I must turn back, and go along with them. Without hesitating a moment, I turned round and followed them; and we travelled together near a quarter of a mile without exchanging a word: when, coming to a dark place in the wood, one of them said, in the Mandingo language, "This place will do;" and immediately snatched my hat from my head. Though I was by no means free of apprehension, yet I resolved to shew as few signs of fear as possible; and, therefore, told them, That unless my hat was returned to me, I should proceed no further. But before I had time to receive an answer, another drew a knife, and seizing upon a metal

button which remained upon my waistcoat, cut it off, and put it into his pocket. Their intentions were now obvious; and I thought that the easier they were permitted to rob me of every thing, the less I had to fear. I therefore allowed them to search my pockets without resistance, and examine every part of my apparel, which they did with the most scrupulous exactness. But observing that I had one waistcoat under another, they insisted that I should take them both off; and at last, to make sure work, they stripped me quite naked; — even my half-boots (tho' the sole of one of them was tied on my foot with a broken bridle-rein) were minutely inspected. Whilst they were examining the plunder, I begged them, with great earnestness, to return my pocket-compass; but when I pointed it out to them, as it was lying on the ground, one of the banditti, thinking I was about to take it up, cocked his musket, and swore that he would lay me dead upon the spot if I presumed to put my hand upon it. After this, some of them went away with my horse; and the remainder stood considering whether they should leave me quite naked, or allow me something to shelter me from the sun. Humanity at last prevailed: they returned me the worst of the two shirts and a pair of trowsers; and as they went away, one of them threw back my hat, in the crown of which I kept my memorandums; and this was probably the reason they did not wish to keep it.

"After they were gone, I sat for some time looking around me with amazement and terror. Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness; in the depth of the rainy season; naked and alone; surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection; and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of Religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I indeed was a stranger in a strange land; yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's Friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I mention this to shew from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula without admiration. Can that Being (thought I) who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after

his own image? — surely not. Reflections like these would not allow me to despair. I started up; and, disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed. In a short time, I came to a small village, at the entrance of which I overtook the two shepherds, who had come with me from Kooma. They were much surprized to see me; for (they said) they never doubted that the Foulahs, when they had robbed, had murdered me. Departing from this village, we travelled over several rocky ridges; and, at sunset, arrived at Sibidooloo, the frontier town of the kingdom of Manding." *Park's Travels, p.* 240—244.

FROM A LADY IN JAMAICA
TO HER NEPHEW IN ENGLAND.

Very dear Sir,

I CANNOT, in common justice, lay claim to that disinterested friendship you ascribe to me in our epistolary correspondence. When a merchant lades a bark with the poor produce of an almost barren soil, in expectation of receiving the rich and well-flavoured fruits of a land flowing with milk and honey in return,—can such a man be deemed disinterested? If so, then may I take to myself that merit you are willing to allow me. This idea struck me so forcibly, on reading your welcome letter of August 17th, that I could not avoid mentioning it.

I trust I am not ungrateful for your kind communication of the exercise of your mind in your late affliction. How oft, nay, how constantly does the Father of mercies fulfil his gracious promise, "As thy day, so shall thy strength be!" I feel a hope, that these frequent chastisements are intended to prepare you for a large sphere of usefulness. May he sanctify them to your furtherance in the divine life, and having been afflicted yourself, you will be the more capable of administering consolation to the afflicted; for preaching alone does not comprize the whole duty of a clergyman. To comfort those on beds of languishing, ought to be a great part of his employment. May you be a wise master-builder, and faithfully discharge the various duties of your sacred office!

Mr. B. has had a severe seasoning to this climate; for many days we had no hope of his recovery. I verily believe he was spared, in answer to prayer. From the 11th of August to the 6th of October, our chapel was shut, except a few mornings at five o'clock, when our local preachers gave us an exhortation: for we could not have public worship till he was removed out of town for change of air, the chapel being over the dwelling-house; the noise would have retarded, or probably entirely prevented his recovery. Thanks be to God, who again enables his ambassador to go through his various duties; and certainly the care of five hundred souls is not a small charge!

I rejoice to hear that the intended invasion of our cruel enemy is again laid aside. Hasten, hasten, dearest Lord! the happy time, when "the nations shall learn war no more; but shall beat their swords into ploughshares, and their spears into pruning-hooks."

We have been favoured with blessed seasons: the Lord is truly gracious to the inhabitants of this isle; but alas! they do not render according to the benefits he pours down on them! These constant rains, though a general blessing, have been productive of some evils; particularly at Montego Bay, about one hundred and eighty miles from Kingston, some buildings were swept away by the flood; but, through mercy, only three lives were lost. The inhabitants of Montego Bay have dreadfully persecuted the poor Christians; and the Lord has severely chastized them, both by fire and water. Thirteen years ago, they imprisoned a young man, who was the instrument of raising a society of twenty-four people, in five weeks; and he was obliged to quit the island. When Mr. Fish went there, he was permitted to preach only twice a week, and at such hours as the poor slaves could not attend; many of whom were very desirous of religious instructions. Some years after, when Mr. Campbell visited them, they countenanced him, till they saw the slaves flock to hear the word of God; and though he promised he would only preach at such hours as would not prevent their doing their owners' work, they threatened to imprison him for instructing them; and he was obliged to return to Kingston: and, although they have been chastised every year with some heavy calamity, yet, "having eyes, they see not" the hand of the Lord, and cannot bear the idea of their slaves being religious; and as to themselves, they "are rich and increased with goods, and have need of nothing." Strange infatuation! What, my dear Sir, are you and I better than our poor fellow-sinners, that God should bring us from darkness to light, and from the power of sin and Satan to a knowledge of himself, and a love of holiness? — A consideration of this fills my soul with grateful love, and at times, I am constrained to say, Let silence speak his praise.

The word of God prevails so far as to influence a few to turn from the error of their evil ways. The last three months, we have had an increase of one hundred souls.

Kingston M. A. A. S.

QUERY.

Are there any circumstances which may arise in the course of business, either of a public or private nature (distinct from cases in which life and health are concerned, and which, by our Lord himself, are allowed to be works of necessity) which can justify a professing Christian in an attendance to his ordinary calling on the Lord's Day? T. M.

IMPORTANCE OF THE TRACT SOCIETY.

SIR, *To the Editor.*

AMONG the numerous institutions for which the metropolis is distinguished, The Religious Tract Society is one of the most important. Mr. Bogue, in his excellent sermon preached before that Society, in the year 1800, has justly remarked, that "The dissemination of divine truth in the world, occupies a far higher rank among Christian duties than one in a thousand has yet assigned it; and that a far larger portion of our thoughts, time, and talents should be occupied in its discharge."

Multitudes of professing Christians have lately felt the weight of this observation. Much good has been done by the circulation of Religious Tracts. Many instances of their great utility have been related; and many others will probably remain untold until that important period, when the gracious dispensations of God shall be fully illustrated. But, are the efforts which have been made for the diffusion of divine truth at all adequate to the importance of the design? May not some means be adopted for a more general distribution of these publications?

It has very forcibly struck my mind, that if a society were formed in every congregation of persons who would subscribe a penny, twopence, or more per week, according to their ability, for the purchase of Religious Tracts, the annual amount would be considerable; — and, by a careful distribution of the tracts purchased in the neighbourhood where they reside, vice might receive a powerful check, — the truth as it is in Jesus be advanced, — and thousands of precious souls converted from the error of their ways.

I am happy to say, that some young men in the village of Ponder's End, are about to establish such a Society. A select Committee is to be annually chosen to manage its affairs: — each person on the Committee is to take a part in the collection of the subscriptions, and to pay the amount every month into the hands of the treasurer, &c.

It is hoped that many similar institutions will be raised; by which means, the Religious Tract Society in London may be greatly benefitted; and, through the divine blessing, much good effected at a trifling expence. I remain, Sir,

yours, &c. J. K.

We are also informed, that a Society has been formed at Wells Street Chapel, Oxford Road, for the purpose of supplying Villages, &c. with Tracts *gratis*. The Committee meet there on the last Wednesday of every month; where particulars may be had, and subscriptions received.

ON CHRISTIAN MEEKNESS.

An attentive and enlightened observer of mankind may distinguish, at least, three kinds of Meekness: one is, where the natural temper is easy and amiable; another appears where reason suppresses passion; and a third now to be considered, which is the effect of divine grace. This last is properly called Christian Meekness. No truly serious persons are entirely without it; and some are eminent for it. With respect to the discriminating nature of this kind of meekness, Mr. Henry observes, that "it is easiness of spirit, but not a sinful easiness as to be drawn into sin, nor a simple easiness to be imposed on, but a gracious easiness to be wrought upon by that which is good." This is coming very near to an accurate definition; but, to be more particular, "Christian meekness enables the soul to submit quietly to the will of God; not to be easily provoked, patiently to bear injuries, and to be habitually mild and gentle." An enlargement on each of these particulars would exceed the limits of an essay; the present remarks will, therefore, be confined to meekness in relation to man; and, first, I shall endeavour to remove objections, — then shew some principal advantages of being meek, — and conclude with suitable advice.

It is objected, 1st, That meekness tends to check courage, emulation, and other laudable exertions. This is a device of Satan to destroy or injure souls, by promoting the gratification of evil passions; but spiritual meekness is so far from repressing courage and mental exertions, that it has a direct tendency to invigorate them by regulating all the springs of action. Besides, the history of great men completely refutes this objection. Thus, for instance, Col. Gardiner, after his conversion, was mild; but to the last day of his life he was truly courageous. Abp. Usher and Sir Isaac Newton were meek; though it is well known they were men of extraordinary strength of intellect. 2. Many think that, if they were gentle, they should be dispirited, and always be open to injuries or insults. Satan, having a peculiar hatred to meekness and humility, makes this a formidable objection, and stirs up his emissaries to take advantage of the mildness of serious persons; but let them remember what is recorded in Psalm lxxvi. 9, "God will arise to save all the meek of the earth." As, therefore, the Lord has expressly declared himself their Protector and Avenger, they may consider themselves completely safe in his hands. Here, however, I would remark, that it is a great mistake to suppose that Christian meekness prohibits self-defence: — no: when our life, our character, or our property are really attacked, the meek man may use all proper means to defend himself. So likewise, as it is said, we "may be angry, and sin not." Meek persons may shew their marked dislike against sin, and any unjust personal insults they receive. On

this point, however, we should take particular notice of the following judicious observation of Mr. M'Ewen: — "The anger of a meek man resembles not gunpowder nor flax, that can mount in a blaze at being touched by a small spark of fire; but it may be compared to green wood, which is not easily blown into a flame; and to a flint, that emits no fire unless struck, and then is soon gone!"

As to the *advantages* of meekness, some of the principal are the following: — 1. It has the express high approbation of God. While other graces are commanded in Scripture, this is spoken of in very peculiar terms of divine estimation: "The ornament of a meek and quiet spirit, which is in the sight of God of great price." Pride and Envy incline many haughty persons to undervalue meekness, and sometimes to call it *Cowardice*, or *Meanness of Spirit*; but God sets a high value on it; and what he so much esteems, we should particularly regard. — 2. It is attended with many peculiar personal blessings. Christ says, "Blessed are the meek;" and his calling them *blessed* makes them so. Meek persons are often distinguished by a placid countenance; which, perhaps, made Mr. Matthew Henry observe, "That we read only of three in Scripture whose faces shone remarkably; namely, Moses, Stephen, and Christ; and they were each of them eminent for meekness." Habitual meekness is favourable to the health of the body, and the comfort of the mind; and the meek are happily free from a variety of evils in which the proud or passionate are continually involving themselves: but it is the soul which is most benefitted by this grace of the Spirit; as we may observe, that the most meek Christians are more humble, contented, and patient than others; and, in general, they enjoy communion with God and the ordinances of the gospel much better than serious characters of an unpleasant natural temper. In particular, the meek, when in the exercise of faith, live in a great degree above the world. As it is said in Psalm cxlvii. 6, "The Lord lifteth up the meek;" that is, they are lifted above most of the storms of life, — they are favoured with an habitual calm; and almost every day is a Sabbath to them. Besides all this, their spiritual joys are growing; as it is said in Isa. xxix. 9, "The meek shall increase their joy in the Lord." — 3. It makes persons much more fit for any relation, condition, or duty in life. Some relations take great liberties with each other, whereby, sometimes, great breaches are made between them; but this would very seldom occur, if they mutually exercised the law of meekness. A meek spirit will induce superiors to be kind and condescending to those beneath them; and it disposes inferiors readily to submit to the just commands and authority of their superiors. We are liable to sudden alterations in our circumstances; but changes without, to the meek man, make but little difference: if elevated by prosperity, he is not high-minded; and if reduced, it does not sink his spirits very low. Every branch

of duty is also better performed where there is meekness; as it will keep parents from being too severe to their children; and incline children to be very dutiful to their parents. Meek masters cannot be rigorous to their servants; and when servants are meek, they will study to please those whom they serve. Spiritual duties, such as prayer, praise, meditation, hearing the word, and all other holy exercises, are better performed for meekness.—4. It is an honour to religion, and a great recommendation to it. Haughtiness is a disgrace to the profession of the gospel, and highly inconsistent with true godliness; but meekness recommends religion, by shewing the true spirit of it. If we profess to be true disciples of Christ, it must be proved by a similar temper and disposition: as the Saviour says, "Learn of me, for I am meek and lowly *." It is pride or party-spirit which occasions persecution, and most of the dissentions in congregations; but if members of churches and hearers of the word were all meek, there would be scarcely any divisions amongst those who profess the gospel. Nor would there be such violent controversial publications or disputes, if all, of different denominations, possessed a mild and candid spirit.

These are some of the most distinguishing advantages of meekness; but it is absolutely necessary to add some advice:—1. Let us not deceive ourselves, or be deceived by an artificial meekness. Some seem meek when abroad,—but are very different at home; others appear mild and gentle when in serious company, yet are the reverse when amongst companions of a different description. Many are meek among their superiors; but are haughty where they can shew their authority! If such suppose they possess Christian meekness, they are putting such a cheat upon themselves, as may be fatal, if grace prevent not. It is true indeed, that a meek man, like Moses, when he smote the rock in anger, may, by great provocation, shew an improper spirit; but it is our habitual conduct which will prove whether we are meek or not. Some also, who are constitutionally mild, may deceive themselves, by supposing that they have Christian meekness, when their gentleness is only what is commonly called *Good-nature*. Only such as have experienced the new birth, and have faith, love, hope, and other graces of the Spirit, have any well-grounded reason to believe that their meekness is of the spiritual kind.—2. They who are meek have need to pray for the assistance of the Spirit. There are many serious persons who are naturally irritable: such have the greatest reason to watch and pray for divine assistance. When David's heart was hot within him, he immediately prayed †. Even those who are naturally mild, and spiritually meek, may suddenly be led into evil passions, as our hearts are depraved, the times trying, and the situation of some Christians particularly so. Under a due sense of these humiliating truths, the meekest should not trust in themselves to maintain

* Mat. xi. 29. † Ps. xxxix. 3.

their meekness. Indeed, as Christian meekness is in Gal. v 23, expressly called *a Fruit of the Spirit*, there is the greatest propriety in offering up fervent prayers to God, that he would grant us his holy Spirit so to help our infirmities, that our meekness may be guarded, strengthened, and increased.

Buckingham. G. G. S.

REMARKS,
IN ANSWER TO ENQUIRIES ON 1 TIM. IV. 10.

ONE of your Correspondents having read "That God is the *Saviour* of *all* men, especially of those that believe," was led from a difficulty which presented itself to his mind, to suspect either the faithfulness of our public version, or the purity of the present Greek text; and on reference to the various readings in his New Testament, found that one MS. in New College, Oxford, instead of the word which our translators have rendered *Saviour* (σωτηρ) had another word, which signifies *Father* (πατηρ); and then asks, "What antiquity and authority has that MS. and this last reading? Does it not best agree with the context and the general sense of the Bible?" If you deem the following Remarks, in answer to this enquiry, of any importance, you will oblige me by inserting them.

Your Correspondent seems to have mistaken the import of the word *Saviour* in this text, understanding it, in its most popular and important sense, to express Salvation from sin and hell; whereas the Greek word signifies *Deliverer*, *Protector*, *Preserver*, as well as *Saviour*; and these senses are given of the word by many commentators. Doddridge's note is, "*Saviour of all Men.* — This seems a title parallel to that in Job vii. 20, "Preserver of Men;" but he is especially the Saviour of believers, as he extends to them the noblest and most important deliverance." This Scripture (1 Tim. iv. 10) expresses God's general and kind regards to his creatures; and also the special love and care which he manifests for believers. Of *those* we read, "That his tender mercies are over all his works, — he preserveth man and beast:" of *these*; "the eyes of the Lord are upon the righteous, and his ears are open to their cry. The angel of the Lord encampeth round about them that fear him, and delivereth them" The whole world abounds with proofs of God's preserving care; and the Bible gives indubitable evidence of God's special love to his people:—witness Noah in the deluge; Lot at the overthrow of Sodom; Elijah secreted from Ahab's fury, and fed by ravens; Daniel in the lion's den; and the three children, wrapt in the fierce flames of a furnace.

God is the Saviour (*i. e.* Preserver, Protector, Deliverer) of all men: he is kind to the ungrateful and wicked; he feeds wretches with his bounty who turn it into wantonness; he lays his deli-

vering hand upon thoughtless and guilty men who are taking desperate steps to their own ruin, and plucks them back when they are just falling from a precipice: he is indeed their Saviour, but the salvation is altogether temporal. But *bad* men may reasonably fear they shall be forsaken of God, and left destitute of his providential protection. They have no real security for what they possess, nor any just ground to expect further appearances of God on their behalf. No; it is to the *faithful* only such blessings are secured. God is especially the Saviour (*i.e.* Preserver, Protector, Deliverer) of such; and Paul seems to found this sentiment upon a faithful, and perhaps very common, saying in those times, the truth of which was asserted in the Scriptures, and abundantly proved by the history of good men, and, therefore, worthy of all acceptation, "That godliness hath the promise of the life that now is, as well as that which is to come." "Therefore," says the apostle, "we labour and suffer, trusting in him who is by promise, respecting the life that now is, our Friend and Saviour." He treats them with peculiar care and tenderness; he will never forsake nor abandon them to the evils of the present world, — will continue to them the present blessings they enjoy, or turn their troubles and sufferings into substantial blessings! — he has promised to be their God and Guide to death; and after death to be their exceeding great reward!

Understanding the word *Saviour* in this sense, I conclude that no correction of the text is necessary. It perfectly harmonizes with "the context and the general sense of the Bible." If your Correspondent should think otherwise, and still prefer the reading (of *Father* instead of *Saviour*) in the New College MSS. I should be happy satisfactorily to answer his questions respecting the antiquity of this MS. and authority of *that* reading. There are *three* MSS. in New College, Oxford. One contains the Gospels only; another the Acts, and all the Epistles; and the third contains the Acts and Catholic Epistles. As the enquiry relates to a verse in Timothy, it is to the second of these MSS. we must refer. Extracts were first given from these MSS. in the London Polyglot, and these were afterwards revised by Mills; but even then the accounts of them were very confused. Wetstein, in his second volume, p. 453, gives a clearer account of them. "By which," says Michaelis, "I shall abide, as he probably paid all possible attention to a subject in which he attempted not only to correct the faults of his predecessors, but his own. He saw these MSS. in 1715; but it does not appear that he deemed any of them worthy of a collation. He has marked them all as modern." Michaelis observes, respecting the MS. to which this enquiry relates, "That it has different readings (particularly Heb. vi. 2. and Eph. ii. 3.) which are very remarkable, whether genuine or spurious: if spurious, they are at least ingenious conjectures of the copyist; but are no recommendation of the readings of this MS. considered as evidence."

ASIATICUS.

Evangelicana.

ON ASSURANCE.

[From the Rev. Ralph Erskine's Sermon on FAITH'S PLEA, Vol. V, Sermon lxxxvii, p. 477.]

"BUT I want assurance of all these things," may one say. Well, what mean you by that, man, woman, that you want assurance? I suppose that many do not understand themselves, when they say they want assurance; for what better assurance would you have than the word of God? If you have his word, and take his word, you need no better assurance. If a man of credit, whom you can depend upon, give you his word for such a thing, then you depend upon it; and say you are assured of it, for you have his word. There is an assurance of sense, that is, the assurance of the work, when you have got the thing promised. This is not properly assurance, — it is enjoyment; but the assurance of faith is the assurance of a word: and though the assurance of sense be *sweetest*, yet the assurance of faith is the *surest* assurance; for what you get in hand you may soon lose the comfort of it; but what you have upon bond in the promise, is still secure. If you take God's promise, you have the best assurance in the world; but if you say you want faith, you cannot take his word, or trust his word; then this is plain dealing. I fear this indeed be the case of the most. Then you want assurance indeed; because you want faith, and cannot take his word, nor give him so much credit: but if any be saying, "That, indeed, is my case," I cannot believe his word. Doth God say nothing to me? Is there any word suited to my case? Yes: there are promises *of* faith, as well as *to* it: — "I will leave in the midst of them a poor and afflicted people; and they shall trust in the name of the Lord. In him shall the Gentiles trust*." Hath the Author of faith so promised? Then, O take him at his word! Cry for faith; saying, "Lord, do as thou hast said."

* Zeph. iii. 2.

Dr. Owen makes the following Remarks on the Method or Order which the Holy Spirit has adopted in the Scriptures:

SOME men find fault with the Scriptures, because divine truths are not thrown into regular order, as in our catechisms. Thus, one is reported to have said, "That had he been present at the creation of the universe, he would have disposed some things in a better order; for vain man would be wise, though he is like the wild asses colts." And no wiser or better are their thoughts, that the revelation and supernatural truths might have been better disposed than they are in Scripture. God puts not such value on mens' accurate methods as they imagine them to deserve. Nor are they so subservient to his ends in the revelation of himself as they are apt to fancy; yea, often when they think they have brought truths into the strictest propriety of expression and order, they lose both their power and their glory. Hence is the world filled with so many lifeless, sapless, graceless, artificial declarations of divine truth in the schoolmen and others. We may sooner squeeze water out of a pumice-stone than one drop of spiritual nourishment out of them. But how many millions of souls have received divine light and consolation, exactly suited to their condition, by those occasional occurrences of truth which they meet with in the Scripture, which they would never have obtained by those wise artificial arrangements which some men would fancy. Truths have their power and efficacy on our minds, not only from themselves, but from their place or position in the Scriptures. There are they placed in such aspects towards us, and in such conjunctions one with another, as their influence on our

minds greatly depends thereon. He is no wise man, nor exercised in those things, who would part with any truth out of its proper place, where the Holy Spirit hath disposed and fixed it. The Psalmist saith of God's testimonies, "They are the men of his counsel;" and no man will make choice of a counsellor, whose wisdom consists in sayings and rules cast into a certain order and method. He alone is a good counsellor who, out of the largeness and wisdom of his own heart and mind, can give advice according to all present occasions and circumstances. Such counsellors are the testimonies of God. Artificial methodizing of spiritual truths may make men ready in notions, cunning and subtle in disputations; but it is the Scripture itself, in its own present arrangements, which is "able to make us wise to salvation."

Sir, *To the Editor.*

Should the following delightful PRAYER, composed and used by the late Reverend and venerable Mr. ADAM, of Wintringham, when he retired to prepare his Pulpit-Addresses, be considered as worthy of admission in your valuable Magazine, its insertion may benefit some of our younger ministerial friends; and will oblige CLERICUS.

"O BLESSED Lord God, who teacheth man knowledge, and givest wisdom to the simple, assist and bless me in all my studies and undertakings, and especially in the work I am now about, of meditating and preparing what I am to deliver to thy people in thy name! Open mine eyes, that I may see the wonderous things of thy law; illuminate my understanding with thy saving truth, — purify my heart with the love of it. Enable me rightly to divide thy word from my own inward experience; and to declare it boldly, in full assurance of faith, with true compassion for souls, and a holy zeal for thy glory! O Jesus, bless the labours of all who are employed in propagating thy gospel of peace and salvation! If it be thy blessed will, increase the number of them; and let thine arm be with them to protect them, and thy Spirit to guide, support, and comfort them. Send out thy commandment, that thy word may run swiftly, and fulfil all thy good pleasure. Let thy way be known upon earth, and thy saving health to all nations! — let the knowledge of the Lord cover the earth, as the waters cover the sea! Arise, O Lord! have mercy upon Zion; for it is time that thou have mercy upon her; yea, the time is come! Have mercy upon all unbelievers, — take from them all ignorance, hardness of heart, and contempt of thy word; and bring them home, blessed Lord, to thy flock. Thou art our Saviour and mighty Deliverer; and without thy gracious help we perish! Remember thy holy covenant. "O God, make speed to save us! — O Lord, make haste to help us!" Bless me, even me also, O God, in my ministry in this place! I know I am utterly unworthy to speak at all in thy name; but thou sendeth to man by man, and canst perfect praise, even out of my mouth. Raise up, we pray thee, thy power, and come amongst us; and, with great might, succour us, and send out thy light and thy truth to guide us into the way of peace! Send down thy reproving Spirit to convince us of sin, and to comfort us with the knowledge of thy righteousness; — to be in us as a refiner's fire, and like fuller's soap, — sitting in judgment upon our lusts, cleansing and consuming all our iniquities, and casting out the Devil from our hearts! O let us not say, we will not have thy blessed Son to reign over us; but bring us, with penitent hearts, to the fountain opened for sin and uncleanness, that thro' him, and by faith in his precious blood-shedding, we may rejoice before thee in righteousness and true holiness, all the days of our lives! And, O gracious God, pardon my foul omissions, my unbelief, and wretched thoughtlessness, in neglecting to pray for my flock; and grant that, for the time to come, I may watch over them with godly jealousy, and be very earnest with thee in the overflowings of a faithful and true heart, for a blessing upon my endeavours among them. O Lord, look upon me in mercy, in thy

greater mercy, because for the place and calling I am in, I must give a stricter account to thee. Look, therefore, upon me, O Lord! — but not till thou hast nailed my sins to the cross of Christ, — not till thou hast bathed me in the blood of Christ, — not till I have hid myself in the wounds of Christ, that so the punishment, which should else overtake me, may pass over me. Then look, and say unto my soul, "I have forgiven thee;" and by the work of thy mercy in my soul, make me feel it, through Jesus Christ our only Lord and Saviour! Amen."

DIVINITY OF CHRIST.

Two gentlemen were once disputing on the Divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." — 'Well,' said the other, 'admitting that you believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?' — "I would say," replied the first, "that Jesus Christ is *the true God.*" — 'You are very happy,' rejoined the other, 'in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, "This is the true God, and eternal life."

SWEARING REBUKED.

A young man having returned from sea, where he had unhappily acquired the habit of profane swearing, went to visit a friend in the country; when, walking in the garden, and approaching too near a bee-hive, one of them stung him on the head; which so excited his wrath, that he began to strike violently at the bees with his hat, uttering at the same time the most dreadful oaths and curses. In the midst of his fury, one of these little combatants stung him on the tip of that unruly member (his tongue) which was then so actively employed in blaspheming his Maker. — Thus can the Lord engage one of the meanest of his creatures in reproving the bold transgressor, who dares to take his name in vain.

QUERIES.

Mr. Editor,

A constant reader wishes some of your Correspondents would favour him with an explanation of the following words, in 2 Pet. ii. 20, 21, "For if after they have escaped the pollutions of the world thro' 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 delivered unto them." Yours, Junior.

What is the true meaning of those words in Exod. xxxiv. 7, "And that will by no means clear the guilty?" As they immediately follow that charming declaration of the name of the Lord, "Keeping mercy for thousands, forgiving iniquity, transgression, and sin;" and as they precede an awful threatening, "visiting the iniquity of the fathers upon the children," &c. I am much at a loss to understand them; and shall, therefore, be very glad to see a clear and consistent view of the words, as connected with the whole passage. Q. Q.

In the Query in page 354 be answered in the affirmative, it is asked, Are professing Christians, whose employments are regulated by others, justified in attending to business of reputed urgency, which may be allotted to them for the Lord's Day, if they have not before them full means of judging whether such business is of a nature to come within the definition of *a work of necessity?* T. M.

Obituary.

CASE OF A BOY BITTEN BY A MAD DOG.

About the 1st of May last, *John Boltwood*, a boy about 12 years of age, in crossing a field in the parish of Hackney, was bitten by a dog belonging to a man then walking in the same field. The wounds were healed; and he returned to school, no further danger being apprehended. The dog, at the time when he bit the boy, displayed no signs of madness; but on Saturday, May 30, the boy was taken ill. On Monday following, he was much worse; and decisive symptoms of hydrophobia appeared. Three or four medical gentlemen attended, and afforded all the aid in their power: but the case was desperate. His reason, however, was quite unimpaired: he lived to afford the most satisfactory evidence of his piety; and died on the Tuesday, about one o'clock in the morning.

His little history was singular; and as it may afford some advantage to the young, I give you its outline: —At an early age he was introduced to the Sunday School, supported by the Rev. Mr. Palmer's congregation. There he gained the first rudiments of religious knowledge; for which he expressed his thankfulness. In that school he made such progress, and behaved himself so well as to obtain, on leaving the school, a testimonial in his favour, written in a Psalm and Hymn-Book, presented to him on that occasion. — Early in 1806, three gentlemen founded a free-school, belonging to Well Street Meeting, which is aided by voluntary subscription, for the Education of Boys, the children of reputable parents, who, either from the demands of a large family, or from having been reduced by misfortune, are unable to furnish them with a good education. Young Boltwood was one of its first scholars. His behaviour at school was highly satisfactory to the master; his temper was mild and peaceful. From the school he was never absent, except when unavoidably detained by affliction, or some sufficient cause. Nor had any of his school-fellows, at any time, occasion to lodge any complaint against him. The texts of Scripture which he heard explained on the Lord's Day, he repeated on the Monday morning, with an outline of the sermons. This he usually performed better than any other task assigned him.

When he was detained from the school by the bite of the dog, he sent his sister for his books, that he might read at home; and when unable to leave his bed, his Bible was his companion. On the Monday, when taken so ill, he sent for Mr. Shepherd, the master of the school; and here I use his words. — "I went; and his expressions filled me with surprize. He took me by the hand; and said, he was glad I had come to see him. I asked him how he was. He replied, "I am very bad; but never was so happy in my life: I am washed in the blood of the Lamb! God has taken away my heart of stone, and given me an heart of flesh! I am going to Jesus." — After I had spoken to the doctors, I returned to the poor boy. He said, "The doctors can do me no good: I am going to the bosom of Jesus! I am the third boy that will have died out of our school. The two Adamses died: I hope they are happy! I have often thought of them. I am very happy; but I shall be better soon, in the bosom of Jesus!" On informing him that a physician was sent for, he closed his eyes, and, folding his hands, said, "O, my God, thou canst do more for me than the doctors can! — Thou hast washed me in the blood of the Lamb, take me to thyself! I shall not stay long now; I must die, and go to the bosom of Jesus. I hope we shall meet before the throne! Give my love to all the boys: tell them to read their Bibles, — tell them all to pray that God would take away the stony heart,

and give them hearts of flesh. O God, thou hast taken away my heart of stone, and washed me in the blood of the Lamb, — take away their hearts of stone, and wash them all in the blood of the Lamb!"

"About 10 o'clock in the evening he sent for me and Mr. Hoakinson, one of the founders of the school. To me he said, That he had learned more of the Scriptures that day than ever before. I enquired of him, What part of the Scriptures had engaged his attention? — and giving him a Bible, he turned to the 89th Psalm; most earnestly requesting me to read it to him. Whilst I was thus engaged, I observed him fervently repeating each verse. When I read, "Blessed are the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance," &c. he repeated, with still greater emphasis. Here I paused, to ask, Whether he understood whose righteousness the Psalmist referred to? He replied, with uncommon fervour, "O yes, the righteousness of Jesus! — that alone can save my soul!" He then requested me to pray with him. In prayer he most solemnly repeated every sentence. To Mr. H. he said, "I bless God that you put me into such a school: through eternity, I shall bless God for that school!" Of Mr. S. his master, he took an affecting farewell, earnestly desiring him not to forget his love to all his schoolfellows; particularly charging him to tell them all, "That if their stony hearts are not taken away, they will not be happy when they die, as I am! This (said he) is my dying testimony to them!"

"To his aunt, on entering the room, he said, "Do not weep, aunt; do not weep for me. If you were so happy as I am, you would not weep: I am not afraid to die, for nothing can hurt me; I am safe in the arms of Jesus!" After he had began to read the 12th of Dr. Watts's Divine Songs,

"Happy the child, whose tender years
Receive instruction well,"

being unable to proceed, he desired his sister to read it; which she did; and he repeated after her: but when she came to the lines,

"'Twill please us to look back, and see
That our whole lives were thine,"

he said, "O it will be pleasant in Heaven to look back, and see that our whole lives were thine!"

"After asking for a little jelly, he said, "O blessed be God, I shall not want a drop of water to cool *my* tongue! O that blessed book the Bible! Aunt, tell every body to read it; and tell them to mind the 89th Psalm."

"To his sister, he said, "I can tread Satan under my feet: I have but one step more of the ladder to go to be with Jesus. My breath is short: I have got what I wanted, — my Jesus! I pray for my wicked playmates, though they are wicked: I love them, because the Scriptures say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." I have learned more of the Scriptures to-day then ever; because Jesus is my Teacher!"

"To his father, he said, "Dear father, weep not for your only son: he is happy; but take care of your children that remain, and follow me. I have prayed for you all. The angel is about to sound the trumpet, and I shall follow to the bosom of Jesus: I am washed in the blood of the Lamb!"

"A little before his death, he put his hand to his head, and said, "O it is getting into my head now; and desired his sister to give him her hand, saying, "I won't hurt you; but be sure to wash the bed-clothes before they are put on any other bed." He was quite sensible of the cause of his malady; and said, "Though I foam like a mad dog, I will hurt nobody. O that dog! — but it was the will of God."

"He breathed his last about one o'clock on Tuesday morning, June 2, aged 12 years and four months."

Well Street, Hackney. G. C.

We cannot close this account without regretting, that human life should be so much exposed to this most dreadful malady. Surely, some

means might be adopted to prevent it. Poor people, who can scarcely maintain their own children, *must* keep a dog, even when their occupation in life does not require one! No less than four of these animals have been bitten in one day, within the distance of 100 yards; and tho' no doubt was entertained of the fact, these people could scarcely be prevailed upon to kill their dogs.

A rumour had circulated, that improper means had been used to shorten this poor boy's life, when the malady was found to be desperate. This report excited the attention of a very respectable gentleman, well-known for his philanthropy and steady perseverance in every good work which he advocates; and we are happy to say, that the scrutiny ended in his entire satisfaction that it was without foundation.

The character of this little boy may afford an additional recommendation to Sunday and Free-Schools, for the Education of Children: they are part of the glory of our land. Many thousands now read the precious Scriptures, who, otherwise, would have lived in gross ignorance all their days.

Let the advocates of Superstition hoodwink the Scriptures as they please; but let all who know their value, study by all means to diffuse them. Let us admire the wisdom and grace displayed in the inspired volume, That whilst angels desire to look into these things, a child, a poor and otherwise an ignorant child, is able, by the divine blessing, to understand the Scriptures, and become wise unto salvation, by faith in Christ Jesus! "O Lord, our Lord, how excellent is thy name!—Out of the mouth of babes and sucklings hast thou ordained strength, and perfected thy praise!"

MR. GEORGE DYER

Came to Woburn about August, 1800, for the recovery of his health, which had been greatly impaired while he was engaged in his Majesty's service in the West Indies. Intent on restoration, he could not bear the least hint that his sickness might end in death.

Some of Mr. Dyer's relations being serious, and part of my charge, pressed on him the necessity of faith in Christ, justification through his blood, renewal by the Holy Ghost, &c. But these things tended to provoke the enmity of his heart; and, for a time, they suspended direct conversation with him on these points. Evidently, and rapidly wearing away, he began to fear he might die; and in order to obtain certainty, he required from the medical gentleman who attended him, his opinion on his case; who freely said, it was next to impossible he should recover. Like a criminal receiving his death-warrant, his whole attention was arrested with the question, "What must I do to be saved?" He was now willing to listen to his relatives, on subjects before unpleasant to him; and to others also who were requested to visit him. One of these put into his hands two tracts; by which he expressed himself greatly instructed. They were Numbers 35 and 29, "A Traveller and Yourself," and "The Good Old Way."

It was within fourteen days of his dissolution that the writer was requested to see him. Eager to hear all I had to say, though greatly worn down, he never appeared tired; but regretted, when times were better with him, that he had so forgotten God and his ways. On one occasion, he said, "Ah, Sir, I have been a gay rebellious young man!" To which one of his relations replied, 'But you must remember, George, what a situation you were then in;' alluding to his being abroad. — "No excuse for that," said he, "for both my will and my heart were against God. No excuse for that!"

He appeared to obtain so much advantage by hearing the Scriptures read and prayer, that at one time he said to this effect: "I have two physicians, one for the body and the other for the soul (the former having just left his chamber as I entered); but if I must give up one, it should be the physician for the

body." He seemed to be convinced, in an unusual way, that the Bible was the only source of light for that valley upon which he was just entering. The fifth chapter of Romans, from the time he first heard it, was never out of his mind. Like the wise men seeking Jesus, when they saw the star which pointed where he was, they rejoiced with exceeding great joy; so did this young man, on hearing the contents of this part of sacred writ. Not many days before his last struggle, one of his friends sitting by his bedside, said to him, 'George, do you think you and I shall meet in glory?' To whom, with great quickness, he replied, "Do you doubt it? If you do, let those who doubt, come and look at me!" So ended the life of this young man, in his 22d or 23d year, whose prospects, as to this world, were flattering, and whose talents were rare; and of whom, as far as mortals can judge, if now in glory, we must say, "Is not this a brand plucked from the fire?"

Woburn, M. C.
Bedfordshire.

MRS. ANN PRITCHETT.

April 19, died, at Kentish Town, Mrs. Ann Pritchett, aged 52, Matron of St. James's School of Industry. She was for many years an ornamental member of the congregation at Tottenham Court Chapel, till within the three last years of her life, when confined by severe affliction. She was truly "a mother in Israel;" and her chief delight was in promoting the cause of Christ, by instilling into the minds of nearly 300 children under her care, the great principles of the gospel. As she exemplified in her life the power of the word, so she died under the full persuasion of its truth. Her loss is felt by the institution which she superintended; where she supported the character of a faithful servant. In her social intercourse she was a sincere friend, — in the church a devout worshipper, — and in her family an affectionate parent: in all, — a sincere Christian!

RECENT DEATH.

On Monday, June 29, died, aged 47, after a few days illness, the Rev. Isaac Nicholson, Pastor of the Church of Christ meeting at Pell Street Chapel, Ratcliffe Highway; and formerly Tutor of Lady Huntingdon's College at Cheshunt. He has left a widow and seven children, and a numerous and affectionate people to deplore his loss. His remains were interred at Bunhill Fields, on Friday evening, July 3, amidst a great concourse of serious persons. Mr. Platt spoke over the grave; and Mr. Bennett, of Birmingham, preached the funeral-discourse at Pell Street, on Wednesday evening, July 8.

REV. THOMAS A. DALE.

The late Rev. Mr. Dale, of Lewes, was for seventeen years the laborious and faithful minister of two parishes,—preaching and reading prayers three times every Sunday; and, though of a delicate habit of body, officiating at a weekly-lecture at the Gaol. He was also the constant and sympathizing attendant on the poor, the sick, and the afflicted. He was seized with an inflammation in his lungs, after concluding his ministerial duty, on Sunday, May 24; and died June 10, 1807. He was sound in his doctrine, exemplary and unblemished in his life; an affectionate husband and parent; and so entirely devoted to his work, as to bear up and struggle through many trials in it with singular resolution and patience. By his death, his widow and nine children are left destitute, having scarcely any dependence for their future subsistence but what shall be communicated, by Divine Providence, thro' the generosity of the public.

A Paper is in circulation, in recommendation of this case, signed by the Rev. R. Cecil, Rev. J. Venn, Rev. H. Foster, Rev. B. Woodd, Rev. S. Crowther, Rev. W. J. Abdy, and Rev. J. Pratt; by whom, and by Messrs. Down and Co. Messrs. Hoares, Messrs. Davison and Co. Messrs. Elliott and Francis, and Mr. Hawkes, subscriptions are received.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Temple of Truth, *or the Best System of Reason, Philosophy, Virtue, and Morals, analytically arranged. Second Edit.*

It is to be regretted that, in most of our periodical works of criticism, religious publications do not receive their merited share of notice and recommendation. One reason of this may be, that they do not always unite classic elegance with evangelic instruction; but we fear, in too many instances, an over-scrupulous regard to the "wisdom of men," has consigned to the shade excellent and useful productions. Those books, however, which treat on the essentials of religion, somewhat like the Scriptures, whence their principal contents are extracted, possess a species of merit peculiar to themselves. Some of them, indeed, may not exhibit a depth of metaphysical argument, nor the ornaments of modern eloquence, yet much may be found in them, conducive to the present and everlasting welfare of mankind. It is, therefore, a duty of *Christian* Reviewers, to mark this important distinction, and so to triumph over the fear of man, as not to withhold their eulogiums from works of promising utility, because they do not happen to rank very high in the estimation of philosophers and men of letters.

The famous Origen seems to have confirmed an incipient fashion among Christian professors, of blending the maxims and rules of "*Science*, falsely so called," with the purity of inspired truth. Many of the ancient fathers, following his dangerous example, proceeded to submit the doctrines of the gospel to the tribunal of a vain philosophy; and the consequence was what might have been naturally expected,—the interest of genuine religion naturally declined: and though we are emancipated from the shackles of Pagan superstition, nevertheless, there appears too much of this spurious criticism in the days in which we live. Persons of eminent talent and copious acquisition are apparently prone to forget, that Literature is not to be the governess, but the handmaid of Divinity.

We have felt ourselves more at liberty to indulge these reflections, as we have the pleasure of introducing our readers, a second time, to the Temple of Truth: a work which will bear the legitimate investigation of the learned, and confirm the faith of believers in the grand fundamentals of Christianity. The present edition has only undergone a few verbal and orthographic alterations.

We entirely dissent from the opinion of some, that our author has not exemplified in this volume the *lucidus ordo*. Commencing with an Introductory Prospectus, he passes on to a Synopsis of Principles; which he denominates "The Arches on which the Temple is to be erected." A Compendium of Doctrines is added; and this is followed by his Definition of Terms. He then proceeds to illustrate his doctrines, under the form of Assertions, connects the experience of them with happiness and universal holiness; and concludes with a General Diagram, to shew that Christianity is altogether a Religion of Grace. This arrangement would have appeared, perhaps, more perspicuous, but for the profusion of notes, which occasionally divide the attention of the reader. On some account too, we are concerned that so noble a pen should have stooped to a slavish imitation of the political champion, who issued the Pursuits of Literature; and, more especially, as it has rendered a large portion of the Work inaccessible to those who are unacquainted with the Latin and Greek languages. Justice requires us also to observe, that there is something in our author's manner imperious and harsh, unsuited to the gentleness of a servant of the Lord, who, is "in meekness, to instruct them who oppose."

A growing evil exists in the religious world, which this volume is

admirably calculated to counteract. Numerous professors, who are not offended at sound doctrine, have passed into the unwarrantable extreme of practical Antinomianism. In the perfection of a Saviour's righteousness, and in the riches of divine grace, by a strange inconsistency, they seek shelter for their unsubdued passions and dissipated manners of life. The hideous deformity of this monstrous corruption, is faithfully exposed in the publication before us. A distinction is clearly made between those individuals who merely admit the doctrines of grace as subject of speculation, and those who feel the vital energies of them on their hearts. The principles whence good works should flow, the rule by which they should be guided, and the end to which they ought to be directed, are accurately pointed out; and thus the glorious truths of the gospel are vindicated afresh, against the charge of leading to licentiousness.

To sum up our estimate of this production in a few words, we conceive it to be the effort of a mind, enlightened, vigorous, matured, and, above all, deeply impressed with the awful importance of revealed truth. The style is nervous; the definitions, in general, good; the quotations original and apposite; and the whole is stamped with dignity and weight by a deferential appeal to the lively oracles of the "only wise God." We regret that our narrow limits forbid us to give extracts; at the same time, hoping, that this deficiency will excite our readers themselves to walk through the Temple.

A Collection *of Original* Gospel-Hymns. *By* J. Kent. 24*mo*, 1*s*. 6*d*.

These Hymns are written in a truly Christian spirit, and breathe much of the fervour of evangelical piety. We may very safely recommend them to the pious reader, as they will afford him much consolation in a retired hour. We understand they are occasionally used in several congregations; and that Dr. Hawker has sometimes introduced them in his evening lecture.

Horæ Psalmodicæ; *or a Popular View of the Psalms of David, as Evidence of the Divine Origin of the Jewish and Christian Religions, &c.* 12*mo*, 2*s*. 6*d*.

This author proposes to consider the Psalms in a light somewhat new, as affording evidences of the truth of Revelation; and though the discussion is confined to a few Psalms, or passages of the Psalms, the argument is well conducted. In comparing the religious knowledge of the Jews with those of the contemporary Heathen, he occupies strong ground, and cannot be refuted: but the reader must not expect any critical discussions to elucidate the passages cited. The author contents himself with the English version, sometimes in the translation of the Bible, and sometimes of the Prayer-Book. Neither is the work enriched by any of those beautiful and evangelical illustrations for which the work of Bishop Horne is justly celebrated.

The greater part of this little volume, however, is devoted to Two Preliminary Essays, which are intelligent, and ably written. The second, on Liberalism, is very impressive; and we wish it could be generally circulated in the circles of Gallantry, *alias* Lewdness. But in the former Essay, we think, he too much lowers the idea of Inspiration: an error that we the rather mention, because it is too prevalent. If the inspiration of the apostles "was limited to the essential doctrines and duties of Christianity," the question arises, What doctrines and duties are essential?—and it is only to pretend that a doctrine is non-essential, to get rid of their authority. It is not indeed necessary to extend inspiration to Natural Philosophy, or to the arts, since they were not commissioned to teach them; but if their decisions on matters of faith were not infallible, what pre-eminence have they above ourselves? Indeed, the discoveries of eighteen centuries must, in every other view, give us a decided preference,—but we have "a more sure word of prophecy."

Help to Zion's Travellers: *being an Attempt to remove various Stumbling Blocks, &c. By* R. Hall. *With a Recommendatory Preface, by* Dr Ryland, 18*mo*, 3*s*.

We are glad to see this excellent little work rescued from oblivion; and we cordially unite with Dr. Ryland in recommending it to our readers as a valuable piece of sound and practical divinity, calculated to rectify many mistakes too prevalent in the religious world. The author was father to the present ingenious Mr. Hall, late of Cambridge.

Primitive Truth, *in a History of the Internal State of the Reformation, expressed by the Early Reformers in their Writings*, 8*vo*, 7*s*.

Flattering speeches and vain suggestions are utterly unbecoming those who advocate the cause of primitive truth. This observation strikes *in limine*. Can the author really believe that the persons to whom his Dedication is addressed will approve his design, commend its goodness, and extend to him their favour and countenance? Does he not know that the Bishop of Lincoln's theology, the book now recommended to all our junior clergy, is as contrary to the Helvetic Confession, Nowel's Catechism, and Jewel's Apology, in respect of doctrines, as to the Institutes of Calvin? The present wide line of separation between us and our adversaries is not what Calvin or Arminius wrote; but what our Reformers received as scriptural truth, respecting the fall, and its consequences, the exercise of divine grace, the choice of an elect people in Christ their covenant-Head, and the effectual operations of the eternal Spirit in the renewing of the hearts of sinners. Names of men and bugbear terrors of supposed consequences of the doctrines of grace are conjured up; and after every confutation of the charges brought, are still gibbetted to deter. — But whom? — Those who never tasted of the grace of God in truth. Does not the author of the present treatise know, that Bullinger, and all the church at Zurich, are left to the forlorn hope of "the uncovenanted mercies of God!" The truth of the matter is, that Calvinism and Methodism, and words of like undefined meaning, are only the tubs thrown out to amuse the whale. The real ground of contest is the nature and necessity of vital godliness, — whether the Holy Ghost is yet given in his divine influences, restoring us to a life of communion with God, through the blood of the Lamb. The controversy about doctrines, among spiritually-minded men, has of late, we hope, lost many of the angles of asperity. Every one who loves our Lord Jesus Christ in sincerity, will neither refuse the hand of Fellowship, nor the heart of Affection to those of whom he has confidence that they have received the grace of God in truth, and drank into one Spirit.

The real sense of the Articles and Doctrines of the Reformers is an important point to be ascertained by all who call themselves Churchmen, and subscribe their assent and consent. They are not the doctrines of Calvin or Arminius, as copied servilely from one master: — no, nor from the Helvetic Confession; but drawn pure from the sacred fountains themselves, by men as excellent and learned in the Scriptures as any of the foreign divines, Lutherans, Calvinists, or Zuinglians. In the great lines of truth they coincided; and if the doctrines of Original Sin, of Free Will, of Justification by Faith, and of Good Works, were equally maintained by Luther and Melancthon, by Zuinglius and Œcolompadius, by Calvin and Beza, by Cranmer, Ridley, and Latimer, by Jewel, Sands, and other Reformers, — the writer of Primitive Truth knows, that, without entering into the Decrees, expressed with whatever moderation, whoever insists on these leading truths of the gospel, according to the statement of any one of the persons mentioned, he will be immediately branded as a Calvinist.

The author, though unknown to us, with all his endeavours to ward off the reproach of Calvinism, will, we doubt not, if he maintains the doctrines of the Helvetic Confession,

and preaches according to the tenor of the admirable sermon of Archbishop Sands, be as deeply involved in the reproach he seeks to avoid, as any of his fellows; and if he maintains the same doctrines of Free Will, Faith, and Works, Assurance and Certainty of Salvation; of Merit and Mercy, found in page 180 of Bishop Jewel's Apology, though he should never glance at the doctrine of the 17th Article, *Niger est*, the brand of Calvinism, Methodism, Evangelism, or some other *ism*, will be as deeply stamped on him as on others. Let him produce from the writings of all those to whom he commends himself in his Dedication, for the last fifty years of his life, for so long he has served, any clear, decided, zealous enforcement of the doctrines he mentions, conveyed in language as forcible and precise as is found in the worthies who, he asserts, maintained them; or, if he knows a single individual who, for his fidelity and zeal in maintaining them, ever received the approbation, favour, and countenance he professes to expect from his superiors; nay, if he does not know many who, for the diligence they have shown in promoting the knowledge and enforcing the practice he recommends, have exposed themselves to innumerable instances of insult and oppression from those by whom they ought to have been commended, — then we will retract our suspicions of insincerity, and impute to some other cause his eager desire to withdraw the Articles of the Church of England, from containing a particle of Calvinism. *Magna est veritas et prevalebit.* So the book of God engages us to believe; so the Signs of the Times encourage us to hope; and so indeed the experience of as long a ministry in the church of England as his, emboldens the confidence that these doctrines have increased, are increasing, and, it is hoped, will yet have more abundant increase, notwithstanding the avowed system to destroy them, and the repeated attempts to bring under censure the most zealous supporters of them; and this wound too, sometimes, inflicted in the house of their pretended friends.

The ceremonies and vestments have lost the importance once attached to them, and which those who conformed would rather have avoided, and wished to indulge the scruples of their brethren; but the imperious Queen, in nothing inferior to her father in despotism, and equally a stranger to the religion of which she claimed to be defender, regarded the question as an infringement of her authority. No other dispute among these honoured exiles subsisted for many years. The Dissenters of that day and the Churchmen, in doctrine, continued unanimous; and till the days of Laud, such books as the Christian Theology, those of Daubeny and Kipling, would have subjected their authors to the severest censure; but *tempora mutantur*, and the author will neither be made Dean nor Archdeacon for his performances. If he will maintain the doctrines of the Helvetic Confession, tho' he cast out as many hard names on Calvin as Dr. Kipling has done, he will be as much a Methodist and Dissenter in the church as out of it. It is pleasant, however, to have the pool kept stirring; some will step in and be healed. The waters will not be troubled in vain.

But I pass from general observations to the able advocates for truth, Jewell and Sands, who shall speak for themselves; and whether their sentiments be in *any degree* Calvinistic or not, the reader will judge for himself, the advocate for Primitive Truth himself furnishing the evidence.

JEWELL. "*Liberum arbitrium captivatum, non nisi ad peccatum valet. Quod bene vivimus, quod recte intelligimus, Deo debemus. Nostrum nihil est, nisi peccatum, quod habemus.*" Only faith justifieth. They are justified freely, because working nothing, and requiring nothing, they are justified by faith only, through the gift of God." "Concerning the assurance and certainty of salvation, the Scriptures are full. Cyprian saith, "Dost thou doubt and hesitate about thy salvation; that were as much as not to know God; that were as much as, with the sin of unbelief, to offend Christ, the Mas-

of believers; that were as much as being in the church, in the house of faith, to have no faith. It is no presumption, — it is God's promise."

"God has, from the beginning, freely and of his mere favour, without any respect of persons, predestinated and elected the saints, whom he will save by Christ. God hath chosen us in him before the foundation of the world. He hath saved us, and called us with a holy calling, *not according to our works*, but according to his own purpose and grace, which was given to us thro' Christ Jesus before all time." — "Few of the learned sort, few such as are counted wise, embrace the gospel with you, or join with you in faith, or keep you company. God hath let them be deceived in their wisdom. God hath made you, who were weak and simple, and of no reputation, wise and righteous, and sanctified and redeemed in Christ Jesus. Therefore, Christ said, "I thank thee," &c. The wise and learned of the world cannot hear them, cannot see them; but they to whom it pleased thee to give understanding."

The good Archbishop shall close with his suffrage. "Remission of sins is free. — freely granted, freely given. We teach, with the blessed apostles and prophets, that, by nature, we are children of wrath: that corruption is bred and settled within our bones, — with it, all the powers and faculties of our nature are infected. Our understanding is darkened, — our will in such thraldom and slavery to sin, it cannot like of any thing spiritual or heavenly, but is wholly carried into fleshly desires. We neither rise when we are fallen, nor stand when we are risen, by our own strength: in distress, we are not able to crave help, unless the Spirit wrest out *Abba*, Father, from us. We are not able to name Jesus, but by the special grace of his Spirit." — If these expressions and sentiments were found in any modern discourse, the author, I am afraid, would hardly be reckoned *not in any degree Calvinistic*.

Talents improved, *or the Philanthropist. By the Author of Interesting Conversations, &c.* 12mo. *Price* 5s.

The improvement of talents is a subject which this amiable and ingenious writer happily knows how to exemplify. Her lively powers are again called into exercise. "To convey religious instruction in an easy and familiar manner to young and inconsiderate minds, the inviting manner of narrative, rather than the grave application of argument, is the mode by which our fair author arrests the attention of the reader; and yet, in some of the Conversations, she proves herself not defective in the art of reasoning.

The principal hero of the narrative is Sir Charles Bright. His tutor, Mr. D.; his gardener, Roger Trusty; Mr. Mrs. and Miss Warian, are also distinguished characters in the history. In the developement of these characters, which extends through a series of years, the author displays considerable ingenuity and accuracy in preserving a consistency in them, and in making each of them interesting to the reader. Sir Charles is left an orphan; but, under the tuition of Mr. D. becomes a great scholar; and after passing through the university, returns to enjoy his paternal estate. Mr. D. resides with him as his friend. He establishes a manufactory; and Mr. D. gives lectures on Morality to the poor people, who, however, cannot understand him. Till this time Sir Charles continues a mere philosophical unbeliever; and in this character his tutor lived, and soon after died, evincing some symptoms of penitence. Sir Charles was from early life much attached to Roger Trusty; and often held conversations with him on religious subjects. The pious Roger, by his seasonable conversations at different times, becomes at length the successful instrument of his conversion. After this period, he is happily married; and his life is adorned with every grace that can render him an extensive blessing to society. The character of the Warian family is interwoven with the

narrative. The Antinomian and sectarian pride of Mr. Warian is well pourtrayed. The imprudence and folly of Mrs. W. with the unhappy and uncontrouled passions of her daughter, and her sad end, are pictures of real life, not unfrequently seen. The two last chapters contain many well-drawn sketches, and display a talent for delineation that is at once humorous and instructive.

As the author writes for a numerous class of readers, who naturally love amusement blended with instruction, they will find their taste gratified, and we hope their minds improved, by a perusal of this work. We have not room to introduce any of the incidents or characters; but we shall transcribe a few serious reflections, which will shew the tendency of the work.

"The actions enumerated are the only ones you *cannot*, perhaps, perform; but consider the other points of his (Sir Charles's) conduct, which every individual has it in his power to copy. All may use his candour and diligence in the search after truth; all may watch and improve providences; all may speak and act for the honour of religion; and all may, in a greater or less degree, promote the happiness of their fellow-creatures. Who is there without *one* talent to occupy? — or rather, Who is there who has not *many* talents, for which he will be expected to give an account? The improvement of talents, and the performance of duties, form the characteristic marks by which the *real* Christian is distinguished from the *nominal*. "By their fruits ye shall know them." — An important lesson may be learnt from the conduct of Roger Trusty; namely, that no situation in life precludes the possibility of being useful to every description of persons amongst whom Providence has placed us. Let inferiors then take encouragement to throw in a word in season to superiors; but let them be careful, that in imitating the sincerity and faithfulness of Roger, they imitate also his modesty of address and humility of disposition. Zeal, without knowledge and prudence, may be ill-directed, and consequently unproductive of the desired effect."

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Four Missionary Sermons, preached at the late Anniversary in May, by the Rev. Messrs. Newton, Jack, Griffin, and Draper; with the Report of the Directors, and a List of Subscribers, &c. price 2s. 6d.

Shrubsole's Christian Memoirs. A new edit. improved, with his Life, 8s

The Transactions of the Parisian Sanhedrim; or, Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris; with a Preface, Notes, &c. Translated by M. Diogene Tama, 8vo, 8s.

Harvest Home (a Sequel to the Happy Cottage) by Dr. Hawker, only 1d.

Dialogues on various Subjects. By the late W. Gilpin, A. M. 8vo, 9s.

Luther on the Galatians, with his Life and Portrait, 2 vols. 12mo, 8s.

Essay on the Prophecy of Zechariah, by the late Rev. H. Venn, 12mo, 4s.

A Compendium of some of the most important Particulars in Natural and Revealed Religion, written chiefly for the Middle and Lower Classes. By D. Watson, 1s. 6d.

Patrick's Places: a Treatise on the Law and the Gospel. By Patrick Hamilton, Scotch Reformer, 8vo, 6d

17 Sermons, by Dr. Mutter, of Scotland, 2d edit. 8vo, 7s.

Aged Father's Address to his numerous Family, 8vo, 1s.

Admonitory Epistle to the Rev. R. Hill, 8vo, 1s.

Voyages and Travels of a Bible, by J. Campbell, 2s. bound.

Mead's almost Christian, 23th edition, 2s. bound.

Simpson's Plea for Religion. A new edition, 12mo, 4s.

Isaiah. Part I and II (to be completed in Five) each 2s.

Hervey's Meditations, with fine Plates, in Numbers, 6d. each.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICA.

Extract from the Journal of Dr. Vanderkemp, Mr. Read, &c. for the Year 1806.

Some of the most important particulars of what passed respecting the institution at Bethelsdorp, during the year 1806, have already been published, from letters which came to hand before the Journal. Some other circumstances, however, deserve to be mentioned.

On the voyage which Mr. Read took from the Cape in his return to Bethelsdorp, after being preserved from running on shore, he was delivered from another threatening danger.

"In the night of February 25, the first mate went to call the second mate at four o'clock; and left a candle for him to get up by. The second mate, however, did not awake, or fell asleep again. The ship gave a heel, and the candle fell, and set fire to a hat-box, and then to the bed. An officer happening to go by, saw the cabin in flames. Means were immediately used, and the fire extinguished, without much damage. This deliverance was the greater, as there were more than 30 barrels of gunpowder directly under the cabin which was on fire: so that I was encompassed about with songs of deliverance."

Some time after Dr. Vanderkemp returned to Bethelsdorp from the Cape, he was preserved from death by a wonderful providence. "A viper, which served him to keep the rats and mice out of his house, lay asleep upon his table, when, company entering, and being frightened at the sight of the animal, he desired a person to hand him the viper over, that he might remove it to some other place. That person, however, inadvertently, threw the serpent towards him, which, being thus roughly roused from its sleep, wounded him in the hand, where it was not possible to cut out a sufficient quantity of flesh; nor would he permit the people to administer the remedies usually employed by the Hottentots in this case, being, as he said, convinced of their futility. He only touched the wound with a few drops of a mixture of sulphureous and muriatic acid, which he accidentally had at hand. We expected, for more than an hour, the alarming symptoms of a threatened dissolution; but, to our astonishment, none appeared: — no swelling, no *vertigo*, no *coma*, nor *scotomia*. His pulse continued natural. He only perceived a slight nausea, which soon abated, and left him perfectly unhurt. How we may account for this deliverance we know not; but suspect, that perhaps the mentioned acids, by their causticity, may have power to deprive the venom of its destructive quality. Or, may we suppose, that the viper has it in its will, in certain cases, to bite, without discharging its poison in the wound?"

Some of the Hottentot converts have displayed much zeal in behalf of their countrymen. "Brother Hendrick Boezak went to a kraal of Kong's Caffres; to whom he preached the gospel, and was abundantly rewarded by the conversion of a man called *Poja*, a woman, and a girl. In another excursion through the colony, his labours were likewise blessed to several individuals of the Hottentot nation."

"Brother Alexander, a native of Malabar, and slave of Mrs. Smith, who, according to the Rules of our Institution, was not permitted to reside here *, but by accident was detained at this place, was likewise a blessed instrument in the hand of God among our people, being instant in season

* Our Rules do not forbid a slave to live among us. We would, on the contrary, gladly receive these objects of Christian compassion; but we suffer not a Member of the Institution to keep his servant in slavery at this place.

and out of season, in exhorting, instructing, and reproving, with an indefatigable assiduity.

Not less conspicuous were the labours of Jakob, a young Hottentot, who being of an indolent temper, and slow understanding, during his stay with us scarcely attracted our attention; but having chosen the kraal of David Steiurman for his abode, the latent spark of spiritual life kindled in his breast at Bethelsdorp, began to shine forth with an uncommon lustre, and broke out into a lucid flame, which set almost the whole kraal on fire. From David Steiurman he went to the place of William Welgemoed; from that to another; and in both, his zeal was crowned with similar success. Some of our brethren in those kraals were struck with the fervour and spirituality prevailing in the conversation and conduct of these new converts; from which (as they expressed it) the torpor and insensibility of the people at Bethelsdorp seemed to differ as death from life.

"In the month of May, Brother Read constructed a smith's shop, and Brother Ulbricht a carpenter's. The former was the first house in Bethelsdorp built of stone. Brother Ulbricht took upon him the construction of a windmill; which, if he be able to accomplish, will be an article of great utility for the Institution.

"The progress of the conversion of dead sinners has been this year less rapid, and less conspicuous for a great part. We can, however, with thanksgiving, enumerate *Ten*, who have been baptized since March 12, viz. One brother, nine sisters, and fourteen children. There are besides those, several whose conversion seems sincere, who are not baptized, from an ill-founded scrupulosity respecting the use of that sacrament, to which they fear they have no right, so long as they entertain any doubts about the sincerity of their faith in Christ; evidencing thereby, that they are more anxious about the gift of faith than about Christ himself.

The rage and hatred of the Christians (as they call themselves) of this country in general, and in particular those in our neighbourhood, seems rather to be exasperated than to subside. It was long intolerable for them to see the mercies of grace poured out upon the Heathen; but to see its almighty power glorified among their own race, drives them almost to madness and despair. O yes! glory to God, one of their own women, the wife of a farmer, of a respectable family, and much respected among her country-people, is the first fruit of Christ's victory over this perverse generation, in the district of Algoa Bay. Her conversion was striking, and signalized by her conduct towards our Hottentots. She received them with affection in her house, at her table, and sat down at their feet to hear the words of life out of their mouths. She afterwards came to us, and assisted in our assemblies; where the gospel she heard, and her conversation with Sister Smith, were blessed to her soul. As she possessed no Bible, Brother Vanderkemp gave her a New Testament, — the contents of which were sweeter to her soul than honey!

"It is customary with us, that the unbaptized are dismissed from our meetings by the deacon when the Lord's Supper is to be administered; and she was very much affected when, on such an occasion, she saw herself (though baptized, and a Member of the Reformed Church) sent out with the unbelieving Heathen, while her soul panted after Christ and his righteousness. But the next week, Brother Vanderkemp, being informed of this, and considering that there is no Reformed Church in this district, presented her as a living member of Christ's body to the congregation, who received her unanimously and with joy as a sister; and then she was admitted to the Lord's Table. The change of her heart, and her connexion with us, exposed her to be persecuted by her own people. Her father, husband, sister, more distant relations, and the whole circle of her former friends, united in insulting her in the most distressing manner; and a plan is formed to remove her to some distant part of the colony, that she may live out of danger of being more infected by the contagion at Bethelsdorp.

"Sister Smith wrestles with the infirmities of her body. Her constitution seems not calculated to endure the vicissitudes and coldness of this climate. She continues, however, hitherto, to fulfil, with an unwearied patience, the duties of her office, superadded to the attendance on her knitting-school, in which she now instructs 27 young girls with a surprizing success. Out of the profits of their work, she raises a fund for the common benefit of her scholars, which is daily increasing; and at present consists of three cows and four heifers. Though she seems resolved to return to the Cape, she assures us that she does not intend to leave this place till she shall be enabled to commit the direction of the school to a person on whose ability and faithfulness we may depend. But as we cannot expect that this colony will afford such a desireable object, we should consider it as a valuable acquisition, if God would dispose a pious woman of such a description, in Europe, to devote herself to succeed Mrs. Smith in this difficult and laborious work; and it is with particular impression that we suggest this our wish, as an object of the attention of the Directors in London and at Rotterdam.

The following Letter from MARY, *one of the Hottentots who were in England a few Years ago, to the Secretary, will probably be agreeable to our Readers:*

"Dear Brother,

"I was very happy to hear of you, our dear friend, chiefly that you continued in good health of body and soul. Through the goodness of our Lord God, I have found my dear children in a good situation in Africa,—the Lord has, in a particular manner, taken care of them; but my poor child Christian, who was born in Holland, I have lost by death in Africa; but I trust he died to go into everlasting life. The Lord has given me again a son in his place, who is about four months old, and is in good health. Three of my other children I have not yet seen; because of the great distance we are from one another: but the Lord gives me to be still, in his way, and I trust I shall see them in his time. O may I see them in Heaven! What happiness will it be for me to have brought forth children for everlasting life! My dear children who are with me, I tell them, many times, the happiness which I experienced in that dear England; and that makes them many times very anxious to see that country where the Lord dwells in such a wonderful manner, that they asked, "Mother, O let us go some time there, to see such dear people!" With me, are John and my dear sister Martha. We have all for body and soul that may be necessary. We are with our Brother Kicherer and his wife, who behave as a brother and sister to us, and take care of us. O that I may be more thankful to my dear Lord and Saviour for his faithfulness and wonderful goodness! Help me, dear Brother, to pray,—to thank for me: I can do nothing without the Spirit of Christ! Many times I spake with our Brother Kicherer about all the dear friends (with tears in my eyes I must confess it): chiefly it grieved me, when I recollected the last farewell to Mr. Hardcastle, then I sink away. O what shall it be when we meet one another again in Heaven, when never shall have place a separating!

"O be so kind as to give my affectionate Christian love to all the dear brothers and sisters with whom I have had the honour to converse! O what wonderful love I feel for them!

"Now, farewell, my dear Brother, remember me; I hope to remember you, in particular at the throne of grace. The Lord God dwell in your house, in your heart, in the hearts of your family, and make all things well. I am, dear Sir, with much esteem,

Graaff Reinet, your affectionate sister in the Lord Jesus,
January 8, 1807. MARY VAN ROOY.

"*P. S.* Thousand thanks for your pictures: I was very glad to see you again. John and Martha give their kind respects to you and all the friends."

It was mentioned in our last Number, that Mr. Gordon and Mr. Lee, with their wives, were to embark at New York for India, on board the Magdalen; but by Letters lately received from the former place, we find that, on account of an alteration having been made as to the destination of the Magdalen, they had agreed to take their passage in the American brig Brutus, Capt. Edwards (a grandson of President Edwards); which vessel was expected to sail about the 10th of June.

THE EDINBURGH MISSIONARY SOCIETY

Held their Eleventh Anniversary Meeting on Tuesday, May 31, in Lady Glenorchy's Chapel; when a sermon was preached by Dr. Campbell, from Eph. ii. 7, "That, in the ages to come, he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus." After the sermon, a Report of the Proceedings of the Directors was read, and officers for the ensuing year were elected. The collection amounted to 151 *l.* 0*s.* 8*d.*

The Directors have received letters from Karass, dated February 1; when Mr. Brunton and the other Missionaries were all in their usual health. They bring, however, the painful intelligence that, early on the morning of January 14, Mr. Brunton's house was destroyed by fire. Mr. B. first discovered the fire; but the flames had made such progress, that it was in vain to think of getting them extinguished. As the house was built of timber, it was in a short time reduced to ashes. It was 90 feet long, and conveniently fitted up for the accommodation of a large family. Much labour and expence will be necessary to replace it.

Mr. B. speaks with gratitude of the kindness of the other Missionaries on this occasion. The native children who live with him, astonished him by their exertions to save what they could from the fire. Soon after the fire broke out, the wind changed. Had it not been for this circumstance, it would have been almost impossible to have preserved the houses of the other Missionaries. Mrs. B. had scarcely got the young children out of the house, when the roof of the room where they were sleeping fell in. Though 14 persons, most of them young, were sleeping in the house, not one of them was either burnt or hurt.

Mr. Pinkerton, one of the Missionaries, writes thus: "I am now so much master of the Turkish language, that I have begun to write a tract in it, on the Worth of the Soul, and on the Consideration of Eternity. In common matters, I speak German as well as English; and find that the acquisition of one language is no hindrance to the learning of another.

"I think Kategeray (the young Sultan who has embraced Christianity) has been much the better for his journey to Petersburgh. At present, his mind is greatly perplexed respecting his future prospects, and the measures he should follow to provide for his support. He meets with much persecution on account of his religion. His friends generally address him by some opprobrious name; but he bears his persecution with wonderful patience. The other Sultans have threatened to take his slaves from him for becoming Christian. Notwithstanding this harsh treatment, he is not ashamed to avow himself a Christian; and argues with the greatest earnestness against the Tartar Effendis. One day lately, as he and I were going to Georghievsk, we fell in with a number of Tartars, among whom there was a Mohammedan doctor. We entered into conversation; and religion soon became the subject. Kategeray supported Christianity with great boldness and considerable ability; and when the Effendi found himself at a loss to answer the arguments which Kategeray urged against the Mohammedan imposture, he tried to get rid of the subject by a laugh. Upon which Kategeray said to him, with great seriousness, "You may laugh, if you please, at the words which I have spoken; but unless you believe the gospel, my words will prove witnesses against you at the last day."

"Shellivy, the Effendi, of whom

I have said so much in former letters, has removed to Islam's Village. He is a man of good understanding, and seems anxious to find out the truth. He told me lately, that he would come and see us often, were he not afraid of his life. Some of the zealous Mohammedans have threatened to kill him, on account of his attachment to us."

Two young natives have been added to the church, by baptism. Abdy, the Mahometan Priest, was present at the baptism; and seemed much struck with what he then witnessed. He expressed peculiar satisfaction both with the sentiments and music of a hymn, which Mr. Brunton had composed for the occasion; and in which some of the great distinguishing truths of Christianity were introduced.

The ransomed children continue to do well, and are a great comfort to the Missionaries. A field of about 18 acres has been inclosed; which it is intended to cultivate this summer, for the use of the Mission. Mr. Galloway, who was bred to the weaving business, has got a loom made, on which he works at his leisure hours. He has finished one web; and was proposing to get a loom made for a young native, who lives with him, whom he intends to instruct in the art of weaving.

A Sultan, named Ali, who used often to visit the Missionaries, died lately. Before his death, he asked his friends to carry him to Karass; but this request they rejected with indignation. They suspected that he died a Christian; and, on that account, hesitated about burying him. He left a widow and three children, whom he wished to be committed to Mr. Brunton's care: but they all died soon after him, of the plague, which was then raging in the district where they resided.

Letter from Capt Wicks to Mr. J. Eastburn, Philadelphia; received a few Days before the Captain's Arrival.

My Friends, *Calcutta, Oct.* 16, 1806.

"I wrote you some few days past, informing you of such of my proceedings as were worth your notice up to that time. I shall now mention some things that have taken place since, and conclude for this voyage. I went to the mission-house last week; and was present at two very interesting scenes. On Thursday night I sat down to a supper, where there were ranged on one side of the table 51 converted natives, men and women; among them seven Bramins and three Faquers. On the other side there were three evangelical church ministers, and all the church of white people at Serampore. The supper consisted chiefly of rice and fruit, dressed in various ways; some eating with spoons, and some with the fingers. When all were filled, the natives sang a hymn in their own language; and the white people sang another in theirs: then the natives sang another, arose from the table, and departed. Behold, my friends, in this scene, the power of the gospel: it has effected what all the powers on earth could not have done, even in the outward appearance;—much less could any human force or policy influence the heart to that union and fellowship which was manifested among us, for there were four or five different denominations of Christians among the white people, all united, as one man, in promoting the interest of the dear Redeemer in this part of the world, and bearing their testimony to his truth. On Friday night I went with the Missionaries at Serampore, and one from the London mission, to a large pagoda; where we met four church-ministers, who all united in prayer and praise for the spread of the precious gospel, until a late hour. O that the time may soon come when all their idol temples shall be turned into houses of delightful prayer and praise to the true and living God, and all their idols given to the moles and to the bats! May we not hope that this is taking place? Do not these things indicate strongly that God is about to fulfil his promises of mercy and grace to his church? Surely, they do; and our hearts ought and must rejoice in them. Hallelujah! Your friend,

B. Wicks, Sen.

MISSIONARY COLLECTIONS, &c.

				L.	*s.*	*d.*
Collection at Petersfield, by Rev. Mr. Barratt	—			11	11	1
Collection at the Independent Church at Kingsbridge, Devon, by Messrs. Burnell and Lavers, deacons	—			10	10	0
A Friend in Suffolk, by the Rev. J. M. Ray	—			10	0	0
E. J. Bath	—			2	0	0
Friend to the Missionaries	—			20	0	0
Independent Congregation, Salisbury, collected First Lord's Day in June, by the Rev. J. Sabine	—			14	0	0
Addition to Collection at the Rev. Mr. Toller's Meeting, Kettering, by Mr. Frey	—			0	14	0
Ditto to the Collection at Surry Chapel	—			0	7	0
Auxiliary Society, at the Rev. Mr. Roby's Chapel, Manchester				11	2	0
A few Friends at Churchover, by Rev. Mr. Hartnell, Lutterworth				2	0	0
Rev. Mr. Steill and Friends, Kidderminster	—			18	2	6
S. Bottomley and Friends, Scarborough	—			9	9	0
Mr. Smellie and Friends, Great Grimsby, Lincolnshire				7	0	0
A Friend to the Missionary Society, by Mr. J. Wilson	—			10	0	0
Legacy of Mrs. Jukes, late of Shrewsbury, by Rev. Mr. Weaver	—	*L.*	20 0 0			
Duty deducted	—	—	2 0 0			
				18	0	0
The dying Bequest of a Pious Poor Woman, by Mr. J. Purday				1	1	0
A Lady, by the Rev. J. P. Smith	—			4	0	0
A Friend, by the Rev. Mr. Charrier	—			2	0	0
Ditto, Ditto	—			1	0	0
M. S. by Rev. G. B.	—			1	1	0

For the Scotch and other Collections, see page 384.

HOME INTELLIGENCE.

A commodious Chapel was last summer opened at Bulford, near Amesbury, Wilts. The preachers were Messrs. Berry, of Warminster (from James i. 25); Bennett, of Romsey (from Acts xviii. 9, 10); and Griffin, of Portsea (from Rev. xxii. 20) Messrs. Saffery, Hopkins, Sedcole, Tracey, Hunt, and Aldridge, conducted the devotional exercises. This interest owes its origin and support to the exertions of two gentlemen belonging to the congregation of the late Mr. Adams, of Salisbury.

Oct. 28. The Rev. T. Eisdell, a Pædobaptist minister, late of Andover, was settled as Pastor of the church of Christ, of the Baptist denomination, on the Free Communion plan, at Biggleswade. On which occasion the Associated Ministers of the Bedford Union were requested to assist. Messrs. Blundel, of Luton, and Hillyard, of Bedford, preached. Messrs. Morris, of Dunstable, Castledine, of Woburn, and Goard, of Hitchen, prayed. In the evening, a sermon was preached by Mr. Morell, of St. Neot's; Messrs. Nichols, of Kimbolton, and Bull, of Newport, prayed. Additions have been made to the church; and there is a pleasing prospect of success.

April 28, 1807. The Rev. G. Waller was ordained over the Calvinistic Methodist church at Shepherd's Hill, Haslemere, Surry. Mr. Luke, of Alton, opened the business of the day; Mr. Buck, of London, gave the charge; Mr. Hyatt, of the Tabernacle, London, preached to the people. The gospel was first introduced here by the late Rev. J. Eyre, of Hackney, of revered memory.

May 18. Mr. M. Jones was ordained to the pastoral office over the Baptist church at Broad Oak, Herefordshire. Mr. Bradley, of Coleford, delivered the introductory discourse, from 1 Tim. iv. 12; received the confession of faith, and offered up the ordination prayer; Mr. Edmunds, of Cumbran, gave the charge

to the minister, from 2 Tim. ii. 3; and Mr. Thomas, of Abergavenny (late of Ryeford) addressed the church from Col. iv. 12, and concluded the meeting by prayer.

The Sussex Association met at Brighton, on the 27th and 28th of May. On the 27th, Mr. Arrow, of Hastings, preached at Mr. Hamilton's Meeting, from 1 John v. 12; Mr. Brown, of Burwash, and Mr. Nicol, of London, engaged in prayer. Next day, the forenoon was spent in transacting the business; and the Rev. F. Hamilton was chosen Secretary and Treasurer. In the evening the Association met at Lady Huntingdon's Chapel; when Mr. Neves, of Alfriston, preached from 1 Cor. ix. 16. Mess. Hamilton and Jones (of Wivelsfield) engaged in prayer.

May 27. The Somerset Association was held at Somerton. On the preceding evening, Mr. Innes, of Crediton, preached from 2 Cor. iv. 1c. In the morning, at seven o'clock, Mr. Heudebourck, of Taunton, from Phil. i. 27; forenoon, Mr. Lewis, of Chelwood, from Neh. x. 39, last clause; afternoon, Mr. James, of Birmingham, from 2 Pet. iii. 12; and in the evening, Mr. Jay, of Bath, from 1 John iv. 18. The devotional parts of the services were conducted by a variety of ministers present.

June 1. Mr. W. Buck, late student at Bristol, was ordained Pastor of the Baptist congregation at Braunstone, in Northamptonshire. Mr. Keely, of Northampton, began the service; Mr. Franklin, of Coventry, delivered an introductory discourse, &c.; Mr. Heighton, of Road, prayed; Mr. Hutchings, of London, gave the charge, from 2 Tim. iv. 2; Mr. Sutcliff, of Olney, preached to the people, from Heb. xiii. 22; and Mr. Adams, of Napton, concluded in prayer. Mr. Franklin preached in the evening, from Isa. xxxii. 17.—Religion, in this place, appears to have revived during the last year.

A very general spirit of enquiry having appeared for some time in the village of Launton, near Bicester, some serious persons were excited to communicate to them the word of life. For some months the services were carried on in a private house, which being found insufficient, a chapel was erected, which was opened June 3. Mr. Church, of Banbury, began the service; Mr. Freer, of Uxbridge, preached from Mark xvi. 20; Mr. Aston, of Buckingham, concluded with prayer. In the afternoon, Mr. Davis, of Waddesdon, began with prayer; Mr. Aston preached from Ps. cxviii. 25; and Mr. Fletcher, of Bicester, concluded with prayer.

June 11. The Rev. G. Bartlett was ordained over the Independent congregation at Weytown, near Bridport, Dorsetshire. Mr. Crook, of Charmouth, opened the services of the day; Mr. Weston delivered the introductory discourse, &c.; Mr. Saltren offered up the ordination prayer; Mr. Cracknell gave the charge; Mr. Rogers engaged in the general prayer; Mr. Tracey preached to the people. This place of worship was formerly supplied by a Socinian minister; but the congregation having dwindled to nothing, it was shut up for some years. The surviving trustee then made it over to an elderly gentleman of Mr. Saltren's congregation, who was chiefly concerned in putting it into good repair. It was reopened in 1787; and occasionally supplied by the above minister as frequently as he had opportunity, for some years. Afterwards Mr. Pike, now of Broadway, supplied it about ten years, dividing his active services between Weytown and Woodmill chapel. Mr. Bartlett, the present pastor, has regularly preached to them the last four years; and God has evidently blest his labours.

June 17, the Devonshire Association met at Ottery. On the preceding evening, Mr. Golding, of Fullwood, preached from Micah ii. 10. Messrs. Saltren and Heudebourck engaged in prayer. On the morning of Association, the Ministers met at seven o'clock, for prayer and transacting private business. Mr. Rooker, of Tavistock, and Mr. Small, of Axminster, prayed; Mr. Jones, of Plymouth Dock, preached from Deut. iv. 7; Mr. Evans, of Apple-

dore, read the Address to the churches; Mr. Sloat, of Ashburton, concluded. In the evening, Mr. Allen, of Exeter, prayed; Mr. Innes, of Crediton, preached from Amos vi. 1; Mr. Denner, of Loddiswill, concluded. Mr. Pinckbeck, of the New Tabernacle, Plymouth; Mr. Tozer, of Teignmouth; and Mr. Denner, of Mourton Hampstead, were admitted Members of the Association. — The place of meeting appointed for the next year is Tavistock, on the Wednesday immediately preceding Midsummer-day. Messrs. Gibbons, of Honiton, and Varder, of Ottery, are expected to preach. In case of failure, Messrs. Small and Allen. Mr. Innes to prepare the Address.

On Tuesday, June 23, a chapel was opened at Nuneaton Common, Warwickshire. In the morning, Mr. Williams, of Warwick, and Mr. Evans, of Foleshill, preached from 1 John i. 7, and Matt. xxvii. 42. In the afternoon, Mr. Moseley, of Hanley, from 2 Chron. vi. 18. In the evening, Mr. Burton, of Bedworth, from 2 Chron. vi. 10. Mr. Hitchen, of Atherstone, Mr. Hewitt, of Bedworth, Mr. Hartley, of Lutterworth, engaged in prayer, &c. The congregations were larger than the building would contain. Mr. Dagley, the pastor of this church, a native of Nuneaton Common, has been the instrument of raising three congregations, and building three chapels, within a few miles of each other; at two of which, viz. Nuneaton Common and Badgley, he preaches every Lord's Day.

July 1. Mr. T. B. Browne, from Hoxton Academy, was ordained pastor of the Independent Church at Burwash. Mr. Popplewell, of Marden, began with reading and prayer; Mr. Hamilton, of Brighton, delivered the introductory discourse and asked the questions; Mr. Ralph, of Maidstone, offered the ordination-prayer; Mr. Atkinson, of Hoxton, gave the charge, from 2 Cor. vi. 4; Mr. Arrow, of Hastings, preached to the people, from Heb. xiii. 22. In the evening, Mr. Ralph preached from 1 John v. 12; and on the preceding evening Mr. Hamilton, from 2 Cor. i. 4. There has been a succession of faithful gospel-ministers at this place for above a century.

July 8. Mr. B. Hobson, late student at Rotterham Academy, was ordained pastor of the Independent church at Driffield, Yorkshire. Mr. Stoddard (now at Hull) introduced the service with prayer, &c.; Mr. Bottomley, of Scarborough, delivered the introductory discourse; Mr. Clarke, of Brigg, offered up the ordination-prayer; Mr. Boden, of Sheffield, gave the charge, from Mal. ii. 6; Mr. Lambert, of Hull, preached to the people, from Phil. ii. 29; and Mr. Mather, of Beverley, concluded with prayer. Mr. Stoddard preached in the evening; as did Mr. Smelley, of Grimsby, the evening before.

July 8. A New Meeting-house was opened at Hartly Row, in Hampshire. In the morning, Mr. Dore, of London, preached from Acts xiii. 26. In the afternoon, Mr. Saffery, of Salisbury, from Luke ix. 2. In the evening, Mr. Jefferson, of Basingstoke, from Luke vii. 5. The following ministers likewise engaged in different parts of the services: — Holloway, Saunders, Newman, Pinnell, Davies, Perry, and Millard.

LONDON.

LONDON FEMALE PENITENTIARY.

The Committee who conduct this Institution, after many fruitless enquiries for a suitable house, in an airy and healthy situation, have, at length, fixed upon a commodious building, lately known by the name of *Cumming House*, in the *New Road, Pentonville*; to which a very large garden is attached. They have purchased a long lease of these premisses; and are about to erect an additional attic story, for the purpose of a dormitory. The expence of the purchase, intended additions, and furniture, will probably amount to 3000*l.*; but, we trust, the liberality of the public will enable the Society to meet this and every other necessary expence. Nearly 20 females are already under the care of the Ladies' Committee.

By a Report of "The Edinburgh

Magdalene Asylum," for the year 1806, we find that, from 1797 (its commencement) 116 unfortunate young women have been admitted; 58 of whom have been restored to their friends, or placed in service, &c.; and several others, who have been discharged, have never returned to their evil courses; 31 are at present in the house.

A larger house is now building, which will accommodate 70 or 80 persons.

The expenditure of the last year was about 679*l.*; towards which, the labour of the women amounted to 391*l.*: a circumstance highly honourable. — What an affecting consideration is it, that of 116 females admitted into this Asylum, 96 were under 24 years of age!

We rejoice to hear that the sum of 200*l* (being part of a legacy left by a deceased gentleman for charitable purposes) has been devoted to the London Female Penitentiary, by the liberality of the executors.

HOMERTON.

On Wednesday, June 24, the usual examination of the Students of this Seminary took place; when the young gentlemen read passages from Virgil and Lucretius; from the Greek Testament, Herodotus, and Euripides; and from the Hebrew Bible. A Report was then made by the Trustees, concerning the progress and the conduct of the students. After which, questions were proposed to them in the sciences of Anatomy and Chemistry, and the Philosophy of the Human Mind. Several other branches of useful science were unavoidably omitted in the examination, through want of time. The Gentlemen who were present testified their warm approbation of the Tutors and the young men. The Chairman (the Rev. R. Winter) gave them a very suitable and affectionate Address; and the Meeting, which was highly satisfactory, was concluded with prayer.

HOXTON.

June 24. A numerous Meeting of the supporters of this Seminary was held in the adjoining Chapel; when three of the students were engaged as follows (a fourth was prevented by illness): — Mr. Salt began with prayer; Mr. Barnes spoke on the Incarnation; and Mr. Clunie on the Descent of the Holy Spirit. Afterwards, Mr. Durant, of Poole, read a very satisfactory Report of a previous examination of the students in Latin, Greek, and Hebrew, signed by the Rev. J. Humphreys and R. Winter; and concluded with a suitable Address and Prayer. The next morning there was an Association of Ministers educated in this Institution; when each gave a solemn and pleasing account of the work of God where Providence has appointed them. They dined together in the Library; and in the evening, Mr. C. Buck preached a very appropriate sermon, on the Importance of a Gospel Ministry. Messrs. Cope, of Launceston, and Gore, of Barbican, engaged in prayer. — This Seminary has supplied the church of God with 20 ministers in the course of the last two years.

CHESHUNT.

June 25. The Anniversary was held at the Countess of Huntingdon's College, at Cheshunt; when three of the students delivered themes on the following subjects: — Mr. Miller, "The Gospel a Treasure;" Mr. Foster, "What is incumbent on Ministers who are put in Trust with this Treasure?" Mr. Bridgman, "What is the Duty of the People to whom this Treasure is exhibited and offered?" The Rev. Mr. Braithwaite preached from Heb. ix. 24, "To appear in the presence of God for us;" Mr. Newman, of Sleaford, and Mr. Meffin, of Folkstone, formerly students at this Seminary, engaged in prayer. The chapel, which is a remarkably neat one, and lately built, was well filled; besides which, many persons were in the court-yard, who, by the construction of the place, could hear with great ease; and it is hoped that the services of the day were not only satisfactory, but profitable.

WYMONDLEY.

The Rev. H. F. Burder, A. M. has been chosen by the Trustees of the late Mr. Coward, Classical Tu-

tor in the Academy at Wymondley, near Stevenage. This Institution was originally under the care of Dr. Doddridge, at Northampton. The Rev. Mr. Parry is now Tutor in Divinity and Philosophy. A chapel is erected on the premisses; and a large Sunday-School established, under the superintendence of the tutors and pupils in this Seminary, which has ample funds, and the best library amongst the Dissenters.

June 26. A New Chapel was opened in Kentish Town, a populous village on the west side of London. Mr. Stevens, of London, preached in the afternoon, from Isa. lv. 10, 11; and Mr. Slatterie, of Chatham, in the evening, from Hag. ii. 7. Messss. Burder, G. Williams, Co - bin, and Simpson engaged in prayer. A respectable place of worship was long wanted in this place; and much difficulty and expence has occurred in effecting it. The present building was erected between two and three years ago, on an adjoining spot of ground belonging to one of the London Hospitals. The person who held a lease from the hospital, and who agreed to let a part of it for the chapel, was threatened with an ejectment, if the chapel (which was then covering in) was not removed. Much pains and considerable offers were made to reconcile the managers, but all proved ineffectual. In this season of difficulty, another piece of ground unexpectedly offered; and the chapel was taken down and rebuilt.—Many are the devices of mens' hearts; yet the council of God, that shall stand. — It is hoped the religious public will generously contribute to this peculiar case.

DEAF AND DUMB.

On Saturday, July 11, the first stone of a New Asylum for Deaf and Dumb Children, in the Kent Road, near London, was laid by his Royal Highness the Duke of Gloucester, attended by the Lord Mayor, &c. The Secretary, the Rev. R. Yates, delivered an appropriate prayer; and the Rev. J. Townsend made a suitable Address, directing the attention of the assembly to the blessings derived from the illustrious House of Hanover; under whose mild and auspicious government this country had become so much distinguished for its public charities. He then noticed the peculiar circumstances of this Institution, for the Education of the Deaf and Dumb (which, we understand, originated with him) the utility of which is now unequivocally established by experience, and sanctioned by public favour; but the number of applicants has been found much greater than was expected, and urgently calls for the further aid of a benevolent public.

His Royal Highness appeared to be highly gratified by the exertions of these two Rev. Gentlemen; and expressed his approbation to each of them. He then presented to the charity a donation of Fifty Guineas. The Lord Mayor presented the same sum; Charles Peichell, Esq. Forty Guineas; S. Thornton, Esq. Thirty Guineas, &c.

After taking some refreshment in a marquée, and viewing the plans of the intended building, presented by Mr. Swithin, the architect, his Royal Highness proceeded to his carriage, amidst the plaudits of all present, who were highly gratified by the benevolence and urbanity of manners displayed by the Royal Visitor.

July 3. The Rev. W. B. Williams, M. A. was unanimously chosen to the Thursday Morning Lectureship of St. Peter's, Cornhill, *vice* Rev. Henry Foster, M. A. resigned, who held it for nearly 43 years, having been elected to it in October 1774.

The Rev. Mr. Gurney, Minister of the Free Chapel, West Street, St. Giles (late Wesley's) has succeeded to the Rectory of St. Clement Danes, Strand.

We hear that some young men belonging to the congregation of the Rev. Mr. Hobbs, Colchester, have formed themselves into a Society for the Support of Missions, by small regular contributions.

Collections made in SCOTLAND, *by the Rev. Messrs.* CAMPBELL *and* FREY, *to assist the Jewish Fund of the London Missionary Society*, 1807.

		L.		
May 24,	Edinburgh, Mr. Peddie's, Bristow Street	46	15	1½
25,	——— Portsburgh, Mr. Lothian's	25	11	0
27,	Paisley, Mr. Smart's	41	4	0
28,	Port Glasgow	23	12	7½
29,	Greenock	27	9	10
31,	Glasgow (Messrs. Pirie and Dick's)	116	18	0
	Ditto, at Mr. Kidston's	24	0	0
June 1,	Stirling, at Mr. Smart's	21	5	0
2,	Down, Mr. Fletcher's	3	0	0
	Dumblane, Mr. Gilfillan's	6	2	6
3,	Alloa, Mr. Waters's	13	2	0½
	Kincardine, Mr. Young's	5	9	3½
5,	Inverkeithing, Mr. E. Brown's	8	3	0
	Kinross, Mr. Hay's	12	5	3
7,	Perth, Mr. Aikman's	35	0	0
	Scone, Mr. Jamcison's	8	1	0
9,	Montrose	19	9	6
10,	Aberdeen, Mr. Glass's	18	14	0½
	——— Widow's Mite	1	0	0
11,	——— Lock Chapel, Mr. Philp's	15	4	4
	——— College Close	19	19	0
12,	Stonehaven, Mr. Ballantine's	3	8	0½
	Brechin, Mr. Blackader	7	17	1
14,	Dundee. Particulars of the Collections here have not come to hand; but will appear in our next.			
15,	Kennoway, Mr. Fraser's	8	17	0
	Kirkaldy, Mr. Law's	20	16	0
	Friends at Falkland	1	1	0
16,	Kinghorn, Mr. Black's	4	0	0
	Dumfermline, Messrs. Husband and M'Farlane's	26	13	0
17,	Queensferry, Mr. Carruther's	9	8	6
	Linlithgow, Mr. Watson's	16	1	0
	M. P. and Miss P. Boness	2	2	0
	Falkirk, Mr. Belfrage's	22	0	0
18,	Whitburne, Mr. J. Brown's	12	12	0¾
19,	Musselburgh, Mr. Black's	10	0	0
20,	Dalkeith, Mr. Brown's	12	12	0
21,	Edinburgh, Morning, at Mr. Lothian's (2d Collection)	8	0	0
	——— Afternoon, at Mr. Peddie's (2d Collection)	29	13	3½
	——— Even. and next Morn. Rose St. Mr. J. Hall's	78	11	6
22,	Leith, Mr. Aitchison's	33	0	0
23,	Selkirk, Dr. Lawson's	10	10	0
24,	Kelso, Mr. Hall's	12	6	0
25,	Jedburgh, Mr. Young's, Sermon at an Hour's Notice	5	9	8
	Hawick, Mr. Henderson's	10	18	5
26,	Langholm, Mr. Jardine's	13	3	5

Collections in ENGLAND, *for the General Fund of the London Missionary Society.*

June 28,	Carlisle	10	11	10¾
29,	Penrith, Mr. Thomson's Meeting	11	0	0
30,	Kendal, Mr. Kay's, for Jewish Fund	9	4	7
July 1,	Lancaster, Mr. Charrier's	8	13	1½
2,	Preston, Mr. Morgan's	9	12	6
5,	Liverpool, Newington Chapel, Mr. Bruce's	36	0	0
	——— Bethesda Chapel, Duncan Str. Mr. Ralph's	63	4	0
	——— Baptist Chapel, Byrom Street, Mr. Davies's	35	0	0
6,	Welch Calvinistic Methodists, Bedford Str. Chapel	30	0	0

Extracts from the Third Report of the Committee of the British and Foreign Bible Society.

[*Concluded from our last.*]

It now remains for your Committee to report their transactions for promoting the object of the Society within the United Kingdom; and here they have the sincere gratification to state, that its importance, so far from being diminished in the public estimation, appears to increase in magnitude, and to attract proportionate encouragement.

The Welch and Gaelic Bibles are in a very advanced state of progress, and will be completed with all due expedition. Various editions of the New Testament in English, and one of the entire Bible, have also been printed at the expence of the Society, in a manner which your Committee trust will be deemed satisfactory.

Every exertion has been made by the University of Cambridge, for expediting the performance of its engagements with the Society; and as an additional number of printing presses are now employed, your Committee hope that all impediments to the efforts of the Society, in providing a sufficient supply of Bibles and Testaments, will now be removed.

The Association at Dublin, "for discountenancing Vice," &c. and the Bible Society at the same place, have been accommodated with Bibles and Testaments to the extent of their respective applications.

2000 Testaments have also been consigned to the care of a clergyman in the south of Ireland, to be disposed of at a price subject to his discretion. A gentleman in the north of the same kingdom, has been furnished with 1000 copies at half the original cost, for distribution among the poor; and an equal number, on the same terms, has been voted for the use of Sunday Schools in that country.

Your Committee have had the gratification to furnish copies of the New Testament to the convicts at Woolwich, the prisoners in Newgate, &c.;---the German soldiers and seamen at Margate, Gosport, Guildford, Dublin, &c. It appears 2410 French prisoners, out of 5178, --- and 800 Spanish prisoners, out of 1700, at Plymouth, were capable of reading the New Testament in their respective languages, and were desirous of doing it. They have been supplied by this Society. The anxiety of the Spanish prisoners exceeded all conception, --- many sought them with tears; and although the number allotted was nearly enough for all, they could scarcely be pacified until their wants were individually gratified. The New Testaments also, which were voted to the convicts at Woolwich, were most cordially received. To each mess a Testament has been allotted.

For the benefit of the poor Welch residing in England, it has also been resolved to allow Welch ministers, who are not subscribers to the institution, to purchase Welch editions of the Scriptures, at reduced prices, for their respective congregations.

The Association for aiding the Funds of the Institution by small subscriptions, is permitted to purchase Bibles and Testaments at the reduced prices. It has also been determined to furnish supplies of Bibles and Testaments, at the cost-prices, to the Naval and Military Bible Society.

The Committee have taken the subject of printing the Scriptures in the Irish language into re-consideration; and they are employed in procuring the means of deciding on a question of so much moment to the diffusion of religious knowledge in Ireland.

To enlarge on the benefits which may result from this Institution, must be superfluous to those who feel how much the happiness of individuals, and the prosperity of nations, depend upon their observance of the doctrines contained in the Holy Scriptures, --- and their still greater importance with respect to the eternal happiness or misery of mankind. But it must be a gratification to the Society to mark, in the recital which has been submitted to them, the successful progress of the Institution towards the attainment of its object, and the prospect of future utility gradually opening in magnitude and extent.

Whether the sphere of its operations be measured from North to

South, from Iceland to the Cape of Good Hope; or from East to West, from Hindostan to Buenos Ayres, the range is immense; and your Committee are fully justified in repeating an assertion in their last Report, "That they see no other limits to the beneficial operation of the Institution than that which its funds may prescribe;" because they are so well able to shew the progress of its verification.

There remains one quarter of the globe, to the native inhabitants of which the assistance of the Society has not yet been extended. Your Committee allude to Africa; the natives of which having now been relieved, by the Legislature of this country, from the bitterest afflictions that ever desolated the human race, may be better disposed to respect those doctrines, which inculcate the love of God and Man, since the proof lately furnished of the influence which they exercise over the principles of those who profess them.

The facts now submitted to the General Meeting, supply the best recommendation for the continuance and increase of that support which has enabled this Society to be so extensively useful. In the confidence authorized by this remark, your Committee will conclude their Report, with indulging the animating hope, that, by the progressive efforts of the Society in circulating the Holy Scriptures, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

List of Lectures, &c. in and near London, for August.

1. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Atkinson; Hare Crt. Mr. W. Smith; Crown Crt. Mr. Greig: Peter Str. Dr. Duncan.
3. *Mon. Ev.* Missionary Prayer-Meeting, at Hoxton Chapel.
4. *Tu. M.* Broad Str. Mr. Goode.
5. *Wed. M.* Crown Court, Mr. Buck. —Contentment.
   Ev. Prayer-Meeting for the Nation, at Mr. Kello's.
6. *Th. M.* Monthly Meeting (Indep.) at Mr. Barber's, Mr. Thomas to preach. — The Scripture Doctrine of the Resurrection.

9. LORD'S DAY Ev. Broad Str. Mr. Stevens; Devonshire Square, Mr. Powell; Hare Crt. Mr. J. Thomas; Orange Str. Mr. Townsend; Crown Crt. Mr. Gore; Peter Str. Dr. Rutledge.
10. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
11. *Tu. M.* Broad Str. Mr. Ford.
12. *Wed. M.* Crown Crt. Mr. Hyatt.— Effects of the Agreement of the Life and Conscience, &c.
    Ev. Prayer-Meeting for the Nation, at Dr. Rippon's.
13. *Th. Ev.* Fetter Lane, Mr. Nicol. — The Wise and Foolish Virgins.

16. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonshire Sq. Mr. Shenstone; Orange Str. Mr. Burder; Crown Crt. Mr. Hyatt; Barbican, Mr. Gore; Peter Str. Mr. Symonds.
18. *Tu. M.* Broad Str. Mr. Humphrys.
19. *Wed. M.* Crown Crt. Mr.
    Ev. Prayer-Meeting for the Nation, at Mr. Brookshank's.
20. *Th. M.* Monthly Meeting (Bapt.) at Dr. Jenkins's, Mr. T. Thomas to preach. — Salvation by Grace.
    Ev. Fetter Lane, Mr. Austin. — Encouragment to the People of God.
21. *Frid. Ev.* Sermon to Young People, at Peckham, by Mr. Campbell.

23. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. Frey; Barbican, Mr. Knight; Crown Ct. Mr. J. Clayton; Peter Str. Dr. Hamilton.
25. *Tu. M.* Broad Str. Mr. Burder.
26. *Wed. M.* Crown Crt. Mr. Hackett. — Communion of Saints.
    Ev. Prayer-Meeting for the Nation, at D. Taylor's.
27. *Th. Ev.* Fetter Lane, Mr. Collison. — The Harvest improved.

30. LORD'S DAY Ev. Hare Crt. Mr. Shenstone; Barbican, Mr. Dunn; Peter St. Dr. Rippon.

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Williams, of Warwick
Spa Fields, Mr. Stodhart.
Sion Chapel, Mr. T. Bennett.
Hoxton, Mr. Hillyard, of Bedford.

☞ The Morning Lecture at Crown Crt. is changed from Tuesday to Wednesday.

POETRY.

ON THE ABOLITION OF THE SLAVE TRADE.

Afric, at length, has heard the joyful sound,
"Thy sons are free! Fallen is the knotted scourge,
"And burst the iron bonds! The oppressor's arm
"Hangs powerless, and brandishes the thong,
"The blood-stain'd thong, and torturing lash — no more!"

Is there a heart, all warm with British blood,
And born in Freedom's favourite isle, but hails
The dawning light on that ill-fated race,
Whose lingering years of ever-hopeless woe
(Unheard the voice of Friendship, and the ties
Of sweet affection sundered) long have dragged
Their weary round in Slavery's galling chains, —
Whose lips have drained, even to the very dregs,
The bitter cup of bondage, — and whose sighs
Unheard by all but Him who, gracious, hears
Alike the voice of master and of slave,
Of Afric's rude and England's polished sons?
Lives there the man who, sunk in brutal ease,
Luxurious, feels no joy that thou art free?
Nor thinks, while seated at his festive board,
Thy tears have watered, and thy sighs have fanned,
The rich nectareous juices he enjoys?
Oh! look, my soul, with horror on that man!
With him I claim no kindred; but to thee,
Poor and oppressed, an unenlightened slave,
With warm affection turn, and call thee "Friend,
"Brother beloved, though of a sable hue!"

Oh! that in nearer bondage we were join'd
To the same living Head; and both had drank
Of the same living Fountain, that for sin
Flows ceaseless, undiminished; and were both
Baptized into his death who dy'd for man!

The time *shall* come, nor distant be the date,
When the wide-spreading word, to farthest climes,
By promise long foretold, shall freely come; —
When thou, my brother, shalt the promise share,
And hear of Jesus, and thy Saviour bless! —
In patient expectation of that day,
Much I rejoice thy earthly bonds are broke!

But shall I joy for thee, nor for myself
Lift up the adoring voice, and tell his praise,
Whose more abounding grace on me has shone, —
Who, on the cross, my glory, gave his life
A ransom for my sins, and, full of love
And tender mercy, dy'd to set me free?
Me, once a slave, in stronger fetters held;
And chains more galling, more enduring bonds,
Than Indian masters lay on Afric's sons!
Hard and oppressive as they are, and deaf
To Pity's voice, they but the body bind
In life-enduring bonds: but me, soul-chain'd
And blind of heart, a willing slave to sin,
From infant years the powers of darkness held
With iron grasp and heart-benumbing bonds,
Tied to a long eternity of woe, —
Hugging my chains, reluctant to be freed

O Love, beyond the stretch of human thought!
Who, less than God incarnate, could behold,
With such designs of mercy, one so vile?
Who, but the God of Love, devise the plan?
Who, but with arm omnipotent, could save?

Burst forth, my tears, and ease my labouring heart,
Oppress'd with sense of mercy so divine,
To me rebellious, hardened, dead in sin:
Yet be not now the tears of deep despair,
As once, when conscience-struck, I stood appall'd,
And, Christless, sought in vain to find relief;
Plung'd in the deepening gulph, in which no beam
Of cheering light shewed the desired shore!

Mysterious are thy ways, Eternal; nor as ours
Thy thoughts, on mercy so intent to save,
When hope itself was dead, and all was dark
And dreary as the grave, — the cold retreat
Of Him, whose only hope is endless sleep!

Oh! why to me was this salvation sent?
Why, Lord, to me, unholy and unclean,
Unhop'd, unask'd for, was thy heavenly love
Thus graciously display'd, and the hard bonds
Of Death and Hell dissevered, and the balm
Of holy consolation poured profuse,
To heal the galling wounds that Sin had made?

Infinite goodness! — love beyond degree!
What tongue can speak thy praise! — what heart conceive
The depth of that immeasureable grace
To me abounding, when my Jesus bore
My sins, and on the cross expir'd for me!

In humble adoration, Lord, I own
Thy ways inscrutable to mortal powers;
But faith prevailing, sees the sacred truth,
And trusts the full completion of thy word.

With love to thee, my Jesus and my God,
Be filled my heart, nor let one doubt intrude
Of all that thou hast promised to the soul
That, humbled in the dust looks sole to thee
For pardon, peace, acceptance, and the crown
Of life and glory, which, ere time began,
Thou for thy chosen hast prepared in Heaven!

Extatic thought! and shall for me this love
Flow measureless, unmerited, and free?
Oh, for a more appropriating faith,
To view my interest in this boundless grace!
"Lord, I believe: help thou mine unbelief!" AGONIZOMENOS.

A SUMMER'S MORN.

Sweet the beams of rosy morning,
Silent chacing gloom away;
Lovely tints the sky adorning,
Harbingers of opening day!
See the King of Day appearing, —
Slow his progress and serene;
Soon I feel the influence cheering
Of this grand and lovely scene!

Lovely songsters join their voices,
Harmony the grove pervades;
All in nature now rejoices, —
Light and joy succeed the shades.
Stars withdraw and man arises,
To his labour cheerful goes:
Day's returning blessings prizes,
And in praise his pleasure shows.

May each morn, that in succession
Adds new mercies ever flowing,
Leave a strong and deep impression
Of my debt for ever growing!
Debt of love, ah! how increasing!
Days and years fresh blessings bring;
But my praise shall flow unceasing,
And my Maker's love I'll sing!

Westminster. S——.

Printed by G. Auld, Greville Street, London.



Ridley Hall & Blood fec.

Joh. Rudolph Huber.
Ste. Minister at St. Elizabeths in Basel.

Pub. by Williams & Smith, Stationers Court 1. Sept. 1807.

THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1807.

MEMOIR
OF
THE REV. JOHN RODOLPH HUBER.

The Rev. John Rodolph Huber was born Feb. 12, 1766. His father was Mr. John James Huber, late Astronomer, and afterwards Honorary Member of the Royal Academy of Sciences at Berlin. His mother, whose maiden name was Rohner, is still living. Under the tuition of his worthy parents, and in the circle of his amiable brothers and sisters, he soon shewed the most promising disposition. His mind appeared open to every impression of interesting truth. The assiduous attention and the appropriate method of instruction, which was pursued with him by an able and virtuous tutor in the useful arts and sciences,—the good example of his parents,—and the edifying discourses of a truly pious instructor in religion, afforded the youth an excellent school of true wisdom, virtue, and piety; whereby he profited to a degree that gave great satisfaction to his parents. The good effects of these circumstances, so favourable to the culture of his mind and heart, were further promoted by bodily sufferings, with which he was afflicted in his earliest youth. He was of a weakly habit of body, which often seemed to sink under the activity of his mind, and sometimes prevented him from gratifying his eager desire after knowledge as he could have wished. But, whatever impediments these bodily afflictions might seem to oppose to his rapid progress in useful learning, they were beneficial in promoting the culture of his heart, which was thereby guarded against youthful levity, and directed to serious objects. This favourable turn of mind, the best foundation for true piety, remained peculiar to him throughout his whole life; and proved the means, after he had recovered from his different illnesses, of his making the most rapid proficiency in genuine intellectual cultivation. Moreover, they brought the true end of his terrestrial existence more distinctly before his view; and he exerted all the strength of his faculties in the acquisition of useful knowledge; of which, when he afterwards

entered into active life, he could continually make profitable application.

His inclination was chiefly directed to the study of divinity. — After having, from the year 1779 to the year 1784, applied himself with great diligence to the acquisition of that preparatory knowledge which is justly required of a sound divine, he entered, in 1784, upon his theological studies; — but scarcely had he commenced them, and taken some general survey of the field which he was afterwards more thoroughly to explore, when the wise direction of the Lord led him, for a time, into a different career of exertion; for, towards the close of the year 1783, being then not quite 20 years of age, he was chosen Professor of History in the University of his native city of Basle. His being chosen to this appointment at so early a period of life, is a sufficient proof of the estimation in which he was held, both for his literary acquirements and the integrity of his conduct. He was the first Professor of History in the University of Basle who delivered public lectures in the German language, upon the history of Switzerland; wherein he displayed so much learning and taste, and rendered them so interesting, that, besides the students, he counted also many of the more respectable inhabitants of the city among his hearers.

Although this sphere of employment was so remote from his great object, to become a minister of the gospel of Christ, yet it was not altogether void of utility to him. He writes himself, in a short account which he has left of the occurrences of his life, — "It habituated me to continued application; a habit which afterwards proved of great utility to me in the execution of my duties as a parish minister." Nevertheless, amidst the functions of his office, he did not forget the object upon which the inclinations of his heart were decidedly fixed. He husbanded his time so well, that he still found leisure to prosecute his theological studies. He began with deducing the doctrine of Christian faith and practice, without reference to any particular theological system, from its original source, — the word of God; and that laid in a large stock of Bible-knowledge, which, throughout his whole subsequent life, he was enabled to turn to the best advantage. In this manner, his divinity became purely Biblical, and free from all the trammels of the schools. He did not indeed neglect to make himself historically acquainted with writings and speculations upon points of divinity; he availed himself of the good contained in the different systems, in as far as he found it conformable to the word of God; but, to have recourse to scholastic distinctions in disquisitions on theology, to view the divine word only through the dioptric glasses of a system, always appeared to him the height of absurdity.

By diligently searching the Scriptures, and comparing its truths with the wants of his own mind and heart, the grand

scope of the word of God became, by degrees, more and more clear to him, its application to the conduct of life more weighty, and his convictions of the truth and divine origin of the Bible more impregnable. If any thing was not yet clear to him in it, he did not hesitate to confess that he did not understand it. But what his heart and understanding had already comprehended of the word of God, was too precious to him for any mistrust towards it to insinuate itself into his mind, in consequence of any obscurities which it might still present to him. He could wait with patience till it should please God to clear them up to him, by circumstances which generally were the means by which he attained to greater clearness in the truths of God's word.

In the year 1789 he was ordained to the ministry; and, a week after, chosen to be Pastor of the Reformed Congregation at Strasburg. In the following year, 1790, he married his first wife, Margaret Battier, with whom he lived not longer than a year in the most uninterrupted harmony. In the flower of youth she was taken away from him, after having given birth to a healthy boy. This was one of the severest afflictions which ever came to him from the hand of the Father of Love. He expresses himself thus on the occasion, in the above-mentioned memoir: "The felicity of being united to this pious, virtuous, and, in every respect, excellent woman, was too great for me: I did not deserve it." Nothing but his faith in the wise and gracious leading of the Lord, and the precious pledge of their mutual love, which his departed wife had left him, could pour balm into his deeply wounded heart, which this severe stroke of affliction drew the more powerfully to things eternal.

The death of his wife was followed by another series of sufferings, which, in some degree, cleared up to him the gracious designs of the Lord in the loss which he had sustained. The French Revolution had already broken out, and Strasburg, in its turn, became the theatre of those scenes of horror attendant upon the reign of Terror, at which Humanity recoils, and which History wishes to bury in oblivion. Under these circumstances, Mr. Huber lived in the greatest possible seclusion with his little boy, and a few tried friends. That inveterate animosity against Religion which, during this period, diffused everywhere misery and dismay, and sentenced those who boldly professed the faith of the gospel to imprisonment and death, had more than once marked him out for destruction; and, during nearly half a year, he had every evening to make himself prepared for being dragged away in the night to prison or to execution. In the solitude of his chamber, silently to search the Scriptures, to pray for his fellow-creatures, and to prepare himself for death, were his most agreeable occupations. Sometimes he was obliged to mount guard, in military accoutrements, upon the ramparts of the city.

Another affliction now befel him, the wonderful issue of which left a peculiarly salutary impression upon his mind. In his

solitary situation he was attacked with a bilious fever, attended with an erysipelatous eruption, which brought him to the verge of the grave. He had already been given over by the physicians, and every one expected his hourly dissolution; "when (these are his own words) destitute of all human assistance, I turned in fervent prayer to the Lord, who is represented to us in the gospel as the Physician both of body and soul." He heard his prayer, gave him quick relief, and, in a short time, restored him to health, to the astonishment of every one. This remarkable instance of God's hearing his prayer, which he ever considered as an extraordinary interposition, gave to his faith in Jesus Christ, and in his all-sufficiency, a new and impregnable support. Hence also, in his public discourses upon God's word, the tone of firm experimental conviction, in which he always spoke, penetrated the hearts of his hearers, and disposed them to receive the gospel.

After his recovery, however, it remained not long in his power to proclaim in Strasburg the word of God, the divine efficacy of which he had experienced in so many instances. The enemies of mankind had succeeded in procuring his church to be shut up, and depriving him of the only opportunity which he had left of being serviceable to his congregation. He, therefore, returned, taking his little boy with him, to his native city of Basle; where he officiated as curate at St. Peter's Church till the year 1794, when he was appointed minister of Reihen, a village near Basle. In this new sphere he gained the universal esteem and confidence of his parishioners, and laboured with manifest blessing. In the year 1795 he married his second wife, Gertrude, widow of Mr. Christopher Lindemeyer, merchant. In her he found a pious and affectionate help-mate, a faithful mother to his child, and an intelligent mistress of his house. God blessed this happy union with five sons and one daughter; the latter of whom went before him, in early infancy, into eternity.

But soon his domestic felicity was interrupted by a severe stroke which wounded his heart in its most sensible part. His little son James, the tenderly beloved representative of his departed wife, was snatched away from him, by a disorder unexpectedly rapid in its progress. His little favourite closed his eyes for ever to this world; but, about the same time, a new beam of light broke in upon the mind of the father, which he had never before beheld. The obscurities in the prophetic part of the Revelation of St. John, to which before he had always been debarred access, stood now unveiled and clear before the eye of his understanding; and, from henceforward, a modest enquiry into the prophecies of the Lord became an object of desire with him, which he endeavoured to gratify in his hours of leisure.

About this time he also commenced a very useful weekly publication, entitled, "The Christian Sunday's Paper, adapted to the exigencies of the times;" of which, three annual series have appeared, and are still read with profit. This work, which is entirely of a practical nature, contains the principal results of his scriptural enquiries, which were always directed to the religious edification of his fellow-Christians.

In the year 1800, he was appointed minister of the congregation at St. Elizabeth Church, in Basle. Here his lively zeal for the cause of Christ opened itself a new and wide sphere of activity, which he filled without ostentation, to the blessing of many hundreds; for it was a peculiar trait in his character to labour as much as possible in stillness, and without shew. His public discourses bore the features of the mild, modest, tranquil searcher of the Scriptures; who, by his impressive tone of calm conviction, penetrated deeply the hearts of his hearers. His mind and heart lived wholly in the truths which he preached; and the sum and substance of all his discourses was, "Jesus Christ who was crucified, and rose again."

In his labours for souls, as a friend of the poor, and of children, and in all his social relations, wherever he was applied to for assistance, he was ever ready with unassuming aid and advice; and his participation might confidently be relied upon in every undertaking which had the good of mankind for its object. Amidst the multiplicity of business in which he was engaged, he still found moments which he could devote to the composition of writings, intended for the religious edification of his fellow-Christians. His "Introduction to all the books of the Holy Scriptures," is a very useful work: as also is a small treatise published by him for the use of children, and entitled, "A Present for Christian Children;" which passed, within a short time, through three editions, amounting in all to 13,000 copies.

In the midst of his useful exertions he was seized with a return of an arthritic disorder, with which he had several times before been afflicted. No one thought, at first, that his end was so near at hand; and, for a time, he appeared to be getting better, for he resumed, upon his sick-bed, some of his former occupations. Among other things, he proceeded in a Commentary upon the Revelations, which had occupied him during the preceding weeks; and, it is worthy to be noticed, that the last words written by his hands were those of the Revelation of St. John, chap. x. 4, "Seal up those things which the seven thunders uttered, and write them not." Unexpectedly, his disorder took a new unfavourable turn, which excited the alarm of his friends; but he remained tranquilly resigned to the will of Him whose mercy he had experienced throughout his whole life. A malignant eruption which came on, indicated the near approach of death, and it seemed as if he himself expected his speedy

dissolution. The few words which he uttered were expressive of his steadfast faith in his crucified Saviour, and of the cheerful resignation with which he awaited his end.

On the tenth day of his illness, which happened on Saturday, March the 8th, 1806, between three and four in the afternoon, his spirit took its flight into the heavenly mansions of that Lord to whom he had remained faithful unto the end.

MEMOIR
OF
THE LATE REV. JOHN SMITH,
LATE OF BURFORD, OXON.

Mr. Smith was born at Birmingham, A. D. 1752. His parents were natives of Warwick, and members of the Baptist Church, Cannon Street, Birmingham. So early were religious impressions made upon his mind, that he could not recollect the period of his being first awakened. At his father's house, the people of God frequently met for conversation and prayer; and Mr. Smith dated his first serious thoughts of religion from being present on those occasions. At the early age of fourteen, he joined the church which was then under the pastoral care of Mr. J. Turner. At seventeen years of age, he was encouraged to exercise his gifts among them; and he continued occasional engagements in different places for several years with good acceptance. Sometime afterwards, he removed to London; and, in the year 1779, became a member of Mr. Clarke's church, in Red Cross Street. From them he received a regular call to the ministry, January 25, 1780; when Mr. Clarke solemnly addressed him from Colos. iv. 17. On the 30th of the same month he preached his first sermons in William Street, Adelphi, from 1 Cor. ii. 12. and Sol. Song v. 16. For several succeeding years he preached in a variety of places; but was never settled over any people till about the year 1790, when Providence called him to Pershore, Worcestershire. He was ordained over the Second Baptist Church in that place, Sept. 28, 1791. The service was conducted by Mr. Samuel Dunscombe, who gave the charge from Col. i. 28; and by Mr. Wilkins, who addressed the church from 2 Thess. i. 11, 12. With that people he remained till 1801; during which time, he met with a great number of trials, both in his external circumstances and amongst his religious connections; all of which, however, he bore with much patience and meekness, preserving composure and equanimity on the most trying occasions. While at Pershore, his labours were not altogether without success; but Burford and

its vicinity was the destined spot where they were to be most eminently blessed; and where, alas! they were speedily to terminate.

He took the charge of the church at Burford Oct. 4, 1801. In what manner he conducted himself while in that place, a mourning church and congregation, and mourning villages all around, bear a most decisive and pleasing testimony. God wonderfully succeeded his ministry in the town and neighbourhood. The cause of Christ at Burford had been for several years on the decline, but it soon bore a very different aspect. The Meeting-house had been long in a shattered condition; — on this account, fears were excited in many of the hearers for their own safety, and some were hereby altogether prevented from attending. It was, therefore, deemed highly expedient and necessary to erect another Meeting-house, which was done in 1804, when the readiness of all Christian friends, to whom application was made, strongly evinced their attachment to Mr. Smith, as well as their concern for the prosperity of the interest at Burford. The new Meeting was opened in the Autumn of 1804. The subsequent increase of the congregation soon proved that it was by far too small. Many were called under Mr. Smith's ministry at Burford, and the adjacent villages.

Little had been previously done in village-preaching, but he soon entered fully upon the work, and the Lord soon shewed his approbation by the conversion of many souls. Most pleasing and affecting instances of this blessed work speedily appeared among the villagers, in whom the native ignorance and enmity of the human heart had been heightened and confirmed by long habits of negligence, formality, self-righteous dependences, and the most inveterate prejudices. Yet the doctrines of the gospel overcame all opposition, and made even these characters willing in the day of divine power, to deny themselves, to take up their cross and follow Christ, although in doing this they had to meet reproach, contempt, and persecution. Thus, for the last few years of his ministry, Mr Smith had constant reason to "thank God, who always made him to triumph in Christ, by making manifest the savour of his knowledge in every place" to which he could obtain access; and the church at Burford, as well as the congregation, was thus very considerably enlarged.

It had been much feared, for some time, by many of his friends, that his exertions were beyond his strength; and that his constitution, naturally weak, could not long sustain them. But often, when desired to give up part of his work, he replied, "Perhaps, I shall not be here long: I must not be idle." He generally preached every week at four villages: to these he always walked, though they lay at considerable distances from each other; and this labour, added to his usual exercises at Burford on the Lord's Day, increased an asthmatic complaint, to

which he had been a long time subject, and which, at length, rapidly proved fatal. Some extraordinary exertions which he made in attending two meetings of ministers at a distance, greatly fatigued him, and seemed to occasion a violent return of the disorder. On his way home he called at Bourton, and preached from 1 Cor. xv. 58; after which he presented a most affectionate and fervent prayer for all his friends; — in both, he could not have been more appropriate had he known that he was taking his farewell, and that they would see his face no more. He reached home with difficulty at the close of the week. On Lord's Day, April 5, 1807, he preached twice, and administered the Lord's Supper, notwithstanding his great weakness, and the affectionate dissuasion of his friends. His subjects were Isa. xii. 3. and Psa. cxxxviii. 7, 8. When requested to omit the afternoon-service, and suffer a sermon to be read, he replied, with his usual cheerfulness, "No: I hope I shall be able to get through it." After this, he became gradually worse; his breathing was very difficult, but his mind was serene and happy. On Tuesday he gave an intimate friend a special charge not to neglect the dear people at Milton (one of the villages where his labours had been peculiarly blessed) and to visit them the next preaching night, as there were some persons desirous of coming forward to join the church. The same friend said to him, "I hope, dear Sir, you now enjoy the sweetness of those blessed truths which you preached to us?" He said he did; but from great weakness and difficulty of breathing, his mind was not so much fixed as he could wish. He said, he wanted to experience more of the peace and joy of God's salvation. His mind through the week continued tranquil; and even at those seasons when he was evidently delirious, his language discovered what was the object nearest his heart, and had been the grand business of his life, — publishing salvation by Jesus Christ. Upon parting with the above friend on Wednesday evening, he said, taking him very affectionately by his hand, "I hope we may yet meet in more comfortable circumstances on earth; but if that should not be the case, we shall meet in infinitely better circumstances in Heaven. I hope I feel this affliction will issue well, — well to all eternity;" and closed with singing a verse, the words of which, from his weakness, could not be understood. On Friday there was evidently a change, which indicated the approach of death; but, living and dying, he was the same; wishing to have no will of his own, knowing that God's will was best, and being enabled to welcome it. On Saturday his mind appeared fixed on heavenly things. He enquired very earnestly whether a supply had been obtained for the Lord's Day; and being answered in the affirmative, expressed his satisfaction at it. A neighbouring minister visited him in the evening, whom he at once recognized; and, upon inquiry being made as to the state of his mind, with

a smile of holy complacency, he said, in an emphatic and animated tone, "My Jesus!" In a few minutes after, notwithstanding the greatest difficulty of breathing, he repeated the plaudit he humbly hoped so soon to receive from his adorable and gracious Master, "Well done, thou good and faithful servant, thou hast been faithful over a few things (these last words he twice repeated, *over a few things*) I will make thee ruler over many things; — enter thou into the joy of thy Lord." He very affectionately took leave of his brother, shaking him by the hand, and saying, "The Lord bless you: my love to all." This was the last conversation he had with any earthly friend. Though silent, he continued evidently in a calm frame of mind, till three o'clock on Lord's Day morning, April 12, when his spirit departed to be with Christ, and enjoy an eternal Sabbath, after a residence in the mortal tabernacle 55 years.

On Friday, April 17, he was interred in the Meeting-house at Burford, just beneath the pulpit. Six of his brethren in the ministry supported the pall. Mr. Hinton, of Oxford, preached on the mournful occasion from Acts viii. 2; Mr. Coles, of Bourton, delivered the funeral-oration, and the strong emotions of sorrow universally apparent, evinced the high esteem in which he was held by his own church and congregation at Burford; as well as by many who had repaired thither from surrounding villages, to witness the last tokens of respect paid to the remains of their deceased friend and father in Christ Jesus.

Mr. Smith's family was large, and his salary, which his friends were unable to augment, was inadequate to their support. Six of his children are living, and the two youngest of them, together with their surviving parent are entirely uprovided for. Their distressed case it cannot be doubted will receive the notice which it justly demands from a generous public; who, in contributing towards their support, may expect "a prophet's reward."

We here see another of those mysterious events which we are called so frequently to record; — an event, however, pregnant with important lessons. Though such a death is to us apparently premature, yet, as has been often observed, "God's servants are immortal till their work is done." Our deceased brother, therefore, ere he departed, doubtless finished the work appointed him to do.

May the speedy removal of so many faithful and successful ministers be sanctified to their surviving brethren, so as to make them increasingly diligent and zealous in the work of their Lord, and habitually ready to give an account of their stewardship at his coming! May it inspire perpetual consolation and joy, that the chief Shepherd ever lives, and hath engaged to supply his churches with pastors after his own heart, with whom he will be from generation to generation, even to the end of the world!

Bourton. T. C.

THE JOYFUL SOUND.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. — Psal. lxxxix. 14—16.

MAN, conscious of guilt, is afraid to draw near to God. Like Adam at the beginning, he would still flee, and hide himself from the Almighty. But flight is vain, and concealment impossible—man must appear. He trembles in expectation of meeting his doom. But when the gracious character of Jehovah is discovered to him, he draws near with deep contrition, that he may obtain mercy; and is graciously welcomed and received into favour. Sinners, of every description, may now approach, and obtain acceptance through the heavenly Saviour. The gospel discovers to us this Saviour in all his glory, and in all his fulness; and blessed is the people that know the joyful sound.

We have the joyful sound here proclaimed to us: — it is such as may rejoice our hearts, and encourage us to put our confidence in God. Justice and judgment are the habitation of thy throne, — mercy and truth shall go before thy face. God is just and righteous, and all his decisions are regulated by strict and impartial justice. His character is such as must cut off all hope from those who are living in their sins; — it shews that he cannot but hate sin, and must of necessity punish iniquity. "He is the rock, his work is perfect, and all his ways are judgment: a God of truth, and without iniquity, just and right is he." Deut. xxxii. 4. As He is holy, and hates sin, and just to punish it, the ungodly cannot escape. In themselves they are undone: they have sinned, and must perish, unless a satisfaction sufficient to atone for their guilt can be obtained; but this is not to be found in themselves, as their whole natures are defiled, and all they do is corrupted. The Lord warned man at the beginning of the danger of transgression, — so that, if man has ruined himself, God is free from blame; for God said of the fruit of the forbidden tree, "In the day thou eatest thereof, thou shalt surely die." If man listened to Satan's lye, he has become his own destroyer; and if he continues in this dangerous state, despising the remedy, his ruin lies at his own door. That which is opposed to God's will and character, and which flows from enmity against Him, must certainly separate the soul from Him, and render it completely miserable; yet this is what the unrenewed heart can only produce. In created goodness and created efforts, there is no help for man.

Man has destroyed himself; but in God is his help. His

throne is founded on, established by, and regulated according to eternal and perfect righteousness. "God sitteth upon the throne of his holiness." Psal. lxvii. 8. That plan of salvation had been materially defective, and exceedingly suspicious, which had made it necessary for God to encroach upon the demands of his justice, in order to its accomplishment. But the gospel discovers a way by which the justice of God is fully satisfied, and by which his mercy freely reaches the children of men. Jesus, the Son of God, has endured the penalty which the law denounced against transgression, and paid the ransom for us. Justice is now satisfied, and man, by Jesus' blood, is justified and reconciled unto God. Through his death, therefore, salvation is afforded to all that believe, and that in strict conformity to the demands of justice, and in perfect harmony with them. God is now the just God and the Saviour; for God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses, and hath committed unto us the word of reconciliation. Justice and judgment are the habitation of his throne, when he manifests mercy and bestows salvation on those who believe on his Son. The ransom having been paid, justice is every way satisfied; and therefore, while strict justice regulates all his procedure, mercy and truth go before his face.

Justice had extensive demands upon the sinner; but Mercy affords that which answers the whole. The Lord hath laid help on One that is mighty. The blessed Saviour, by laying down his life, hath laid a foundation on which man may securely rest, and hath removed every obstacle out of the way of his acceptance with God. Mercy, then, shall be built up for ever. Mercy and truth have met together, righteousness and peace have kissed each other. Thus, man is encouraged to turn unto God and live. Mercy and truth go before his face, shewing the amiableness of his character, and his readiness to be reconciled, and to receive us into favour. He is true to perform all those gracious invitations and promises of mercy, by which he encourages sinners to believe in his Son and be saved.

Consider then your state, what it is. Have you fled to Jesus, as a Saviour, from iniquity? Believe in Him without delay. He is a Saviour, who will rescue you from all your evils, and from every enemy. Why then hesitate about trusting in Him? You may safely entrust Him with your all. Nay, you are undone, if you do not trust in Him, for the demands of divine justice against you can never otherwise be satisfied, so that it may acquiesce in your release; but otherwise it must assuredly inflict upon you threatened vengeance.

We have also the blessedness described of those who know the joyful sound. The joyful sound, in this passage, seems to have a reference to the jubilee-trumpet, which was a joyful sound to the distressed Israelites. After seven weeks of years,

or every fiftieth year, on the day of atonement, the trumpet was to sound. The inheritance that had been mortgaged, was to be restored freely at the Jubilee; and the man who, by reason of the pressure of his circumstances, had been constrained to sell himself, should go out free at the Jubilee. The trumpet which thus proclaimed deliverence to those who were impoverished and enslaved, was indeed a joyful one. So blessed is the people that know the joyful sound, even the gospel of salvation, through Jesus' blood! When sinners hear this sound, and betake themselves to Jesus Christ, and understand his characters, and believe the report respecting Him, they are truly blessed!

They who thus know the sound of mercy, may be said to be blessed, in opposition to Heathens who never heard it, and in contradiction to formalists and hypocrites, who never have experienced its power and influence. They only who know the joyful sound, by being taught of God, and thus enabled to understand it, are really benefitted by it, because they feel its heavenly and cheering influence. What a deplorable condition must theirs be, who never heard of this salvation? The joyful sound never reached their ears, nor gladdened their hearts: — they have been following after lying vanities, and groping in the dark, and perhaps knew it not. How sad also is their state, who are satisfied with names and forms, and remain destitute of the power of godliness! They grasp a shadow, but they lose the substance! But the peculiar and distinguished blessedness of genuine believers, is here largely described: let us consider it a little more attentively.

Their pleasing course is one part of their blessedness. "They shall walk, O Lord, in the light of thy countenance." God, who at the first commanded the light to shine out of darkness, hath shined into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ Thus they know and feel the truth of the joyful sound: they enjoy the light of God's countenance in their journey Heavenward: they prize this, and ardently desire it; and it comforts and animates them in all their distresses and difficulties. The righteous Lord loveth righteousness; his countenance doth behold the upright. Others, who have never experienced the sweets of the divine favour, may say, Who will show us any good thing?—but the saints will say, "Lord, lift thou upon us the light of thy countenance!" Careless walking, carnality of mind, and conformity to the world, will obscure or intercept these animating rays; but this is only to bring them to themselves, and lead them to God: --- and sensible of their loss, and humbled on account of their iniquity, they go to Him supplicating forgiveness, and seeking renewed manifestations of his reconciled countenance. This leads them to cry, "Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved!" Psal. lxxx. 19. While they enjoy this (and

they shall never be totally deprived of it) they are truly blessed; and their lot and their journey are rendered truly delightful. It may be mingled with intervals of obscurity or darkness;—but at last, they shall bask beneath an unclouded sky, and an unsetting sun for ever. They who never heard the joyful sound, never heard of that remedy which gives ease to the conscience and safety to the soul: they go on trembling under the apprehensions of the frowns of their cruel deities: they remain in the dark, and never had their minds cheered with the smiles of Jehovah's favour. Those too, who rest in a mere profession, are strangers to this felicity, and are very well satisfied, if they can pacify their consciences, and please men. Vain refuge!

Another ingredient of their blessedness is their daily enjoyment, and continual satisfaction in God. "In thy name shall they rejoice all the day." The saints have daily cause of rejoicing in God. The Lord watches over them every moment, and daily loads them with his benefits. The name, or the perfections of God, are theirs; — God is their portion and friend, — his perfections are all on their side, united for their advantage, and displayed for their comfort. In all their ways they are under the protection and care of the Almighty. When they are involved in distresses, engaged in duties, or contending with difficulties, they always recollect that they are under the inspection of the Most High. They say, therefore, "Thou God seest me." In the midst of all their wants and weaknesses, it is the Lord who affords them what they need. They answer every unbelieving apprehension, by saying, "The Lord will provide." Jehovah Sebaoth being always with them, their habitation may be called Jehovah Shammah, — *the Lord is there*. Here their joys may be mingled with sighs and with tears; — but, at last, they shall obtain joy and gladness; and sorrow and sighing shall flee away. "God shall wipe away all tears from their eyes." Those who never heard this joyful sound, never knew what real joy is. They quake for fear of unseen evils and unseen enemies, — their life hangs in doubt from day to day, and they have no assurance of salvation. Those who have heard, but understand not, — seek joy in themselves, or the creature, but not in God; and seek gratification by recommending themselves, or by stigmatizing others.

The final advancement of the saints forms the crowning ingredient in their blessedness. "In thy righteousness shall they be exalted." The joyful sound brought to their view Immanuel finishing transgression, making an end of sin, making reconciliation for iniquity, and bringing in everlasting righteousness. They fled to this atonement, and, being arrayed in this righteousness, they are justified and accepted. To the Lord they are indebted for their advancement:— they are complete, and therefore none can cast them down. This robe introduces them into Heaven, fits them for appearing there, and exalts them to

perfection of happiness before the throne on high. But those who have not heard the heavenly message, live without hope here, and at last sink into final despair. Those who have not felt the power of the truth, try to sow together fig-leaves of their own deeds or duties, for a covering,—and in this expect to be exalted before God, as they are in their own eyes; but alas! here is their sentence: — "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled, — this shall ye have of mine hand, — ye shall lie down in sorrow." What a portion! This is what they have to expect when they shall rise again, at last, to shame and everlasting contempt!

Let sinners be intreated to consider these things, and take warning, and consider that they cannot escape if they continue unconverted; for justice and judgment are the habitation of God's throne. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Unless you know this joyful sound, you lose all. But take encouragement also to apply to Jesus; he will redeem and save you. You have sold yourselves for nought, and shall be redeemed without money. Seek this joy and happiness in Jesus.

Falkland. URIEL.

LIBERAL EDUCATION RECOMMENDED.

Mr. EDITOR, ——

I OBSERVED, with peculiar satisfaction, some hints which one of your correspondents recently offered, relative to the formation of a Public Grammar School, for the Sons of Protestant Dissenters. Understanding that it is shortly to be established in the vicinity of the metropolis, I have embraced the opportunity of conversing with a few individuals who are more immediately concerned in the project, that I might more fully ascertain the pecific object of the intended institution.

In so enlightened an age as the present, nothing need be said on the general importance of the Education of Youth. All persons who are not sunk into gross ignorance, or fettered by barbarous prejudice, acknowledge, that schools are the nurseries of the church and state. It is therefore of no small moment to whom the care of our children is intrusted, or what are those plans and principles upon which the characters of the next generation are to be formed.

The remarks of Onesimus on the study of languages, met with my entire approbation; and though I do not wish to cast the slightest reflection on those well-qualified tutors who preside over several of our seminaries,—yet it is an undeniable fact, that, in too many of them, a very superficial regard is paid to the rudimental parts of classic instruction. The boys are hurried

through a number of books, that they may quickly arrive at those of high repute, and surprize their friends by an appearance of rapid proficiency, while they remain lamentably ignorant of the construction of those languages in which they are professedly taught. This is a serious evil; but it is sometimes associated with a worse,—I mean, the neglect of evangelic and scriptural tuition. Even in some establishments, where the forms of religion are observed, the peculiar sentiments of the gospel are not habitually impressed on the minds of the pupils, nor is there any spiritual vigour in the noblest office of the educational economy. An attempt, on a broad scale, to lay the axe to the root of these imperfections, is surely desirable, and, under the blessing of God, promises extensive advantage to the rising youth.

One of the apostolic maxims is, "Knowledge puffeth up." It does so, when unsanctified, and likewise, when it is light and desultory. We often complain, and with justice too, that our young men become pedantic and sceptical: but if these sciolists were possessed of sound intelligence, both of a literary and moral kind, it would tend to correct their vanity and their errors. It is a paltry skill, which, aided by the corruption of the heart, enables them to discover frivolous objections to inspired truth, and which is sanctioned only by feeble wits like themselves. I conceive, however, it is in a great measure owing to the defective mode of education, to which I allude, that we have so large a class of those empty and profane babblers, for whom I can find no epithet too insignificant or contemptible.

The grand superiority then of this proposed school, is to consist in the scrupulous regard which is to be paid to religious principle. It is the earnest wish of those who are solicitous for its establishment, to find masters, who will not content themselves with imprinting upon the juvenile mind mere injunctions of dry morality, or cold dogmas of speculation,—but men, whose sentiments are purely evangelical, whose hearts have felt the power of vital godliness, and whose lives will be a constant source of instruction, enforcing their salutary lessons on the scholars whom they superintend. *Longum iter est per præcepta, breve et efficax per exempla.* An institution which unites the two great objects of solid learning and true piety, cannot require many arguments to be urged in favour of its support; and as we are encouraged to expect, that "what a man sows, he shall also reap," I cannot but cherish a lively hope, that it will be instrumental in multiplying those characters, which shall prove like inestimable wheat amidst the chaff of the trifling, worldly-minded, and erroneous.

I was going to add a few of my own reflections on the chief end of a liberal and scriptural mode of education;—but it occurs to my memory, that there is an excellent paragraph on the subject in Rollin's Belles Lettres, and which I shall transcribe:—

"If we consult our reason ever so little, it is easy to discern,

that the end which masters should have in view, is not barely to teach their scholars Greek and Latin,—to make exercises and verses,—to charge their memory with facts and historical dates,—to draw up syllogisms in form,—or to trace lines and figures upon paper. These branches of learning are useful and valuable as means, but not as the end, when they conduct us to other things, and not when we stop at them,—when they serve us as preparatives and instruments for better knowledge. The end of masters is, to habituate their scholars to serious application of mind, to make them love and value the sciences, and to cultivate in them such a taste as shall make them thirst after them when they are gone from school; to point out the method of attaining them; to impress a sense of their use and value; and, by these means, to dispose them to the different employments to which it shall please God to call them. Besides this, to improve their hearts and understandings,—to protect their innocence,—to inspire them with principles of honour and probity,—to train them up to good habits,—to correct and subdue in them, by gentle means, the evil inclinations they may be observed to have,—such as pride, insolence, an high opinion of themselves, and a saucy vanity continually employed in lessening others; a blind self-love, solely attentive to its own advantage; a spirit of raillery, which is pleased with offending and insulting others; an impertinence and sloth, which render all the good qualities of the mind useless." I am, Sir, yours, &c. ADJUTOR.

GOOD EFFECTS OF DISTRIBUTING BIBLES AND RELIGIOUS TRACTS.

Mr. Editor, ——

I SUPPOSE most of your readers have learned that, in the mandate which the Emperor of the French transmitted to the Archbishop of Paris, to return thanks to God for the capture of Dantzic, he declared himself the *Protector of the Roman Catholic Religion;* and has craftily availed himself of some late political differences among ourselves, to declare to Roman Catholics in general, that he considers the British government "as *persecuting* their religion." Now, as Bonaparte's sentiments become of increasing importance to us by his successes, my object, Mr. Editor, is, in few words, to excite the attention of *Protestants*, of every denomination, to sow the seed of God's word, by the prompt and liberal distribution of Bibles and Religious Tracts, "while it is called To-day, lest the night come upon them, when no man can work." I am one of those who apprehend the Protestants, as such, may yet be exposed to public persecution; and, therefore, *now* may be the time to diffuse widely those books which may excite and keep alive in mens' hearts a love to the peculiarities of the Protestant Religion.

Independently of the above remarks, I think, that as Tracts may now be distributed in vast numbers, at a very little expence, every Christian who expects the protection and blessing of God, ought to take with him as many *shilling's worth*, at least, of cheap Tracts to throw on the road, and leave at inns, as he takes out *pounds* to expend on himself and family. This is really but a trying sacrifice. It is a highly reasonable one; and one which God will accept. This will be doing good to those "of whom you expect nothing again;" and those who do so, have a promise of our Saviour, that "they shall be recompenced at the resurrection of the just."

REMARKS ON AN ANSWER TO A QUERY.

Dear Sir, ——

YOUR correspondent J. K. in your July Magazine (p. 312) attempts an answer to a query, inserted in a former Number, respecting the words "He shall be called a *Nazarene* *;" in the latter part of which, he introduces a subject which appears to me to have no relation to the matter in hand, except in *sound*.

The word *Netzar* comes from the root *he preserved*, and is rendered *the branch* in the Scriptures referred to, perhaps, on account of the tenderness of the young shoot, which becomes an object of peculiar care. This seems to furnish the name of *Netzar*; or, according to Syriac termination, *Natzeret*, the supposed place of our Saviour's birth, and the real seat of his education, which probably had many plantations in or about it; so that *Natzeret* may be the place of branches, and our Saviour is thus called a *Nazarene*, as an inhabitant of such a place. See this subject largely and learnedly handled by Bishop Chandler, in his Defence of Christianity, from page 220—236, where the original querist may find ample satisfaction.

But the Nazarite is, in the original, *Nazir*; the *Tsadi* is used in the first word; in this the *Zain*, which signifies "one separated," as we know Sampson and others were; and, because kings are *crowned*, and thus set apart from and above the people, the word is used for this sign of royal distinction. Now, though both the *Branch* and the *Nazarite* refer to Jesus Christ, who is indeed the Branch of Renown, and the person who, like the Nazarite, is separated from his brethren, and crowned Lord of all, yet it seems to be the first and not the latter type which the Evangelist regards in the place before us.

I am, dear Sir, respectfully yours,

Bartholomew Close. T. S.

* Matt. ii. 23.

ANSWERS TO QUERIES.

[See our Mag. for July, p. 313.]

Mr. Editor,

The following observations are submitted to your consideration, in answer to the "Young Enquirer," in your last, on that part of the Lord's prayer, "Lead us not into temptation."

It is, doubtless, the easiest, as well as the safest and most judicious way, when any difficult passage occurs, to search out its agreement with the general tenor of the sacred word.—This mode of investigation may enable us to obviate this seeming difficulty. The word "temptation," sometimes means any trial *. It is asserted that God tempted Abraham †; that is, he put his faith and sincerity to the test: it is explained in Heb. xi. 17. The more Abraham's affections were fixed upon his son Isaac, the more evidently would his sincerity towards God appear, in his readiness to offer him as a sacrifice. God still, by various means, proves the strength of faith and reality of love, in the souls of his people ‡.

At other times, this word is to be taken in a bad sense,—as when it refers to the devices of Satan. By his temptations he designs to deceive, seduce, and destroy. Thus he tempted our first parents to take of the forbidden fruit. His first effort was to persuade them that they had misunderstood the divine sentence, or that God did not mean to execute his threatening; and that, so far from sustaining any evil by a participation, it would be the mean of increasing their wisdom.

This is the process he still carries on with his temptations,—to misguide the judgment,—seduce from the path of duty,—and thus ruin immortal souls: and, through the depravity of the human heart, he is, alas! too successful.

It is impossible, however, that God should tempt men in this sense, for three reasons: —

1. Because, By making Him the author of temptations, we make him the author of sin; and this would destroy the attribute of his holiness.

2. It would argue against his mercy, and would go to prove that he both delights in the death of sinners, and uses means to promote it.

3. It would plainly contradict Scripture, which gives us this caution:—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil;—neither tempteth he any man §."

The passage under consideration is thus paraphrased by the excellent Dr. Guyse:—"We humbly intreat that thou wilt keep us out of the way of such trials as might prove too hard for us; or if at any time temptation lies before us, grant us help

* Rev. iii. 10. † Gen. xxii. 1. ‡ Psalm xi. 5. § James i. 13

and victory over it." To the same purpose are Baxter and Doddridge.

Every situation exposes to dangers,—some situations more than others; and the dangers are in proportion to the nature and strength of our easily-besetting sin: — this therefore is an humble request to be guided as to the one, and kept from the other. Agar prayed in the same manner ‡. Sensible of the plague of his own heart, he dreaded poverty, lest he should murmur against the Lord, and be tempted of injustice; and, on the other hand, he did not wish great worldly prosperity, lest it should wean his heart from God, and he should think more of the gift than of the Giver. Thus I think the prayer is designed to teach us to be much with God, imploring him to fix us in such situations, and so to regulate all our concerns, as shall be least favourable to the evil propensities of a treacherous heart, and the machinations of a tempting devil.

T. P.

‡ Prov. xxx. 7, 8, 9.

A STAR, in prophetical language, denotes an illustrious character, and is applied to ministers, to nobles, to princes, and to Christ.—This prophecy was partially accomplished in David, who subdued all the neighbouring nations, reduced the Moabites to an ignominious servitude, and treated them with great severity ‡. Of Sheth, we know little or nothing certain. Some authors suppose it was a considerable city of Moab;—others, that it was the name of a celebrated king. But this elegant passage of Scripture refers principally to the Lord Jesus Christ, who entitles himself "the Night and the Morning Star;" and the Jews called the Messiah Barchochab, or the Son of the Star, in allusion to this prophecy. Balaam says, "I shall see him;" *i. e.* the Son of God will certainly manifest himself, but not now. — "I shall behold him, but not nigh:" that wonderful event is far distant. Several eminent expositors substitute the present tense for the future, and render it thus:—"I see him (*i. e.* the Messiah) but he does not appear now; I behold in vision, but he is not nigh: He shall totally destroy all his enemies, even the most formidable, and establish an universal and everlasting monarchy.

Warwick. W. W.

ON THE DIVINITY OF CHRIST.

Sir, *To the Editor.*

I was exceedingly pleased, some time ago, in reading the 31st of Beza's Epistles. It evidently was written to one who had expressed his scruples respecting the mysterious constitution of the person of Christ, as God-Man, because he could not rationally comprehend it. In this letter the

venerable Divine endeavours to obviate these scruples, by a scriptural elucidation of the subject, and by an appeal to Reason itself, as guided by Revelation. From a single passage of Scripture he fairly deduces the doctrines of the essential Godhead and proper humanity of Christ, together with the inseparable union of both these distinct natures in his one adorable Person. As just views of the Person of Christ are, on many accounts, of the utmost importance, I conceive that this letter, which illustrates the doctrine, might enrich your valuable Repository.

Yours, &c. W. R.

TRANSLATION OF BEZA'S THIRTY-FIRST EPISTLE.

"THAT you cannot by *reason* comprehend that great mystery of godliness, does not surprize me; for this is the proper business of faith, not of human reasoning. Let us see, however, whether Reason may not be serviceable. Grant me these two principles (neither of which you can reasonably deny) namely, that God is true; and, that he hath spoken to us by Jesus Christ: then, by that declaration of Christ, "I have power to lay down my life, and I have power to take it again *," the Godhead of Christ is necessarily established. For in what respect shall we suppose he spake these words? Of his body? Not so; because a lifeless corpse cannot so much as request, much less resume, the life or soul of which it had been divested; for a dead body possesses neither appetite nor action. But did he declare this in respect of his soul? If so, he would have said, that he had power to lay down not his *life*, but his *body*, and power to take it again; since the soul can neither lay down nor assume itself, nor the life of which it is composed. It follows, therefore, that he must have spoken these words in respect of another nature, which consists of neither soul nor body, but hath full power and dominion over both. Now, what can this be, unless that which renders the person who possesses it, both in name and in reality, God? For an ability to throw aside life, seems indeed to be the property of every living creature; but to bestow upon himself a life once lost, we must necessarily confess belongs to him alone, whose nature is from itself, and therefore comports not with the spirits of the blessed themselves. Hence follows what I mentioned before, that thus the true and proper Godhead of Christ is clearly proved. And again, as the Godhead cannot cease to exist, nor even suffer a change (for otherwise it could not be Godhead) from the same declaration of Christ, it is clear, that the LOGOS (or Word) truly assumed another; namely, a human nature unto himself, because otherwise he could neither have possessed a soul to lay down (that is, to separate from his body) nor a body to re-unite with his

* John x. 17, 18.

soul. Neither can we justly collect from hence, that the Godhead was ever separated either from that soul or body; but the laying down of his soul, and taking it up again, is to be understood in respect of his human nature exclusively; so that Christ may be said to have laid down his soul when he separated it from the body; and to have taken it again when he re-united it with the same body. Lastly, The hypostatical or personal union of both these natures is also confirmed by those words of Christ. For, since he is Lord of all, wherefore was it necessary to call the particular soul which he laid down *his*, unless because it was his own in another sense than the soul of Lazarus, or of any other person. Therefore, when he raised Lazarus from the dead, he is said to have re-united not *his own* soul (though he was Lord of that likewise) but *another's*, namely, that of Lazarus; not to his own, but another's body, that of Lazarus. In short, not to have raised *himself* from the dead, but Lazarus *his friend*. Why, therefore, is this the soul of Christ, but because it is a part of which the very person of Christ consists? And the soul of Lazarus, why is it not Christ's, unless because Lazarus possesses a subsistence personally distinct from Christ? And this is what we call *an hypostatical union of natures*. You see, therefore, what I wish to persuade you of, that we are not irrational who declare these things, but that they are entirely beside themselves who deny them."

Evangelicana.

It is commonly said, "That the abounding of almost every species of vice in our land, is not so much owing to the want of good laws, as of faithfulness in putting them in execution." Had ministers of the gospel, and even private Christians, but the fortitude to reprove the openly profane, and did the civil magistrate shew a readiness to protect them from insult, the public ear would not be so often dunned as it is with blasphemous oaths and imprecations. Iniquity, as ashamed, would seek to conceal herself in secret, and no longer dare to set up her head in our streets. — The late Rev. James Erskine, of Stirling, being one evening diverting himself in the bowling-green, an officer of the army, who made one of the company, and who, perhaps, had been chagrined on account of bad success in the game, began to utter some very profane expressions. Grieved at hearing the sacred name of God taken in vain, Mr. E. in as mild and gentle a manner as possible, reproved him for it. What was well meant, however, on the part of the good man, was not so well taken on that of the indignant officer. On the contrary, he considered himself very highly affronted; and drawing his sword, swore he would instantly take vengeance for the freedom that had been used with him. It happened, however, very providentially, when matters were come to this extremity, that the late Capt. Harrison, who was then a magistrate of the town, entered the bowling-green; and after having the affair explained to him by the company, addressed himself in this manner to the officer: "Sir, your conduct is neither like a soldier nor a gentleman: not like a soldier, or you would never have drawn your sword upon an unarmed defenceless man; — not like a gentleman, or you would not have insulted a minister of the gospel,

who has done nothing but what was perfectly consistent with his duty;" adding, moreover, "if you do not immediately return your sword, and crave Mr. Erskine's forgiveness, I shall order you to prison, and abide the consequences of my doing so." The blustering hero, now effectually crest-fallen, did not take long time to deliberate; but instantly replacing his weapon, asked pardon of Mr. Erskine; and during the rest of the evening, set a strict watch upon the door of his lips.

It not unfrequently happens with sermons as it once did in the case of the sons of Jesse, that the most promising among them, in man's estimation, is not that which God makes choice of, or honours with the unction of his Spirit, for converting sinners or edifying saints. Discourses, on the composition of which ministers bestow the greatest pains, are preached, and fly over the heads of the audience; while those they have not got so much time to *dress*, go directly to their hearts. Shall this then encourage Ignorance to run to the pulpit, and petulantly pour forth her incoherent rhapsodies? or, Shall the better qualified construe it into a hint, to remit their labours, and henceforth serve God with that which costs them next to nothing? No. "Not a novice," saith the apostle, "lest he be lifted up with pride, and fall into the condemnation of the Devil;" and in his exhortations to his son Timothy, he insists particularly on a diligent application to his work. Let the ministers of Christ labour, therefore; but let them labour not to be *fine*, but to be plain;—not to gratify the fastidious ear of those who sit rather as judges than as humble receivers of the word,—but to enlarge the views, and touch the affections of the simple and unlearned, who, at all times, compose the greatest part of their hearers; and if at any time they are called to speak in public, without having it in their power to pay the attention they could have wished to the *structure* of their sermons, still let them not be cast down with the apprehension that their preaching will be in vain. The Master they serve has established no necessary connexion between their very best efforts and the divine influences of his Spirit. He is a sovereign Lord, and worketh by this, or by the other means, according as it seemeth good in his sight.—These remarks have been suggested by the following well-authenticated Anecdote:—

The late Rev. J. Pattison, of Edinburgh, having occasion, about forty years ago, to preach on a Sabbath-day in Dundee, had, previously to his leaving home, laid aside, and ordered to be packed up, with some other necessary articles, a certain *note-book*, which contained a sermon on which the good man had bestowed considerable pains, and which he hoped might not be unacceptable to a congregation of Christians, who then enjoyed the stated labours of the late excellent Mr. M'Ewen. On his arrival in Dundee, however, which was not till the Saturday evening, and on examining the contents of his saddle-bags, he found the *note-book* wanting, nor had any other been substituted in its place. He was therefore, late as it was, obliged to make choice of a new subject, and to cast his thoughts together upon it in the best manner he could; and after all his pains and his prayers, was not a little apprehensive that such defective preparation would not only affect the respectability of his appearance in the pulpit, but, in some measure, mar the success of his work. "Not by might, however, nor by power, but by my Spirit, saith the Lord." It happened, in adorable Providence, on the afternoon of Sabbath, that a poor fish-woman, notorious for clamour and profanity, stumbled into the meeting; and felt the sermon, particularly in its application, come home with such life and peculiar energy to her soul, as instantly to produce the most happy effects on the disposition of her heart and the tenor of her conduct.—On Monday she attended with her fish-basket at market as usual; but, O how changed!—instead of her former noise and profanity, she is calm and quiet as a lamb;—instead of asking from her customers double or

triple the value of the fish, she speaks to them with discretion; and tells them the lowest price at once. Surprized at this *new* behaviour of the woman, some, who were present, judging that she might be indisposed, began to enquire about her health. One of them particularly said to her, "Margaret, what is the matter with you, woman? You are not at all as you used to be." — 'No,' replied Margaret; 'and hope I never shall. It pleased God to lead me, yesterday, to Mr. M'Ewen's Meeting-house, where I heard words that I'll never forget; and *fand something come o'er me* *, the like of which I never knew before." — The woman lived to give the most satisfactory evidences of the soundness of her conversion by a walk and conversation becoming the gospel.

Dr. Moore, in his "View of Society and Manners in Italy," describing the state of Rome at the time when he visited it, has the following passage relative to the Jews: — "Of many triumphant arches which stood formerly in Rome, there are only three now remaining, all of them near the Capitol, and forming entries to the Forum: those of Titus, Septimius Severus, and Constantine. The last is by much the finest of the three. The relievos of the arch of Titus represent the table of shew-bread, the trumpets, the golden candlesticks with seven branches, and other utensils brought from the temple of Jerusalem †. The quarter which is allotted for the Jews is not a great distance from this arch. There are about 9000 of that unfortunate nation at present at Rome, the lineal descendants of those brought captive from Jerusalem. I have been assured they always cautiously avoid passing through this arch, though it lies directly in their way to the Campo Vaccino, choosing rather to make a circuit, and enter the Forum at another place. I was affected at hearing this instance of sensibility in a people who, whatever other faults they may have, are certainly not deficient in patriotism, and attachment to the religion and customs of their forefathers."

SELECT SENTENCES.

Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drank, is wonderfully striking: "Ah! wretched me, who, for such a momentary gratification, have lost so great a kingdom!"—How applicable this to the case of him who, for the momentary pleasures of sin, parts with the kingdom of Heaven! *Bp. Horne.*

He who seldom thinks of Heaven, is not likely to get thither; — as the only way to hit the mark is to keep the eye fixed upon it. *Ibid.*

Bees never work singly, but always in companies, that they may assist each other. — An useful hint to scholars and Christians. *Ibid.*

Some think variety of religions as pleasing to God as variety of flowers. Now there can be but one religion which is true; and the God of truth cannot be pleased with falsehood, for the sake of variety. *Ibid.*

Death will blow the bud of grace into the flower of glory. *Mr. Brooks.*

God made Man in his own likeness, — Man hath made Sin in his own likeness, — and Sin hath made Misery in its own likeness. *Mr. Venning.*

It was a sweet saying of an ancient father, "The name of Jesus is *mel in ore, melos in aure, jubilus in corde.* Honey in the mouth, melody in the ear, and a jubilee in the heart. *Ibid.*

Affliction is a pill, which, if wrapped up in patience, may be easily swallowed; but when discontent puts us upon chewing it, proves bitter and disgusting. *Flavel.*

* A Scottish phrase for a sensation not to be described.

† Titus Vespasian was the general by whom Jerusalem was taken, and the temple destroyed. The sacred utensils were the trophies of his success.

Obituary.

Mr. Editor,

An affecting case occurred during the last year in our congregation, which, however, was unknown to me till after the decease of the party: but one of my friends, after making himself acquainted with particulars, drew up the following Narrative; which, if you judge it suitable, you are at liberty to insert in the Evangelical Magazine: —

A young Man, of the name of S—— C——, grandson to a late eminent Dissenting Minister, and brought up by him, came to reside at K———g about the year 1803. He attended at the Baptist place of worship, not only on the Lord's Day, but frequently at the week-day lectures and prayer-meetings. He was supposed by some to be seriously inclined; but his opinion of himself was, that he had never experienced that divine change, without which no man can be saved.

However that might be, there is reason to believe he had been for some years under powerful convictions of his miserable condition as a sinner. In June 1806, these convictions were observed to increase, and that in a more than common degree. From that time he went into no company; but, when he was not at work, kept in his chamber, where he was employed in singing plaintive hymns, and bewailing his lost and perishing state.

He had about him several religious people; but could not be induced to open his mind to them, or to impart to any one the cause of his distress. Whether this contributed to increase it or not, it did increase, till his health was greatly affected by it, and he was scarcely able to work at his business.

While he was at meeting on Lord's Day, September 14, he was observed to labour under very great emotion of mind, especially when he heard the following words: "Sinner, if you die without an interest in Christ, you will sink into the regions of eternal death."

On the Saturday evening following, he intimated to the mistress of the house where he lodged, that some awful judgment was about to come upon him; and as he should not be able to be at meeting next day, requested that an attendant might be procured to stay with him. She replied, that she would herself stay at home, and wait upon him; which she did.

On the Lord's Day he was in great agony of mind. His mother was sent for, and some religious friends visited him; but all was of no avail. That night was a night dreadful beyond conception. The horror which he endured brought on all the symptoms of raging madness. He desired the attendants not to come near him, lest they should be burnt. He said that "the bed-curtains were in flames, — that he smelt the brimstone, — that devils were come to fetch him, — that there was no hope for him, for that he had sinned against light and conviction, and that he should certainly go to Hell. It was with difficulty he could be kept in bed.

An apothecary being sent for; as soon as he entered the house, and heard his dreadful howlings, he enquired if he had not been bitten by a mad dog. His appearance likewise seemed to justify such a suspicion, his countenance resembling that of a wild beast more than that of a man.

Though he had no feverish heat, yet his pulse beat above 150 in a minute. To abate the *mania*, a quantity of blood was taken from him, a blister was applied, his head was shaved, cold water was copiously poured over him, and foxglove was administered. By these means his fury was abated; but his mental agony continued, and all the symptoms of madness, which his bodily strength thus reduced would allow, till the following Thurs-

day. On that day he seemed to have recovered his reason, and to be calm in his mind. In the evening, he sent for the apothecary; and wished to speak with him by himself. The latter, on his coming, desired every one to leave the room, and thus addressed him: "C——, have you not something on your mind?" 'Aye,' answered he, '*that is it!*' He then acknowledged that, early in the month of June, he had gone to a fair in the neighbourhood, in company with a number of wicked young men: that they drank at a public-house together till he was in a measure intoxicated; and that from thence they went into other company, where he was criminally connected with a harlot. "I have been a miserable creature," continued he, "ever since; but during the last three days and three nights, I have been in a state of desperation." He intimated to the apothecary, that he could not bear to tell this story to his minister: "But," said he, "do you inform him that I shall not die in despair; for light has broken in upon me: I have been led to the great Sacrifice for sin, and I now hope in him for salvation."

From this time his mental distress ceased, his countenance became placid, and his conversation, instead of being taken up as before, with fearful exclamations concerning devils and the wrath to come, was now confined to the dying love of Jesus! The apothecary was of opinion, that if his strength had not been so much exhausted, he would now have been in a state of religious transport. His nervous system, however, had received such a shock, that his recovery was doubtful; and it seemed certain, that if he did recover, he would sink into a state of idiotcy.

He survived this interview but a few days. When he could talk, he would repeat many of the promises made to returning sinners. By his desire, various hymns were read to him: one in particular, which was sung at his funeral.

He said to his mother, "My dear mother, you do not know what conflicts of soul I have had. I have lain whole nights without sleep, pleading for my own soul and yours; and have reflected with grief on my disobedience to your counsel." At another time he said, "Blessed Jesus, thou art all my hope!"—His strength kept declining; and on Monday morning, Sept. 29, at one o'clock, he calmly breathed his last.

REFLECTIONS, BY THE NARRATOR.

1. To the greatest part of mankind sin appears a light thing, especially in time of health and prosperity: but a view of the holiness and the majesty of God,—a sense of his threatenings, — a conscience wounded by his arrows,— nay, the witnessing of them in a case like that which has been related, will, even in the present life, cause us to know that it is "an evil and a bitter thing."

2. If a drop of the cup of God's wrath can make a sinner thus miserable, what will it be to drink the drogs of it, and that for ever and ever?

3. It is to be hoped, that God had mercy on this poor youth. He appears to have had those two marks of a truly converted person, "Repentance toward God, and faith toward our Lord Jesus Christ." It is true, he did not merely, like Christian, begin to sink in the mire of the Slough of Despond. What he suffered there brought him to his grave. Yet at last he discovered the steps (the promises) and was plucked out, and set on that side of the slough that was farthest from his own house, and next to the wicket-gate, into which also he appears to have lived to enter. His example holds out encouragement to sinners in the most wretched circumstances. If, like this young man, they look to Jesus, the great sacrifice for sin, even as the Israelites, who had been bitten by the fiery serpents looked at the brazen serpent, like him, they shall be healed. Thus far, my friend. I add,

4. We may learn from hence, the importance of early instructions. It does not appear that this young man had lived in such habits, but that he had been led from his child-

hood in the paths of sobriety and chastity. When, therefore, he had deviated from them, his conscience immediately smote him. Had his venerable instructor been alive, and acquainted with his vicious conduct, he might have concluded that all his counsels were lost upon him; but had he lived to see the issue, he might have seen reason to thank God that they were not so.

5. We here see an affecting instance of the mysterious depths of the divine judgments. A poor sinner appears to have been brought to Heaven by the gates of Hell! — Mercy extended to him, but vengeance taken on his inventions! — Sin is suffered to take its course, so far as to destroy life, and yet the destruction of life proves the salvation of the soul!

Lastly, We here perceive the sovereign and discriminating grace of God. I never made any enquiry who were his wicked companions; but it is likely, though they were guilty of the same things, yet, instead of being smitten with remorse, and brought to sue for mercy through a Mediator, they are now hardened in sin. He has been awfully chastened of the Lord, but they may be condemned with the world.

GAIUS.

His remains were interred in our burying-ground; and, at his own request, a hymn was sung on the occasion, beginning, "Behold the path that mortals tread," &c,

Doddridge, Hymn 27.

MRS. ELIZABETH NUNELLEY

Was born at Great Wigstone, in Leicestershire. From her childhood, she had been accustomed to hear the gospel; and before she had reached her 18th year, gave pleasing evidence that she had not heard in vain. In whatever way her mind was first wrought upon I have not been able to learn; but her temper and conduct ever after afforded the most satisfactory evidence of true conversion. When about 21, she was admitted a member of the Independent church at Wigstone, under the pastoral care of the Rev. H. Davis; and continued to fill that relation with consistency and honour till, in May 1799, she was united in marriage to Mr. J. Nunelley, of Market Harborough. In the spring of 1803, the family removed to Leicester; and from which time to her death, the writer of this can attest, that her deportment uniformly displayed the sincere, humble, conscientious Christian. In the family, in the church, in her intercourse with the world, she might be truly said to adorn the doctrine of God her Saviour; and it was by no means the least excellency in her character that she seemed conscious of none. Her life to her family and connexions seemed peculiarly desirable, — being the mother of three children, all too young to be sensible of their loss in her removal; but He, whose ways are unsearchable to mortals, had otherwise determined. Her constitution was naturally very delicate, and always bore evident signs of a tendency to consumption. In May 1806, while attending a meeting of ministers at Leicester, she caught a cold, which was followed with a violent cough, and other alarming symptoms of a speedy decline. All possible means were used to check the disorder, but without effect; the malady continued to gather strength; and, on the 31st of March last, after a lingering confinement of many weeks, issued in her removal to a better world. She was in her 34th year.

The frame of her mind throughout her affliction was, almost without interruption, calm and resigned. Though she had many strong ties to life, she was not anxious to live. Though fully sensible of the solemnity of death, and persuaded from the first that her departure was at hand, she was not alarmed. To her, Death was not the king of terrors: that Saviour, whom she had known and served for 15 years, was her support and consolation. She knew, as she said, in whom she had believed.

Frequently, during her confinement, she conversed on the subject of her approaching change, with a degree of composure and cheerful-

ness which, to those unacquainted with her hopes, seemed unaccountable; but which edified and comforted her religious friends. — "Death," she frequently said, "is only the passage to our Father's house, — it is going home; and why should we be reluctant to go home?" What was still more pleasing was, this composure and serenity was accompanied with the deepest sense of her own personal unworthiness. She evidently had no confidence in the flesh. The atonement and righteousness of Christ were the sole basis of her hopes. On one occasion, after a sermon on this subject had been read in her hearing, she said, "There are some who reject this doctrine; but as for me, were it not for this, I feel I must be lost!"

Some days before her removal, however, her hopes were violently assaulted with many doubts respecting her interest in Christ, and her final safety; but the cloud was soon dispersed, and her former tranquillity restored. That promise, "I will never leave thee, nor forsake thee," supported her mind. "He hath said it," said she; "and will he not do it?" When exercised with violent convulsions, on hearing a relative who stood by say, 'It is a mercy sister does not feel much pain,'— "Mercy!" replied Mrs. N. "nothing but mercy hath followed me through life: I shall sing of mercy for ever!" The words of Dr. Watts were frequently in her lips: "Oh, if my Lord would come and meet," &c. In this calm and placid frame she continued, perfectly sensible to the last. A few minutes before her departure, she articulated faintly, "Come, Lord, come;" and then fell asleep. — Pause, reader, and reflect. See in this fact, how the Christian lives, and how he dies! — Imitate the example of this excellent woman, and your last end, like hers, shall be peace. T. M.

MARIA HENDRY

Was brought up in the ways of the Lord; and, from a child, was fond of reading the Bible and good books, — was able to repeat the Assembly's Catechism with the Proofs; and was delighted in attending the house of God.

About the close of 1804 she took cold, and discovered strong symptoms of a consumption. She recovered, however, for a time; but in the January following, her disorder returned with increased violence, threatening her dissolution; but she was entirely resigned to the will of God, and never heard to murmur or complain.

At one time, during her illness, she was observed to weep; and it was found, that having heard a sermon by Mr. S. on being born again, she expressed her fear that she had never experienced that change; but on some conversation with her, her fears were removed, and she was enabled to take comfort from the promises of God, and expressed her hope in the Lord Jesus. — Once she said to her father, "I am now ready to die! God is my all-sufficient God, and he will never leave me nor forsake me! The Lord Jesus is a precious Saviour! — I have found the pearl of great price."

To one of her own age, who was speaking of the days of the week, she said, "You are counting the days of the week, that you may go to the fair: I am counting the days, that I may go to the Lord Jesus!"

She then divided her books among her acquaintance; and desired her brothers to read what she gave them, and seek to know the Lord, and not to play with wicked children. She had also some Religious Tracts, which she desired might be given, when she was dead, to children in the streets.

She expressed her desire, that after her funeral, a sermon might be preached to young people, pressing them to remember their Creator.

On the morning of Lord's Day, June 30, about eight o'clock, she was suddenly, and at that moment unexpectedly, taken from this world, without speaking a word, aged 14 years and three months.

Romford, Essex. T. S.

RECENT DEATH.

June 6. After a short illness died the Rev. S. Barnard, Minister of an Independent church at Sheffield.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures *on Scripture Facts. By* W. B. Collyer, 8vo, 12s.

One of the most forcible evidences of the authenticity and inspiration of the Holy Scriptures arises from their contents. The sacred volume, carefully perused by an intelligent and impartial enquirer, who, as he proceeds, compares the several parts of it with each other, affords the strongest proof that it could not be an imposition; and if this be allowed, no conclusion can be admitted in its favour short of an acknowledgment, that its claims to a heavenly origin are well-founded, — that it is indeed "the word of God."

In subordination to this class of evidence, the testimonies of ancient Heathen historians and poets, and the confirmation which both the natural and moral state of the world afford to the representations of the sacred writers, are of no small importance, and tend to authenticate the volume of Scripture, as proceeding from the Creator and the Governor of the world, who is "wonderful in counsel, and excellent in working."

With both these modes of defending Revelation, the ingenious and promising author of Lectures on Scripture Facts appears to be well acquainted. The Lectures were first delivered to his own congregation at Peckham; and were afterwards repeated to large auditories in London; and we are persuaded, that the publication of them is well adapted to confirm and enlarge the beneficial effects which they were instrumental in producing, when they were pronounced from the pulpit.

The *Facts* which Mr. Collyer has selected as the basis of this course of lectures, are the Creation, — the Deluge, — the Destruction of Babel, and the Confusion of Languages, — the Destruction of Sodom and Gomorrah, — the History of Joseph, — the Slavery of Israel in Egypt, and their subsequent Deliverance, — their Journey in the Wilderness and Establishment in Canaan, — their Theocracy and Monarchy, — the Captivities of Israel and Judah, — the Life, Death, Resurrection, and Ascension of Jesus Christ. These important *facts*, together with an Introductory Lecture, on the Necessity of a Divine Revelation, — an intermediate one, on the Nature and Destination of Man, — an Enquiry into the Characters of the Sacred Writers, — and a Comparison of the Obscurity which overshadows Revelation, with that which overspreads Nature and Providence, as the conclusion of the whole, forms the plan of the volume. To shew the additional support which these invaluable writings derive from foreign testimony, and from the natural, political, and moral history of the world, and to urge on his hearers and readers attention to the conclusions arising from them, in reference to faith and practice, Mr. Collyer has annexed to most of the Lectures notes, chiefly of an historical or critical nature, with suitable extracts from ancient and modern writers.

Mr. Collyer's style is luxuriant and ornamental; and will certainly derive accuracy and strength from the pruning knife of years. We are far from regretting this exuberance in a young writer. Something of youthful animation will go off; and if a young man or a young author have not a little more of it than entirely suits the more chastened taste of maturer life, it is to be feared, that his future productions will become tame, feeble, and uninteresting.

It is not difficult to perceive, in most of the Lectures, that Mr. Collyer has diligently studied the Sacred Biography of the late Dr. H. Hunter: but although, doubtless, an admirer of the writings of Dr. Hunter, he is by no means a servile imitator. He has taken different ground, and has often treated similar subjects in a different manner. We mean no disparagement to the

eloquent and animated productions of Dr. Hunter, when we say, that Mr. Collyer has brought forward far more than his predecessor, which is calculated to guard the young and enquiring mind from the influence of Scepticism, and to establish it in the firm belief of the lively oracles of divine truth.

As a book containing much information on subjects of first-rate importance, clear and accurate reasoning, where it is most desirable that the mind should obtain conviction, — glowing and ardent descriptions, where the heart ought to feel, — and pressing and zealous exhortations, where the conscience and the deportment need to be urged to the performance of duty, we cordially recommend it to all classes of our readers, and more especially to the young.

As a short specimen of the author's manner, we extract the following beautiful passage. After a just and impressive description of the solemnities attending the promulgation of the law from Mount Sinai, borrowed from Exod. xix, he proceeds :—"Such were the terrors of the former dispensation, and such the stern command which forbade foo near an approach to God: but far other sounds are heard from yonder mount of peace. The frame of Nature is indeed convulsed, Darkness extends her mantle over the sky, the Sun withdraws his shining, and the clouds weep some drops of pity; but these are marks of sympathy, not indications of wrath. Yonder sufferer blesses with his dying lips, — compassion floats in his dim and languid eyes, — and the language of peace issues from his tongue, as it cleaves to the roof of his mouth. *It is finished*, rolls on the air with inexpressible softness. The heart is melted by this scene, but not terrified. Contrition lays her gentle hand upon the obdurate spirit. The unpitying eye forgets its ferocity, and learns to weep. No command thunders "Whosoever toucheth the mount shall surely be put to death;" but a voice, like the gale of a summer's evening, whispers, "Come up hither, for yet there is room." — (p. 366.)

Transactions of the Parisian Sanhedrim, *or Acts of the Assembly of Israelitish Deputies of France and Italy. Translated from the Original, published at Paris, by* M. Diogene Tama; *with a Preface and Illustrative Notes by* F. D. Kirwan, *Esq.* 8vo, 8s.

The burning bush, seen by Moses in the desart, may well be taken as a figure of the church and people of God in all ages, — burning, but not consumed; and Christians in the present day, as well as the inspired legislator, may "turn aside and see this great sight" Not for their own sakes was the people of Israel "beloved, but for the Fathers' sakes;" and in proof that the "calling of God" is in perpetuity, without any change in the divine mind. The promise made to Abraham, renewed to Moses, and confirmed to David, is at this time in a state of progressive fulfilment; and we cannot contemplate the present circumstances of the Jewish tribes without mingled emotions of admiration and sorrow. Like an oak or teil tree, whose substance is in them though they shed their leaves, the holy seed was, and still is, the preservation of Israel; and we are justified in concluding that the maintenance of this people, in a distinct and separate body, unlike to any of the nations among which they dwell, unmingled in manners, tenets, and even physiognomy, is not without some special reference to the glory of God, to be revealed in due time. The existence and the actual condition of the Jews form a demonstrative argument for the truth of the Scriptures, and the inspiration of those holy prophets who, in times so remote, predicted these consequences of their unbelief. Even Infidels have felt this argument to be conclusive; and some of the more liberal have frankly acknowledged it. We are, therefore, interested in the concerns, and especially in the public actions of this nation; and as the events which Providence has called us to witness within a few years, are of no ordinary description, we are attentive to whatever may appear to be openings for a still further and

more glorious fulfilment of gospel predictions, — for a removal of the veil from the heart of this people,— for a general turning of it to the Lord, that so all Israel may be saved.

We opened this interesting volume with some hope that we should find traces tending toward that event, for which the church has long prayed; but, we must confess, that we do not discover, either in the political or religious principles expressed by the representatives of the people of Israel, the smallest approach towards those sentiments which we humbly conceive it is necessary should prevail, previously to any great exaltation of this now despised and ill-treated race. We learn, indeed, from a letter of Rabbi Berr-Isaac-Berr, which the secretary has thought proper to insert, that there is a conviction of their lack of religious knowledge, — of their incapacity properly to explain the Hebrew Scriptures, — of the degraded state of private character and morals among them, — and of the absolute necessity for reformation, in order to their respectability; but there seems to be no general sense of the importance of faith in a Messiah of any kind: nor can any person gather from their Transactions, as registered by their secretary, from whose publication the present is a translation, whether a Messiah be an object of expectation or of desire, among them; and upon the whole, we are rather led to infer the contrary; for what can be more preposterous or more perverse, than the reference to Bonaparte of such texts as Dan. vii. 13, 14, "one like the *son of man*, to whom was given dominion, and glory, and a kingdom;" and Isaiah xlii, "Behold, *my servant*, whom I uphold, mine *elect*, in whom my soul delighteth," &c. Yet on these texts were sermons preached on this occasion; and the preacher expressly says (p. 226) "To him (Napoleon) must we apply what Pharaoh said to his servants, "Can we find such an one as this, — a man in whom the spirit of God is?" We must also apply to him these words of my text, "I have put my Spirit upon him." — Is it possible that these masters in Israel could be ignorant that their predecessors, before the destruction of their temple, contended for the "Son of man," of Daniel being the Messiah? [Compare Rabbi Jesus in Aben Ezra and Jarchi; also Levi Gersonid. and Saaida. Yalkut on Zech. iv.] — That Jeremiah says expressly, "Their Noble (singular, not plural) shall be of themselves, and their Governor shall proceed from the midst of them," &c. Is it possible that they should not know that their ancient Targum expressly reads, "Behold my servant, the Messiah," &c. By what right then do they apply these passages, and many others, to any beside the Messiah? — or, if they invest Bonaparte with this character, in what sense can they be "healed" by any stripes inflicted on him? Of the same blasphemous tenor are the hymns composed and sung in his honour; — for what other epithet can we bestow on such effusions as these? — "Hail, bright dawn of gladness, *a Monarch is this day born unto us!* — in this day shall all other days of the year be blessed! Unspeakable is his glory, — too high for mortal man to sing! The name of him standeth aloft, proclaiming aloud, "Glory and greatness infinite." He is Napoleon! Before thy throne I bend my knee, O King beloved!—"in thy goodness I place my trust." His name fills the universe!—none have been like him among the sons of men: The fathers of praise cannot raise up their voices to the greatness of his deeds, — to the glory of his works: they stand mute, lost in wonder!" — Would David or Asaph have thus flattered "a man whose breath is in his nostrils?"

But, though our wishes on behalf of a people, which no considerate Christian can behold without sympathy, have not been gratified in a religious sense, yet we have met in this volume with a variety of very curious and remarkable particulars; for which, as they are scattered in different parts, we must refer our readers to the work itself. We recommend it to all who interest them-

selves in the lot of this once highly-favoured people; or who wish to be acquainted with events now passing on the earth, perhaps introductory to the brightest days of the gospel dispensation among mankind.

The singularity of this assembly, which certainly has had no parallel to it for many ages, induces us to offer a slight sketch of its principal proceedings. This body was collected from the dominions of France, Holland, part of Germany, and Italy, by an Edict of the French Emperor, dated May 30, 1806. It included 100 Members, of which about 24 were Rabbins; and commenced its functions July 26, 1806. It sat till Feb. 5, 1807. A number of questions was referred to it for decision: which may be reduced to the following principles: "Whether the Jews considered themselves as citizens or as aliens in France?" — To this the assembly answered unanimously, "as *citizens*;" and it has been recommended to the Jewish people to purchase lands; and to settle, *definitively*, in that country. It is evident that such a procedure abandons entirely every hope of re-establishment in Judea, or return to their own land, when "the times of the Gentiles are fulfilled." We doubt also, whether such a fixed settlement be consistent with the designs of Providence, which seem to have marked the character of vagabond on this people, indelibly, as well as purposely. — "Whether Jews may intermarry with Christians?" is a second branch of enquiry; which is answered by saying, That no law expressly forbids this connexion; but no Rabbi would perform the *sanctifications* necessary to the religious completion of marriage. — A question on the *civil* power of the Rabbies, is answered by denying that the Rabbies have any *civil* power: but the question which appears to have occupied the assembly most seriously is, that of the lawfulness of taking *interest of money*. It seems that Jewish interest was *five per cent. per month*; which soon produced such misery among those who had borrowed at that rate, as to render the interference of the government necessary. The assembly insists, that Moses forbade the taking of interest (Deut. xxiii. 19) absolutely, among the Jews, who were to be an agricultural people; yet, where commercial advantage is intended to be made by money advanced, the lender is permitted to partake a *moderate* share of the profit derived from the employment of the money. We are of opinion, that the assembly did not enter fully into this subject; and possibly, it is reserved for the Grand Sanhedrim, to which deputies are invited from all nations of the earth; and which is appointed to meet in October next, at Paris.

There is something extremely striking in beholding a people, which has, during 18 centuries, been the butt of scorn among the nations, and has suffered disgrace and calumny, distress and anguish, in every shape, yet is preserved, while those nations who triumphed over it are annihilated. The empire of Babylon has long ago sunk in darkness, the Roman power has for ages ceased to exist, — yet the Jews remain; and so decidedly venerate the institutions of their law-giver, as, after the lapse of 3000 years, to appeal to them as their rule, to profess obedience to his ordinances, and to justify their opinions by his language and authority. The very fact bears on it something like the stamp of divinity; for where are the institutions of mere mortal legislators which have maintained themselves in vigour, and have reached our days, though only of one half the antiquity of these?

We should be happy to think that this, or any other event, might prepare the seed of Abraham for the reception of the truth as it is in Jesus; and happy should we be to say to this people, generally, "O house of Israel, come and let us walk in the light of the Lord!"

Sermons and Letters, *by the late Rev.* W. A. Gunn, *8vo*, *8s.*

This volume contains 17 Sermons and 67 Letters. The former were delivered at Farnham, when Mr. Gunn was curate of that church: — a period which he consider-

ed as far the most useful and important of his whole life, because his labours were then eminently blessed. His words are, in a letter to the Editor, "And now my ministry in the town of F—— is nearly closing. 'What hath God wrought!' may both of us say. From June 1782 to May 1792, what a change has taken place here! Were I to live an hundred years twice told, I imagine these would be by far the most important ten years of my life. The Lord has been doing a short, but great work here: I trust the effects of it will never leave F——." P. 280.

At this time, however, it appears that in accommodation to the prejudices of his hearers, he wrote his discourses out at length; and, for the most part, read them. When expelled from this place for his fidelity in the discharge of his ministerial office, he left a number of MSS. with his friend, the present editor, who, since his death has, apparently with much judgment, selected those before us as a memorial to his friends and hearers, and not without respect to their farther usefulness.

Mr. Gunn's manner of preaching is so well known, that we think a specimen unnecessary. He never aimed at oratory; but he constantly endeavoured to deliver the most momentous truths in the most simple and appropriate language. His doctrine was always evangelical as well as practical; and his address was immediately to the heart and conscience of his hearers: a method of preaching followed with a blessing; and which produces effects that artificial eloquence attempts in vain. To Mr. Gunn's numerous hearers and admirers, however, nothing need be said to recommend these Sermons, but that they are undoubtedly genuine; to others we will only add, that they will make a valuable addition to the stock of sermons adapted for village reading and for private families in the middle and lower classes.

As to the Letters, to many readers these will be even more interesting than the Discourses. They are variously addressed; but most of them to Mr. S. the editor. They form an animated portrait of the faithful and affectionate Christian pastor; and contain many incidents of his life, — many illustrations of Christian experience and the walk of faith, — and many proofs how constantly he sought to save himself and them that heard him.

The Importance of the Gospel Ministry considered: *a Sermon preached at Hoxton Chapel, June 25, 1807, being the Second Anniversary Meeting of the Ministers educated at Hoxton Academy. By* Charles Buck, 1s.

Mr. Buck's text is Rom. x. 14, 15, "How shall they hear without a preacher," &c. The principal design of this discourse is to display the great importance of the gospel ministry, as it "diffuses sound knowledge, excites pure benevolence, ensures real happiness, and terminates in the everlasting salvation of immortal souls!" Each of these particulars is suitably illustrated: after which the preacher proceeds to shew how much the character of a minister of the gospel rises above that of the hero, the philosopher, the patriot, the orator, or the philanthropist.

In the improvement of the subject, he invites his hearers to thankfulness for a gospel ministry: he supposes that not less than 10,000 ministers lift up their voices every Sabbath-day in Great Britain, to proclaim the glad tidings of salvation. He considers it also as a matter of great thankfulness, that our religious liberty remains untouched; and that we can promote a gospel ministry without being impeded by human interdictions. On which subject he quotes a passage from his Majesty's late speech: — "It has ever been my object to secure to all my subjects the benefits of religious toleration; and it affords me peculiar gratification to reflect, that during my reign those advantages have been more generally and extensively enjoyed than at any former period."

Mr. B. also recommends the encouragement of a regular gospel ministry, and the means which most

effectually promote it. "Some," says he, "are too forward in puffing up those who despise human learning; and because they can preach for an hour together on some odd text, or spiritualize every thing they meet with in Scripture, that, therefore, they stand in no need of instructions from such institutions as these: but let us never encourage such a spirit, — rather let us set our faces against it; and where we can find pious and gifted young men, let us encourage them to seek those advantages which these seminaries afford."

The preacher introduces several Anecdotes, which enliven his discourse; and concludes with the following: — "Finally, let us more than ever aim at the conversion of souls, — let us never address our congregations as if they were all converted, — let us preach to the heart, and beg of God to give us a zealous and faithful spirit. It is said of Cicero, that, when he delivered his orations, the people were so charmed, that every eye was fixed on him; but that when Demosthenes pleaded against Philip, every eye was fixed, not on the orator, but on the object; so that the whole congregation rose up and exclaimed, "Down with Philip! — down with Philip! — down with Philip!" O that we could so preach, that our hearers, one and all, might exclaim, Down with the world! — down with sin! — down with error! — down with self! — down with every thing, that Christ alone may be exalted and God glorified! Amen."

Mr. Buck's discourse contains many valuable hints; and will tend, we trust, to correct the mistakes of those persons (if they can read, and will read this sermon) who prefer an ignorant to an enlightened ministry.

Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. from 1796 *to* 1801; *with an Historical Sketch and Occasional Reflections. By* Francis Collins, *late Lieutenant of his Majesty's Ship Dolphin*, 12mo, 4s. — *fine*, 6s.

Books of Voyages and Travels more frequently abound with reflections and suggestions of an immoral nature, than with such as tend to improve the mind. We are glad, therefore, to see an exception to the general custom, for the author writes like a man who fears God, and who desires to instruct as well as entertain his readers.

The book is certainly not written in the first style of elegance, nor will it convey much information to persons who have read the larger geographical works; nevertheless, it will be found pleasing and instructive to young persons, especially as the ancient state of the places mentioned is given, together with an account of their present condition.

This Work is recommended by the Rev. John Campbell, author of Worlds Displayed, who observes in his Preface, "That among the Subscribers to it, there are several officers of the navy, whose names it is hoped, will introduce the book into more of his Majesty's ships."— On the whole, we think it will prove a useful and agreeable book to a great number of our readers.

LITERARY NOTICES.

A new edition of Stanhope's Tho. a Kempis, 12mo, is in the press.

Mr. Wrangham's Buchanan Sermon, on translating the Scriptures into the Oriental Languages, with Notes, &c. will appear very shortly.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Transactions of the Missionary Society, No. XVIII, 8vo, 1s.

16 Sermons, by the late M. Gall, M. A. of Glasgow, 8vo, 6s.

German Catechism, translated by Sir R. Hill, 6d.

A Call to delaying Sinners. By the Rev. T. Doolittle, 18mo.

Life and Experience of W. Barnet, by the Rev. G. Muirhead, 6d.

Methodism condemned by Methodist Preachers. By J. Cooke, 12mo, 4s.

Genuine Methodism acquitted (in Answer to the preceding) 12mo, 1s.

Funeral Ser. for the Rev. J. Nicholson, by the Rev. T. Bennett, 8vo, 1s

Diary of the late Miss Cross, with her Life, by the Rev. J. Atkinson, Hoxton, 1s. 6d. — fine, 2s.

RELIGIOUS INTELLIGENCE.

AMERICA.

Extract of a Letter from Mr. Reid.

Glengary, Upper Canada, Jan. 5, 1807.

The prospect of usefulness in this country is not at all discouraging, though, as in every place, it is not free from obstacles. Through the whole of Lower Canada, and till you come up, perhaps, 40 miles above Montreal, you would be surprized at seeing so many splendid churches, much more numerous than they are in Scotland, all possessed by Roman Catholics, without any Protestant place of worship, except in Quebec and Montreal.

The county of Glengary, where I have taken up my station, is all inhabited by Highlanders, a few English and Dutch excepted; of whom the one half, if not more, for I cannot be certain, are Roman Catholics. These are divided into two large parishes; in each they have a chapel and a priest. The others are Presbyterians. The latter have four places of worship, but only one minister.

In order to give you some notion of my proceedings, and a general view of the religious state of this country, I shall transcribe a part of my Journal, though it is but uninteresting.

I came to Montreal the 6th of October, 1806. During my stay there, I was introduced into the company of various people of different sentiments; and some, as it appeared to me, of no religious sentiments at all, except "that God is infinitely good, therefore he will not destroy his creatures for their frailties, which are unavoidable." Among these, some would disparage my design with a sneer, others would affect to applaud it; but recollecting, that not by might nor by power the temple was to be rebuilt, but by the Spirit of God, I remained as I was before, unmoved. In consequence of having got cold, coming up a part of the river in a boat from Quebec, without a bed, I was not able to undertake preaching the Lord's Day I staid in town, except once in the evening to a number of Gaelic people I got collected. These listened to the word with very great attention.

Oct. 16. Left Montreal, and came to Williamstown, in the county of Glengary, on the 20th. Here I called on the person whose letter appeared in the Missionary Magazine for April, 1806. He gave me a lamentable account of the state of religion in the country. After resting myself a day or two, I called on the minister of the place, and asked liberty to preach in his meeting-house on the Lord's Day; which he readily granted. Accordingly word went out, that a New Minister from Scotland, as they called me, was to preach to them on Sabbath; and a great many came to hear. They heard with very great attention, and some were in tears. I could scarcely see any Bibles or Psalm-Books among them. A great number of them, particularly those that came from Bredalbane, exulted with joy that I came to preach among them. A new enquiry now began through the whole country respecting me: Whence I had come? — who sent for me? — who was to support me? —and what was my religion? To all these questions they would give answers, among themselves, with the certainty of an oracle. Some said I was a Methodist, &c. When they were going home, after hearing me the first day, one of them said to his neighbour, "I was telling you that he is a Methodist." His neighbour replied, 'How do you know it now? — and what knowledge have you of the Methodists?' The man confessed he never heard a Methodist; and the reason why he supposed that I was one was, that I proved every thing I said from the Scripture.

Nov. 2. Preached in the Indian Land, which is at the distance of ten miles from the place where I first preached, to about 250 hearers,

the greater part of whom are from Perthshire. Good attention was given to the word, and some were in tears; but I lay no manner of stress on either tears or groans. I do not view these as symptoms of any good being done, unless I see that they have received the knowledge of the gospel of salvation. They were remarkably glad that I came to the country. I distributed Tracts among them; which they received most thankfully. After I had gone through this part of the country where Protestants live, I purposed to visit another Gaelic settlement, called Glenelg. The people there are from Glenelg, in the north of Scotland; and, if their means of instruction when at home were scanty, they are now destitute altogether. Few of these, alas! are able to read the Bible. Having a letter of introduction to a person that stays there, I came to his house and presented it to him: on receipt of which, he told me, though they had much need of a churchman (to use his own phrase) yet they were not fond of me, because I was not of their religion. He, however, brought me to his house, and entertained me very hospitably. He asked me, What could my religion be, when I was neither a Papist, nor an Episcopalian, nor a Protestant? I told him that I was a Protestant; and expressed my surprize if he heard any thing to the contrary. I then stated my reason for coming to this country, — that it was solely on purpose to preach the gospel of salvation to my countrymen, who, I understood, were very destitute of the means of instruction; and that I would preach nothing to them but the plain doctrines of the Bible. When they heard it insinuated, that they were in need of the gospel, they gave thanks to God that they had no reason to complain. On Sabbath, however, about 150 came together; and were apparently well pleased. After service was over, they thanked me for my trouble; and requested me to come again.

Though I have been going up and down through the country since I came, I have got no notice of any prayer-meetings that ever were held in the country, nor of many families by whom family-worship is observed.

Extract of a Letter from Mr. Dick.

Quebec, March 17, 1807.

Mr. Reid's application for a supply of Bibles, &c. is a favourable omen. When the people in any place begin to enquire after the Bible, it shows that their teachers call their attention to the Scriptures, and that their minds are some way engaged with what they have heard. Nothing but the word of God will be the mean of opening the blind eyes, and of turning men from darkness unto light; yet we may see the great advantages of sending preachers into those places where the people are living without the knowledge of God. These people were not seeking the Scriptures until our brother went among them; and though some of them might wish to have them, yet they did not perhaps know how to obtain them. This should animate the minds of the brethren who have the spread of the gospel at heart, to exert themselves to the utmost of their power, in sending out Missionaries to the destitute parts of the world; when they consider that it is not merely the instructions which such Missionaries administer from which they may look for success, but that they have also good reason to expect the natural effect of scriptural preaching, viz. attention to the Scriptures themselves, which will naturally lead them to seek to have copies of the Bible. Thus a preacher or two sent to a destitute corner, by preaching the doctrines of the Bible, they become like the leaven hid in the measures of meal, by which many, it is hoped, will be leavened. The consideration of this should encourage such of our brethren as have received gifts for public instruction, to go forth to the help of the Lord, — to the help of the Lord against the mighty.

I think there is good reason to believe, that many more teachers will soon be wanted in that quarter where brother Reid is now labour-

ing. Indeed, many more are wanted already; but it would not perhaps be prudent to send too many at first, as the people would not be able to give them support. Yet this difficulty could be removed by little and little. I think, however, that one Gaelic brother should be sent out the first summer, if possible, to assist Mr. Reid; and I ardently wish that one English brother could be found to come out with him, who would either go to Elizabeth Town, or remain in Quebec, and let me go to it.

I mentioned in a letter I sent home last year, that I thought, by the blessing of God, it might be of great service to the interest of religion, if you could get one or two preachers to go as itinerants through the upper provinces of Canada, and the western parts of the States. I received no information from the brethren, whether they intended to adopt any thing of the kind or not. I take this opportunity of mentioning to you, that I am still of the same mind as when I then wrote. I am fully persuaded, that such a plan might be productive of many happy consequences; and I think it could be carried into effect with very small expence.

I have another object to which I beg leave to call the attention of the churches; that is, the situation of a number of our fellow-creatures who live in the south and west sides of Hudson's Bay, and who are altogether without the means of religious instruction. A few days ago, two young men called on me, and told me that they had lately come from that place, where they had been residing for three years. They wanted some Bibles and other religious books. I was sorry that I had no Bibles to give them: I gave them some tracts; and told them that I expected to have some Bibles in the month of May. They gave me an account of the situation of the place where they had been; which was truly affecting. On that side of the bay there are six factories; in each of which there are about 60 men, who have originally come from Britain, besides women and children, and also a number of Indians, some of whom can speak a little English. The women who are there are mostly all Indians. The English have them as their wives, though I understand they are not married, having no person to perform that ceremony. These women learn the English tongue; and the children all speak English. In all these six factories, there is neither preacher nor schoolmaster.

Now you may easily imagine what a deplorable state these poor creatures must be in, from ignorance and wickedness. Several hundreds of our own countrymen, several hundreds of women and children, and still a greater number of Indians, all without any religious instruction. In some of the factories, the gentleman who acts as Governor, reads the Common Prayer-Book on the Sabbath-day; and some of them who have lately come from Britain have Bibles: but the young men told me, that Bibles were very rare among them. They mentioned also, that some person brought a few religious tracts, and gave them away among the people; which they received very gladly.

Some days ago, I had a letter from Mr. Pidgeon, Missionary at New Carlisle; in which he mentions the situation of the people in Hudson's Bay in the same terms almost with the persons who called on me. He had his information from some people who had also come from it of late.

Now I think, if a proper person could be got to go out there, it would be a great blessing to the poor people. It would be necessary for him to act as a schoolmaster as well as a preacher. He might not only be useful among them who understand English, but he might learn the Indian tongue; for I am told, that all the Indians who meet there speak the same language; which is not the case in many parts of America. I am also told, that from the simple and limited nature of their language, it is very easily acquired. To be able to speak to them in their own dialect would be a noble acquisition.

Extract of a Letter from Dr. Rogers, of Philadelphia, to Dr. Ryland, of Bristol.

MAY 24, 1807. Last Lord's Day Dr. Staughton and myself attended, with two other ministers, a yearly meeting in one of our churches, about 40 miles distant from Philadelphia: — we had preaching on Saturday, Lord's Day, and Monday. On the Lord's Day the house was crowded; 2 or 300 were about the house, and it is supposed, as many went away for fear of the rain which came on, and which prevented our preaching in the woods. On the fourth Lord's Day of last month our city was visited by Messrs. Morrison and Gordon, two Missionaries from the London Society, the former destined for China, the latter for India. Mr. and Mrs. Gordon spent a night and part of a day with us; Mrs. R. and myself were particularly pleased with their company and conversation.

I have received a few letters lately, from which I will make two or three interesting extracts. Brother Parkinson, of New York, on the 8th of this month, wrote thus: "The cause of our blessed Master still flourishes at New York. Many yet seem to be solemnly enquiring the way." He adds, "I understand there is a glorious and remarkable revival within the bounds of Dover Association in Virginia."

Brother Furman, of Charlestown, South Carolina, on the second of this month, thus addresses me: "It seems, by late accounts, that a revival has begun at Savannah."

Brother Richards, of Baltimore, on the second of April, imparts the following information: "Although I have no religious news to communicate from Baltimore, yet, blessed be God, I have from the northern neck of Virginia." A letter to Brother Richards, dated in March, says, "With respect to the revival under Brother Toler, &c. it exceeds every thing I ever heard before, both in its extensiveness and in its seriousness. People of all ages and descriptions pressed to hear the word, which is generally attended with power." The writer on one Lord's Day had preached for Brother Toler to about 3000 hearers

This and the other revivals call for our gratitude. Let us rejoice, and give God the glory!

Yours, W. ROGERS.

Extract of a Letter from Mr. Carey, at Serampore, to Dr. Ryland, dated Nov. 11, 1806.

ABOUT three weeks ago, a schoolboy came to me on Lord's Day morning, and told me that an Israelite was in the school. I went; and found a Jew reading the Hebrew Bible with great fluency. He was born at Hebron; left Judea fourteen years ago; — ten of which he resided in Persia, and four in Cabul. He was going from Cabul to Surat with shawls, when a Seik Chief plundered him of every thing. He came into the English dominions, where he met with Mr. G——, who gave him a Hebrew Psalter. He is going to Jerusalem in an Arab ship. He says that the Jews are not oppressed by the Turks, but that the Persians use them very ill. He confirms Sir W. Jones's account of the Afghans, among whom he lived in Cabul. I had much talk with him. He repeatedly acknowledged to me that *Jesus Christ is the true Messiah*: — that his nation knew him not; and, therefore, rejected him; on which account, the wrath of God has been on them ever since. He expects him to come again, and restore the Jews to their own land.

After seeing and conversing with some of our native brethren, he exclaimed, "Now I see the glory of Messiah's kingdom; and its power in turning these idolaters from their idolatry!" He is a very interesting person. Last week, he introduced to me another Jew, born at Babylon, a good Hebrew scholar. We treated the first Jew, Isaac Ben Mordecai, with all the attention we could. O that he might carry a favourable impression of the gospel with him! I must conclude, &c.

DISTRESS IN GERMANY.

Our readers will remember, no doubt, the distressing details of the misery of the Germans, which appeared in some former Numbers of this Magazine; nor can they forget the efforts of British generosity in their behalf. More than *Twenty-one Thousand Pounds* have been advanced towards their relief.

The Committee in London, who have generously and prudently conducted this business, have recently published a paper, expressive of their ardent desire of renewed exertions; for "new scenes of woe, new objects of commiseration, have presented themselves, as appears from the selections they have printed from their voluminous correspondence."

Counseller Dommes, of Hanover, says, "I again entreat you to apply to the benevolent Committee in London, for some additional charitable Aid to the establishment of the Widows and Orphans of the Hanoverian Military, which must be ruined, as all former assistance is totally exhausted; and I have no hope here of procuring wherewith to satisfy their pressing wants."

A letter, dated Luneburgh, July 4, 1807, says, "We beg leave once more to wait upon our generous benefactors in England, imploring their further assistance; without which, we shall not be able any longer to relieve a great number of *starving families*, who have lost *every thing* in a ruinous war of four disasterous years.

"Ever since the beginning of January, we have had nearly 60,000 French, Dutch, and Bavarian troops, and 20,000 horses, quartered upon us; 3000 Spaniards are daily expected *; a French hospital has been established in our town; new requisitions are raised every day; taxes are doubled; and a load is imposed on our poor shoulders, under which the *greatest* part of our fellow-citizens must sink, if not supported by the charity of your Committee.

"General and private distress has never been at such a height as at present. England is the only place in the world to which we can fly for protection and assistance,—the land of liberty, — the sacred asylum of the wretched and forsaken. The inhabitants of Luneburg, entirely deprived of all those sources of industry, trade, and opulence, which made them formerly the happiest and most thriving of his Majesty's Hanoverian subjects, and incessantly harrassed by the exorbitant demands of a victorious and relentless enemy, are on the very brink of ruin and despair. To British benevolence alone they look up for support; — the recollection of the generous assistance of the London Committee is the only ray of comfort that can find its way to their oppressed minds."

Extract of a Letter from M. Niebuhr, dated Memel, March 1, 1807.

"Prussian Oberland and Ermeland have, since the commencement of the present year, been desolated by the successive marches of the hostile armies to a degree, of which modern history affords no similar instance. In almost the whole district of Prussian Eylau and Ortelsburg, the inhabitants have lost *all* their property. All the provisions, both for man and beast, have been consumed by friends and foes; and the money paid by the former will indemnify only for a very small part of the damage. Necessity has even occasioned the demolition of the peasants cottages, in order to employ the poor materials of which they were constructed, — the straw for litter and the wood for fuel. Even the wood-work of the *ploughs* has been taken for this use. The ravages committed by the enemy have not been occasioned by unavoidable necessity, nor even directed by any advantage they themselves could derive therefrom. The ferocious soldiers seemed to have been even more delighted by the despair and boundless misery into which they plunged the inoffensive inhabitants, than by the wretched plunder they could make amongst them. — The meanest articles of clothing have been seized upon; stoves and windows systematically

* 7000 Spaniards are at this time quartered upon Luneburgh!

destroyed; the medicines, which were found in the apothecaries shops, wantonly spilled and spoiled. All the goods in the shops that could not be carried away, have been rendered useless. Against this inhuman conduct, the remonstrances of humane commanders (among whom Marshal Bernadotte merits particular attention) have proved ineffectual. —— The present advancing of the allied armies makes the *seventh time* that this once happy country, inhabited by an industrious and contented population, has been afflicted by the march of troops through it; and all the humane endeavours of the commander in chief, General Bennigsen, his vigilant attention to discipline, and the patient frugality of the brave Russian soldiers, — will be inefficient to prevent us from being involved in the most dreadful calamities. — We are, therefore, compelled to appeal to the humanity of foreign countries; and hope that England will not refuse to extend her generous and humane assistance to us. — Once more, I must repeat, — without speedy and effectual assistance, many thousands must perish!"

Never has the benevolence of a British Public been implored in vain in behalf of suffering humanity; and, since this highly-favoured nation has not only been preserved from the devouring sword, and the devastating pestilence, but is also blessed with internal tranquillity and with *fulness of bread*, the Committee implore their kind aid in behalf of many thousands, who, without effectual assistance speedily bestowed, must ere long perish!

The Committee might now invite the further liberality of the Public by many very forcible and affecting considerations; but they preferably rely on the preceding statement of facts, being firmly persuaded that they are of themselves sufficient to produce a deep and sympathetic impression.

Subscriptions are thankfully received by J. Hardcastle, Esq. Old Swan Stairs; T. Wilson, Esq. Artillery Place; and Mr. Butterworth, Fleet Street.

COLLECTION FOR THE GERMANS.

Mr. Dewhirst and Congregation, Bury St. Edmund's *L.* 10 8 0

DISTRIBUTION OF PROFITS.

Aug. 12. The Trustees of this Magazine met for the Distribution of Profits, when the following Cases were relieved:

Cases.	*Denomination.*	*Recommended by the Rev.*	*l.*
C.	Indep.	J. Townsend	4
B.	ditto	Burder	5
J. W.	ditto	Beck	5
M. S.	ditto	Burder	5
G.	ditto	Cockin	5
T.	ditto	Boden	5
E. T.	ditto	ditto	5
E. T.	ditto	Dr. Williams	4
J. L.	ditto	ditto	4
T.	ditto	Wilks	5
M. H.	ditto	Platt	5
M. R.	Baptist	Dr. Ryland	5
W.	ditto	ditto	5
M. E.	ditto	ditto	4
D.	ditto	ditto	5
G.	ditto	Roby	5
S. D.	ditto	Buck	5
A. P.	ditto	J. Townsend	5
J. S.	ditto	Hinton	5
B.	ditto	Fuller	5
S.	Baptist	A. Fuller	5
M.	ditto	ditto	5
M.	ditto	ditto	5
M.	ditto	Greatheed	5
S. D.	ditto	Collison	5
A. R.	ditto	Beck	3
M.	ditto	J. Townsend	5
M.	Methodist	Wilks	5
J. R.	ditto	Ryland	5
A. R.	ditto	Burder	3
G.	Presbyt.	Dr. Ryland	5
M.	ditto	A. Duncanson	4
P.	ditto	ditto	4
Y.	ditto	A. Waugh	4
F.	ditto	ditto	4
R.	ditto	ditto	5
B.	ditto	Smart	4
J. G.	ditto	Ewing	4
M. K.	ditto	Bogue	4

MISSIONARY COLLECTIONS, &c.

		L.	s.	d.
Rev. T. R. Gawthorne and Congregation, Belper, Derbyshire		26	10	6
Js. Boden and Congregation, Sheffield	—	27	13	1
S. W. C. — —	—	2	2	0
S. P. —	—	2	2	0
S. C. by J. H. —	—	10	0	0
Addition to Collection at Inverkeithing, Rev. E. Brown	—	5	0	0
Collections at Dundee, by Mess. Campbell and Frey	—	41	0	7
H. H. from Pembrokeshire —	—	5	0	0
A Friend, by E. Morris —	—	5	5	0
Rev. Mr. Freer and Congregation, Uxbridge	—	16	0	0
Mr. Flint and Friends, Gloucestershire	—	5	5	0

☞ The Collections made by the Rev. Mess. Collison and Frey, in their late Tour, will appear in our next.

HOME INTELLIGENCE.

The Members of the West Kent Union held their Half-yearly Meeting at Mr. Popperwell's Chapel, Marden, April 21. After solemn prayer, the accounts were audited; and the business of the society settled in the forenoon. In the afternoon and evening, Mr. Knott, of Chatham, preached from 1 Cor. i. 21; Mr. Drew, of Stroud, from Jer. xxxiii. 6. Prayer was offered by the brethren Pryer, East, Brown, and Bentliff. — The next Meeting is to be held at Mr. Bentliff's, Maidstone, Oct. 13. The forenoon to be appropriated to business. Messrs. East and Prior to preach; in case of failure, Messrs. Hackworth and Slatterie.

The same day, the Rev. W. Cakebread (Baptist) of Hook Norton, was set apart to the pastoral office over the church of Christ, consisting of Independents and Baptists, at Latington, Warwickshire. Mr. Whitehouse, of Stratford, commenced the service and offered the intercessory prayer; Mr. Draper, of Chipping Norton, delivered the introductory discourse, &c.; Mr. Smith, of Alcester, offered the ordination prayer; Mr. Smith, of Blockley, gave the charge, from Jer. iii. 15; Mr. Coles, of Burton, preached to the people, from 1 Thess. v. 12, 13; and Mr. Read, of Warwick, concluded. Mr. Whitehouse, of Stratford, preached in the evening, from Isa. xlix. 13. — Some account of this newly-raised interest is given in our Magazine for last September, page 414.

May 27. The Rev. A. White, late of Cheshunt College, was ordained in the connexion of the late Lady Huntingdon, at Feversham, in Kent. Mr. Pryor, of Sheerness, began with reading and prayer; introductory discourse by Mr. Meffen, of Folkestone; Mr. White gave an account of his faith and experience; Mr. Mather, of Dover, offered the ordination prayer; Mr. Young, of Canterbury, gave the charge, from 1 Pet. v. 2—4, and concluded.

July 8. The Independent Ministers in Kent held their Annual Meeting at Mr. Gurteen's Chapel, Canterbury. Mr. Percy preached in the morning, On Growth in Grace (2 Pet. iii. 18). In the evening, Mr. Kent, On the Union of Christian Churches (Eph. iii. 15); and on the preceding evening, Mr. Drew, from Rom. v. 11.

Several Members of Mr. Lambert's church, at Hull, with a Missionary (Mr. Earl) sent out by that church, having for more than eight years visited several towns and villages in Holderness with the glad tidings of gospel grace, a considerable part of which was formerly in a state of the most gross ignorance; and God having crowned their humble efforts with much success, in the conversion of many, at Skipsea (where a neat meeting-house has been erected) a church, on the Congregational plan, was formed, July 9, 1807, after a discourse delivered by Mr. Lambert, from Acts xiii. 1.

The last Meeting of the East Kent

Association was held at Eythorn, July 28. Mr. Parnell preached from Isa. lxii. 7, 8; Mr. Atkinson from 2 Cor. iv. 7; Mr. Whitefoot, from Titus xi. 12. The Association (about 150) dined at Waldershare. After dinner, it was resolved, That this Association will endeavour to promote the sale of the Eclectic Review, as an antidote to the literary poison of the day. — The next Meeting will be held Oct. 13 and 14, at Margate. The ministers to preach are Messrs. White, Young, and Chapman.

Same day, the Rev. W. Haward, from Hoxton Academy, was ordained over the Independent church at Rendham, Suffolk. Mr. Pickles, of Walpole, began with prayer and reading; Mr. Price, of Woodbridge, delivered the introductory discourse and asked the questions; Mr. Bennant, of Halesworth, offered the ordination prayer; Mr. Shufflebottom, of Bungay, gave the charge, from Acts xx. 28; Mr. Vincent, of Deal, the general prayer; and Mr. Watford, of Yarmouth, preached to the people, from 2 Phil. ii. 16.

Aug. 12. Rev. R. Pengilly, late student at Bristol, was ordained pastor of the Baptist church at Newcastle upon Tyne. Mr. Arbon, of Newcastle, began the service; Mr. Steadman, of Yorkshire, delivered the introductory discourse and the charge, from Rev. ii. 10; Mr. Whitfield, of Durham, offered the ordination prayer, and preached to the people in the evening, from Phil. ii. 19.

We understand that the Annual Meeting of the Independent Benevolent Society, meeting in Gloucestershire, will be holden at Wotton under Edge, Sept. 9, at the Rev. Mr. Lewis's Meeting-house; and on the preceding evening there will be an Open Committee at Mr. Lewis's own house, to audit the accounts, prepare a report, &c.

The Wilts Association will hold their Half-yearly Meeting at Devizes, on Tuesday, the 15th of Sept. inst. The Rev. Mr. Williams is to preach in the morning, on Family Worship; and the Rev. Mr. Berry in the afternoon.

LONDON.

A Society has been lately instituted for the Suppression of Vice, in the parishes of St. Leonard, Shoreditch, and St. Luke, Middlesex, by giving Effect to the Laws made for the Protection of Religion and Morality, when friendly Admonition has failed of Success.

The particular objects to which the Members of this institution wish to direct their attention, are the *Profanation of the Lord's Day*, in the carrying on of trades, in the working of artificers at their ordinary callings, and in the vending of goods by shopkeepers and others; and also the frauds and abuses practised in selling by False Weights and Measures, Riotous and Disorderly Houses, Lewdness, Drunkenness, and Profane Swearing.

This Society is under the direction of a President (T. Wilson, Esq.) a Treasurer, a Secretary (Mr. Warne, Gloucester Terrace, Hoxton) and a Committee of Thirty, chosen in equal numbers from the two parishes; to whom are added the Vicar of St. Leonard's, Shoreditch, and the Rector of St. Luke's, for the time being.

The funds of this Society are raised by annual subscriptions, donations, bequests, and public sermons; which will in part be employed in rewarding peace officers who are found to be vigilant and active in the discharge of their duty, — in printing and circulating abstracts of the laws made for their guidance; and also in printing and distributing, among the lower orders, abstracts of such penal laws, which, from their want of information, they are liable to violate.

The Society intend that all their measures shall be conducted with the greatest moderation, and in strict conformity to the laws of the land, persuaded that it is always more desirable to prevent crimes than to punish them.

The Members of this institution are desirous of obtaining the patronage and support of those worthy persons, of either sex, who have the interests of morality and true religion at heart; and who wait only for an opportunity of knowing by

what means these may be promoted. With respect to pecuniary support, it is proposed to leave the amount of each subscription to the discretion of each subscriber. It may, however, be proper to observe, that such an institution requires the aid of considerable funds; and it is hoped the friends to its designs will be prompt in their aid to promote them.

HOMERTON ACADEMY.

Dear Sir, *To the Editor.*

In your Magazine for August, appears an account of the Examination of the Students in the Academy at Homerton, on the 24th of June; which puts me under the necessity of requesting a place for a few lines in reference to the same subject. However friendly the intention of the unknown writer of that article might be, I think the paragraph itself is calculated to convey an unfavourable representation of the Academy to every reflecting reader. The most interesting part of the examination is passed by in silence; and the great design of the Institution itself is not even adverted to.

To the account of Examination in the Languages and Sciences, it might have been added, that one class was examined in the Syriac Testament; and that the subjects enumerated, form only *a part* of a course of lectures, which cannot be delivered in much less than three years. Without this information, any one would deem the arrangement arbitrary and unreasonable: but it was of much more consequence to have omitted the facts, that the students were particularly examined in the course of *Scriptural Theology*, which employs the best part of their time and attention during their academical studies; and that three of them (not selected, but following from year to year in the order of seniority) delivered *Orations*; which were received with tokens of high approbation. The first oration was by Mr. W. J. Fox, "On the Difficulties of the Christian Ministry among Protestant Dissenters; and the best Means of surmounting them." The second, by Mr. T. Raffles, "On the Character of our Lord as a Public Teacher, and as an Example for Gospel Ministers." The third was in Latin, by Mr. J. Inderwick, "On the Degree in which Divine Truth and the Way of Salvation were known to Mankind in the Periods of early History."

As a considerable number of your readers can have no knowledge of the Homerton Academy, except what they derive from your valuable work, I beg leave to add some brief and general information.

This Seminary is by far the most ancient of the same kind among Protestant Dissenters. It was founded in the year 1730; and afterwards received the accession of the Fund Board Academy, which had subsisted from the very times of the Ejected Ministers. It was established *solely* for the preparation of truly pious and holy young men, for the more useful discharge of the gospel ministry; and, through the preserving care of Divine Mercy, it has never swerved from its original, sound, and scriptural principles.

The number of students, during the latter part of the past session, was sixteen. Besides the attention paid to the advancement of Classical Learning, and its application to Biblical and General Criticism, Lectures are delivered in Natural Philosophy, Natural History, Logic, the Philosophy of the Human Mind, Rhetoric, the Study of General History, and Divinity in its scriptural extent, its ample evidence, and its practical importance. In addition to the lectures of the regular tutors, the students enjoy the instructions of an eminent professor of elocution. The time appropriated to these studies varies, according to the previous advantages of the pupils: it may be only three years and a half, or it may be prolonged to six years. Among the tutors who have laboured in this long-established and extensively useful Institution, occur the names of Dr. Ridgley, Dr. A. Taylor, Mr. Hubbard, Drs. Marryatt, Conder,

Walker, Gibbons, Davies, Fisher, Mr. Fell, and Mr. Berry.

The insertion of this short account will greatly oblige, dear Sir,

yours very respectfully,

Cheltenham. J. P. SMITH.

RECENT DEATHS.

Mrs. Lightfoot, of Gravesend, after eating her dinner with a party of friends, and apparently in good health, retired to her apartment; where she was heard to exclaim, "Lord, have mercy upon me!" — and when her friends entered the room, she was found dead.

On Friday morning, Aug. 14, died the Rev. Dr. Fisher, of Mare Street, Hackney, aged 76. Dr. F. was tutor at Homerton Academy for upwards of 30 years; but had retired about four years before his death.

List of Lectures, &c. in and near London, for September.

1. *Tu. M.* Broad Str. Mr. Humphrys.
2. *Wed. M.* Crown Crt. Mr. Stephens. — Drawing near to God.
   Ev. Prayer-Meeting for the Nation, at Mr. Stephens's.
3. *Th. Ev.* Fetter Lane, Mr. Winter. — The Sin and Misery of Living without Christ.

6. LORD'S DAY EV. Broad Str. Mr. Brooksbank; Devonshire Sq. Mr. Stevens; Hare Crt. Mr. T. Thomas; Crown Crt. Mr. Knight; Peter Str. Mr. Rae; Palace Str. Mr. Hyatt.
7. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Williams's, Rose Lane.
8. *Tu. M.* Broad Str. Mr. Burder.
9. *Wed. M.* Crown Crt. Mr. Dunn. — Future Blessedness of the Saints.
   Ev. Prayer-Meeting for the Nation, at Mr. Townsend's.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. Ford's, Mr. Clayton to preach. — What are the several Ways in which Pious Women may promote the Interests of Religion?
    Ev. Fetter Lane, Mr. Goode. — The Evil and Danger of relinquishing the Lord's Service.

13. LORD'S DAY EV. Broad Str. Mr. Collyer; Devonshire Square, Mr. Gould; Hare Crt. Mr. Newman; Crown Crt. Mr. Webb; Peter Str. Mr. Dunn.
14. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
15. *Tu. M.* Broad Str. Mr. Barber.
16. *Wed. M.* Crown Crt. Mr. Austin. — Excellency of the Knowledge of Christ.
16. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Wall's.
17. *Th. Ev.* Fetter Lane, Mr. Waugh. The Manner in which a Christian should die.
18. *Frid. Ev.* Sermon to Young People, at Walworth, by Mr. Burder.

20. LORD'S DAY EV. Broad Str. Mr. Hutchins; Devonshire Sq. Dr. Jenkins; Hare Crt. Mr. Humphrys. Crown Ct. Mr. Stephens; Palace Str. Mr. Buck; Peter Str. Mr. Jerment.
22. *Tu. M.* Broad Str. Mr. Clayton.
23. *Wed. M.* Crown Ct. Mr. Campbell. — Fall of Man.
    Ev. Prayer-Meeting for the Nation, at Mr. Goode's.
24. *Th. M.* Monthly Meeting (Bapt.) at the late Mr. Rance's, Hackney, Mr. T. Thomas to preach. — The Early Spread of the Gospel.
    Ev. Fetter Lane, Dr. Rippon. — On Catechizing Children.

27. LORD'S DAY EV. Broad Str. Mr. Newman; Devonshire Sq. Mr. J. Thomas; Hare Crt. Mr. Webb; Peter Str. Mr. Greig.
29. *Tu. M.* Broad Str. Mr. Barber.
30. *Wed. M.* Crown Crt. Mr. Ivimey. — Gratitude to God for Mercies.
    Ev. Prayer-Meeting for the Nation, at Mr. Hutchings's.

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Jay, of Bath.
Spa Fields, Mr. Stodhart.
Sion Chapel, Mr. Jeary.
Hoxton, Mr. Weaver.

LECTURE TO THE JEWS.

MR. Frey's Lecture to the Jews, which has hitherto been delivered every Saturday Evening, will, in future, be preached on FRIDAY Evenings, at a Quarter before Seven o'clock. It has also been judged expedient to remove the Lecture from Sion Chapel, where it has lately been preached, to the Rev. Mr. Ball's Chapel, in Jewry Street. — The First Lecture on Friday, September the 4th.

POETRY.

FAITH AND SCIENCE.

CLAD in a robe of azure hue,
Amid the countless globes of day,
Proud Science, radiant to the view,
Rang'd the wide spheres and solar way.

Her temples wore a mystic wreath,
Yet half unknown to wond'ring man;
Sublime she ken'd the stars beneath,
Wav'd her gemm'd wand, and thus began: —

"What Heav'n-born man, what angel mind,
To these celestial heights can rise?
Or, borne upon the viewless wind,
Trace the vast wonders of the skies?

Thron'd on Day's cherub car I ride,
And govern with my sov'reign word
The rolling stars, with all their pride,
Night's royal Queen, Day's orient Lord.

The moving planets as they roll, —
Earth with its wond'rous frame is mine; —
From sphere to sphere, from pole to pole,
I rule, I govern, all divine!

Who then among the sons of Heav'n,
Or Earth's vast myriads shall compare
With me, to whom that earth is given,
With me, — the potent Queen of Air?"

The boaster spake; — when lo! there shone,
Pois'd in the firmament, afar,
A form refulgent as the sun,
And beauteous as the polar star.

Along the wide etherial road
Flash'd the bright beaming of her crest;
On cherubim sublime she rode,
And thus th' exulting queen addrest: —

"Proud mortal-born! give ear and say,
Canst thou compare (although refin'd)
With Faith, — transcendent as the day;
Faith! — sprung from the immortal mind?

True, the wide universe is thine, —
Each planet rolls at thy decree;
The fields of space, the stars that shine
And conquer'd Nature yields to thee."

But, canst thou range beyond the sphere,
And bring an unseen world to view?
Ah no! even Science falters here,
And proves her mighty boast untrue.

Lo! Faith serene, on seraph car,
Can burst the blazing arches wide; —
The golden gates of bliss unbar,
And through the pearly portals ride!

Thence, where Jehovah sits enthron'd,
Amidst his own Shechina's flame,
Faith pierces, and in glory gon'd,
Joins the bright host who tune his name!

The eye of Faith those scenes can trace,
Whose glory Science would o'erwhelm;
For what is all this star-pav'd space
But the broad pavement of her realm?"

Let the world's starting pillars fail,
Let Nature fly her fix'd abode;
Science must sink; but Faith thro' all,
With tranquil eye, shall hail her God!

Ramsgate. G. T. jun.

LINES

Written during a Storm of Lightning and Thunder.

The voice of thy thunder was in the heaven; the lightnings lightened the world. — Psalm lxxvii. 18.

GREAT God! how awful is thy voice
When rolling thunders roar!
Thy lightnings flash a vivid flame: —
I tremble, yet adore!

Hark! what tremendous peals resound
Throughout the vault of Heav'n!
Sinners attend: no more deride,
But seek your sins forgiv'n!

That lightning's flash may strike thy head,
And stop thy mocking breath,
With all thy guilt, and sins, and crimes,
And crush thy soul in death!

But lightnings far more fierce and strong,
Will one day burn this world;
When God proclaims, that "Time's no more,"
And earth shall be dissolv'd!

Great God! how then shall I appear,
And stand before thy face?
I'll plead the Saviour's pard'ning love,
And trust his sov'reign grace!

J. W.

Printed by G. AULD, Greville Street, London.



Rev.d Benjamin Pine
Duckford
Cambridgeshire

THE

EVANGELICAL MAGAZINE.

OCTOBER, 1807.

MEMOIR
OF
THE LATE REV. JENKIN LEWIS,
OF LLANFYLLIN, MONTGOMERYSHIRE, NORTH WALES.

We are exhorted "not to be slothful, but followers of them who, through faith and patience, inherit the promises." As men in general expect to have Heaven for their eternal home, it would be well for each to examine whether he has the faith, patience, and activity of those who now rest from their labour, and enjoy the promised inheritance. Christ is the only perfect pattern proposed for his people to imitate; but as the lives, labours, and sufferings of good men are recorded in Scripture, we may infer, that it is profitable for us to observe how they believed in and followed the great Captain of their salvation. This is so far from having any tendency to call our attention from the Christian's chief object, that it would make us look more steadfastly to Jesus, the Author and Finisher of our faith. And, are we not particularly to follow those whom we have known, — with whom we have travelled and conversed, — who have left us behind, — and whose course, from the beginning to the end, was such as to remove every doubt from our minds of their having entered into the joy of their Lord? — To those who were well acquainted with the subject of this Memoir, it may be confidently said, Such was our friend. — It is the writer's firm opinion, that they never knew a Christian whose uniform conduct has left a deeper conviction in their hearts that he was an Israelite indeed, — that he loved Christ, — that he naturally cared for the spiritual welfare of his fellow-sinners, — that he laboured faithfully and successfully for their good, — and that he finished his course with joy. Without any great advantage from earthly connections, an amiable natural temper, a bright genius, deep erudition, or charming eloquence, he shone. His excellencies were derived from a higher source: he was an eminent Christian; and greatly esteemed for what divine grace did in and by him.

As he was certainly a burning and shining light in his contracted sphere, to make his character more generally known may be the means of stirring up some ministers to an imitation of

him: and of inducing many Christians to pray that God would send a greater number of such labourers into his vineyard.

Mr. Lewis was born in the year 1749, near Neath, Glamorganshire. He enjoyed the privilege of human learning, or of religious instructions, but in a very small degree in his younger days.

Respecting his first religious impressions, I am not sufficiently informed to say any thing. It is certain that, previous to his becoming a student, he was a member of the congregational church under the pastoral care of the Rev. J. Davies, of Alltwen; and remarkable for his integrity, his separating from all vain company, and his frequently retiring to secret places to pray.

When his father died, his mother was left in embarrassed circumstances: this prevented his having the advantage of learning so early as he wished; for he thought it his duty to see all just debts paid, and the younger children provided for, before he followed his own inclinations. He manifested the same strict regard to honesty while he lived; for, though he never had but a very slender income, he took great care that his expences did not go beyond it. Being inclined to devote himself to the work of the ministry, he wished to have the advantage of spending some time in preparatory studies; but he was backward to mention it, until a venerable minister, the late Rev. Lewis Rees questioned him on the subject: then he told him his mind, and was encouraged to proceed. Application was made to the Congregational Fund-Board for his admission into their Academy at Abergavenny, then under the care of the Rev. Dr. Davies; — and he entered on his studies in the year 1780. How little he then knew of the English language, he used often to prove by mentioning some common questions which the tutor asked him, and that he could not answer. His mind being in this state, as to human learning, when above thirty years of age, he must have laboured under great disadvantages: — but, if men have a taste for learning, and can bear close application, they need not despair. This good man had not only a thirst after knowledge, but a deep sense of duty to excite him to diligence. The writer became intimately acquainted with Mr. Lewis as soon as he came to Abergavenny; and there is reason to believe that a mutual attachment was then formed, which was never diminished to the day of his death. His diligent application to study was extraordinary: and, when desired to spare himself, he would say, "You know that if I do not strive, I shall get nothing." He never was known to promote or enjoy any trifling conversation, so that he lost no time in that way; and he seemed grudgingly to allow nature what was sufficient for sleep, and other refreshments. While awake, his eyes were seldom off his work, but when he retired to seek communion with God. He was not satisfied with spending a few minutes on his knees at the

time of going to rest, or of rising, but his secret exercises at other times were frequent, and generally long; and thus he avoided that barrenness of mind which such attention to grammar-learning tends to produce. The fruits of his labour were very considerable; for, notwithstanding all his disadvantages, he not only attained a pretty correct knowledge of the English language, but he could, with profit, read the Greek Testament, and Latin bodies of divinity, of which Turretine seemed to be a favourite. Mr. Lewis was heard observing that, after he had, the first time, received from his tutor the money allowed for his support, he could not help weeping, from a mixture of gratitude to God for his goodness to such an unworthy creature; and of fear, lest he had sinned in taking what might have been better bestowed on another. "It powerfully struck my mind," said he, "that receiving that money was no better than sacrilege, if I did not improve it to that sacred purpose for which it was intended."—O that all students in this kingdom were disposed to make similar reflections; and that all our churches conscientiously studied to recommend none but men of integrity to enjoy these privileges! It may be of use to some learners to know, that it was an invariable rule with our deceased friend not to pass over one sentence in his lesson without understanding it; for, if he could not find out its meaning himself, he would consult others, until it was satisfactorily explained to him. Tho' this made him slow in his progress, what he did learn was well learnt. Before the end of the year 1781, the Rev. Dr. Davies resigned his charge at Abergavenny. The Rev. Mr. Williams, of Oswestry (now Dr. Williams, of Rotherham) having been chosen to succeed him as tutor, Mr. Lewis, with some others, removed to Oswestry in the beginning of the year 1782. Thus he was brought near the scene of his future labours, and very soon began to preach occasionally there; for, about this time, the church at Llanfyllin was destitute; their minister, the Rev. J. Griffith, having gone to Carnarvon. Mr. Lewis left Oswestry in 1784; went to reside at Llanfyllin, and was ordained there on Whit-Tuesday, 1785. One can think of no other motive than a sense of duty which he could have for his choice of that situation. The state of the church and neighbourhood presented nothing but discouragements and violent opposition. There were only ten members in the church, and five of them went back again into the world.

The inhabitants in general had the greatest enmity to the gospel; of which Mr. Lewis soon had some awful proofs. At first, it was very difficult to find a person that would venture to take him into his house, for fear either of being forced to quit it, or of having it pulled down.

After he had been there for some time, he had to go one evening a short distance from the town to visit a man and his wife, who were about to join the church. He was observed, and fol-

lowed by a furious mob, some of them masked, who surrounded the house, forcibly entered, and cruelly treated the family. Mr. Lewis was dragged by the hair of his head, and unmercifully kicked; and he would, in all probability, have been murdered before the neighbourhood was alarmed, had not the ringleader suddenly relented, and ordered the others to desist *.

The common people seemed firmly persuaded, that such preachers and their hearers were not under the protection of the law; and that, by abusing them, they might both gratify their own malice, and please the gentlemen in the neighbourhood, without exposing themselves to any danger; — but their mistake was so effectually corrected, that they have been quiet ever since. We have to rejoice not only that unreasonable men were restrained by fear, but that the spirit of the people was gradually changed, prejudice subsided, the Meeting-house was well attended, and Mr. Lewis, many years before his death, was as generally respected, perhaps, as any minister in the principality. His uniformly prudent conduct for such a number of years, more than silenced the ignorance of foolish men; — it gained him a good report from them that are without. Some of them said, when he died, That the chapel-people would not soon find another like him.

Mr. Lewis was certainly a labourer in the Lord's vineyard.

* A more circumstantial account of this affair cannot be given, than is contained in a public concession, which was subscribed by some of the rioters: — "Whereas, on the evening of the 22d of September, 1787, several persons, to the number of eighteen, or upwards, unlawfully and riotously assembled at the dwelling-house of John Hughes, of the parish of Llanfyllin, in the county of Montgomery, taylor, and broke into the same (some of them having their faces masked) and afterwards assaulted the said John Hughes and Elizabeth, his wife; and also the Rev. Jenkin Lewis, Protestant Dissenting Minister of Llanfyllin, aforesaid, who was then there on a visit, and dragged them all three out of the house, and then cast the said John Hughes and Mr. Lewis down to the ground; and, having surrounded them, beat and kicked them in a cruel and barbarous manner; and it is probable that, in their rage, they would have committed murder, if the neighbourhood had not been alarmed, and caused them to make off. And whereas a prosecution has been commenced in the Court of Great Sessions for the county of Montgomery, against Us whose names are hereunder written, and others who have fled their country, as parties concerned in the above riot; but, on our proposing to make this public concession for our fault, and binding ourselves for our good behaviour hereafter toward the said John Hughes and Elizabeth his wife, and the said Mr. Lewis (which we have already done) and paying some small sums of money toward the expense incurred in the prosecution, the parties concerned therein have kindly agreed to drop the same as against us. Now we, the undernamed, being all of Llanfyllin aforesaid, do hereby publicly profess our sorrow for having been parties in anywise concerned in the riot; and do sincerely ask pardon of the said John Hughes and Elizabeth his wife, and Mr. Lewis, for the injury we respectively did them thereby; and we do likewise return them our thanks, as we do also the Committee of Dissenters in London, who, we understand, supported the prosecution, for the very lenient terms on which they have dropt the same, as against us respectively."

He frequently preached on a Lord's Day in three different places, and walked sixteen miles. On week days, also, his labours were abundant, both in preaching and attending private or conference-meetings; and, for more than eight years, he constantly walked. He was very careful not to disappoint the people that expected him, and was always punctual to the time.

Notwithstanding his aptness to teach, and his diligence in seeking opportunities of doing good in that way, yet his modesty was such, that he never would engage, if he could well avoid it, when other ministers were present; and very few of his brethren could ever persuade him to preach for them in English. As to his person, he was rather below the common size, and of a spare habit, at the time alluded to above: but he afterward became corpulent, which was not a favourable circumstance, as the state of his health was not so good as it was before; and the cause of the change, viz. the dropsy, was, at last, the cause of his death. He was still able to ride, and continued his labours, without interruption, until the year 1799, when he was taken with a very severe illness, as he was returning from South Wales, and was obliged to stay at a friend's house, near Newtown, for five weeks, where the greatest attention was paid him; — and such was the respect of that family for him, that when they thought him capable of bearing the journey, they hired a chaise for him, and attended him all the way to his own house. As a preacher, his sentiments were Calvinistic; but he treated the peculiar doctrines of the gospel in a practical manner. He read, meditated, and prayed much, spending most of his time in the study. His discourses shewed that he closely thought of what he preached: but he seemed never to have studied eloquence as an art. He spake as he felt; and, as his feelings varied, he enjoyed a much greater degree of liberty at one time than another. When in a good frame, he was uncommonly animated, both in prayer and preaching—his whole soul was engaged. He appeared to possess a very deep sense of human depravity, and of the evil of sin. He mightily wrestled with God, as seeing him that is invisible, and persuaded men, as one who knew the terror of the Lord: and his sermons often contained lively descriptions, pointed remarks, and very striking comparisons. But he excelled perhaps in nothing so much as in dealing privately with men about their spiritual concerns. He had a most affectionate way of speaking to young persons, of whom he had several in his congregation, and who now speak of him as of a tender parent, who had given them such advice as they will never forget.

They mention the conference-meetings he had with them as exceedingly profitable, — because, while they had an opportunity of freely opening their minds, he was enabled to speak something suitable to each of them at the time, and to adapt his public discourses to their various cases. There is reason to

believe, that he seldom neglected any opportunity of conversing with young persons about their spiritual state; and that he did much good in that way. One remarkable instance is given by a valuable minister in the same county:—"The first time he came to my father's house, a young brother, then about nine years of age, was sent to shew him the road. In going, Mr. Lewis put some pertinent questions to him; and was so pleased with his answers, that, whenever he called at the house again, he would immediately ask for his young fellow-traveller, and talk to him about the concerns of his soul. My brother, when about fourteen, left home, and associating with some vain young people, soon learnt their evil ways, and became almost their ringleader in wickedness; in which alarming state he continued for about two years. When Mr. Lewis heard of it, he was much grieved, and wished for an opportunity of seeing him once more; which he had, by accidentally meeting him on the road. As soon as my brother knew him, he was seized with horror; yet he had no more ability to run away than he had courage to face him. Mr. Lewis no sooner recognized him, than he alighted, ran to him, and embraced him with the tenderness of a parent, and with many tears, said, in Welch, "Ow, fy machgen! Ow, fy machgen! pa fodd y diengaist?" 'Oh, my lad, my lad! how camest thou to desert?'—There is reason to believe, that what he said to him then, made a lasting impression; for he soon after gave the church a satisfactory account of a work of grace on his soul; was received as a member, and has been enabled ever since to adorn his profession." The same minister adds, "I had once the happiness of accompanying him through most of the counties of South Wales; and trust that his example was much blessed to me. He talked to the young people in the families of his acquaintance with so much love and tenderness, as seldom failed to produce tears; and I do think that he was often very useful in this way."—When he was dying, a youth was observed weeping; and when asked the cause of it, he replied, "It is not so much that Mr. Lewis is dying, as that I am destitute of religion: for he used to say, that he hoped to see me become religious before he died." It is hoped that this young man sought and obtained what he saw the need of; for he has since joined the church.—From what has been said of this good man, it evidently appears that he naturally possessed very strong passions: and it is readily confessed that, as he warmly expressed his love to persons, he would sometimes very plainly shew his disapprobation of things which he thought to be wrong. This frequently subjected him to the charge of being irritable and hasty. He spake as he felt, out of the pulpit, as well as in it; for he no sooner felt than he made known his feelings by words, except circumstances prevented; and even then they might be read in his countenance by any one that knew him.—This is the only fault in his outward conduct that I ever

heard mentioned; and I do not think it often, if ever, offended his friends; for they were generally obliged to acknowledge that what he reproved was an impropriety; they knew his honest bluntness; that he retained no anger, and that the appearance of it in his manner, was a cause of greater grief to himself than to others.

He never attempted to sing; and yet no man enjoyed that part of divine worship more than he did; especially when people seemed to sing with the Spirit. He used sometimes to say, "I cannot sing myself now, but I shall sing yet as loud as any of you." He was married in the year 1793; but never had any children. Mrs. Lewis was a member of the Independent Church at Bala,—proved a help-meet to her husband,—and survives to lament his loss. There is not much more to be said respecting Mr. Lewis's last illness than that, as he was drawing nearer the end of life, he was evidently ripening for glory. He was particularly desirous of two things; viz. That he might be kept from bringing any dishonour on the cause of Christ; and that his life and usefulness might end together:—and these two requests were granted him. A fortnight before his death, he made an exchange with a neighbouring minister; preached twice, and each time in both languages; administered the Lord's Supper, and baptized a child. Some of the people observed that, though he seemed feeble when out of the pulpit, he was, while in it, as strong and lively as ever; and that all he said savoured of Heaven. On the last Lord's Day but one, he preached in the country from 2 Thes. ii. 16; but his illness was then increased. On the Friday following, there was a meeting of the members at his own house; when he read, expounded, and prayed; and, from his frame of mind, the people concluded that he would soon leave them. In prayer, he committed them all to the care of the great Shepherd; earnestly intreating him to send them a faithful pastor, according to his own heart and theirs.

Lord's Day, Nov. 24, 1805, was the last day he spent on earth. That evening he sat in his chair, and conversed with the people in rather an unusually cheerful frame; but, sometime in the night, he became very ill, and continued so till a little after midnight, when he departed this life to enjoy an eternal Sabbath. His remains were attended to the grave, in the parish churchyard, on the Wednesday following, by a mourning people, and a few neighbouring ministers. The company went from the grave into the Meeting-house, where a discourse was delivered by his namesake, of Wrexham, from 1 Cor. xv. 50. In the evening, Rev. J. Roberts, of Llanbrynmair, and Rev. G. Lewis, of Llanuwchllyn preached; the latter, by desire, from Mat xxv. 21, "Well done, thou good and faithful servant," &c. — May the example of this good servant provoke many ministers to diligence!—and may all Christians pray that the Lord of the har-

vest would send forth more *labourers* into his harvest, and carefully guard against the intrusion of others! — that there may be greater purity in doctrine and discipline, and that God may have more glory! J. L.

ANSWER TO A QUERY ON EXOD. XXXIV. 7.

A correspondent desires to know the true meaning of these words: — "And will by no means clear *the guilty*." As they immediately follow that charming declaration of the name of the Lord, — "Keeping mercy for thousands, forgiving iniquity, transgression, and sin;" and as they precede an awful threatening, — "Visiting the iniquity of the fathers upon the children," Q. Q. is at a loss to understand them.

The difficulty is certainly great; as they seem to contradict the encouraging declaration which Jehovah was pleased to make to Moses on that memorable occasion, when He had promised to "make all his goodness pass before him, and to proclaim his NAME."

It is always with reluctance that we should depart from the excellent translation of the Bible which we possess; but in some few instances this is unavoidable. The reader will observe, that the words in the above text, *the guilty*, are printed in Italic letters, which is a signal that they are not in the original; the other words, *by no means clear*, or, *clearing he will not clear*, signify, *extirpating*, *he will not extirpate*, or, *utterly extirpate* the wicked; that is, idolaters particularly;—but, when he visits for this sin, he will confine himself to the chastisement of the third or fourth generation, at farthest; and so not utterly cut off and destroy a whole people for this provoking iniquity; and that this is the meaning of the passage, appears probable from the use that Moses makes of it in Num. xiv. 17, &c. "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means," or, as we would render it, "*not utterly extirpating* (though visiting) the iniquity (*i. e.* the idolatry) of the fathers upon the children, unto the third and fourth generation: pardon, I beseech thee, the iniquity of this people;" and (ver. 15.) "not destroy all this people as one man;" and thus, as Bishop Patrick observes, "Moses urges these words as an argument why God should not destroy the Israelites as one man; which would have been very improper, if God would "by no means clear the guilty *." B.

* The learned reader may consult Poole, and other critical writers. — Poole says, *Evacuando non evacuabit, visitans peccata patrum, &c. — i. e. etiam quando succenset et punit, non tamen prorsus succidit, sed in 3. tantum aut 4. progeniem. Quæ interpretatio tanto magis allubescit, quia* Num. xiv. 18. *hæc ipsa verba Moses, &c. Confirmatur ex* Jer. xxx. 11. *et* 46. 28 *Castigabo te ad judicium, i. e. moderatè, &c.*

ON MIXED MARRIAGES.

To mixed marriages is ascribed the corruption of the old world. Gen. vi. They were forbidden to Israel. Deut. vii. 3, 4. They were the immediate cause of Solomon's apostacy, and produced the most unhappy consequences among the Jews, after their return from the Babylonish captivity. Ezra, chap. ix. x.— O that the disciples of the blessed Jesus, who live under a much purer dispensation, were more conscientious in examining the sacred pages of the New Testament! They would there find that a carnal professor is as unfit a partner to a real Christian as ever the most ignorant Heathen could have been to a Jew. The carnal mind, from the fall of Adam to the present day, in every age, and in both sexes, is "enmity against God." Rom. viii. 7. It has often been urged, by advocates for mixed marriages, especially young professors, in making choice of a wife, that if she have the form of godliness, a believing husband may be the mean of bringing her to know its power; and they refer to St. Paul to sanction this opinion. 1 Cor. vii. 10—16. The redressing an existing evil is one thing; the avoiding it is quite another matter. The apostle, in the passage quoted, is giving directions to converted Gentiles, how to treat their partners to whom they were married previously to their conversion to Christianity. It was in the days of their ignorance they formed the connection; and the religion they now professed, so far from dissolving the ties of marriage, served to fix them upon more lasting principles: however, in this case, the intimacies of the marriage-state were sanctified to the believer, whether husband or wife, notwithstanding their partner remained unconverted. But I fear it is otherwise with those who presumptuously join hands with unbelievers with such expectations, contrary to the express injunction of Scripture!

To the unmarried, St. Paul speaks in another manner: — To such he says, "Marry only in the Lord." 1 Cor. vii. 39. "Be not unequally yoked together with unbelievers." 2 Cor. vi. 14. The Scriptures are so plain on this subject, that an attempt to make it clearer, would be like holding up a candle to the sun. Mixed marriages are not more unscriptural in their nature than destructive in their consequences of social happiness and domestic peace. Mixed marriages are inimical to the very spirit and genius of Christianity, and produce consequences the most deplorable among the children of God. Much is it to be wished, that the upper servants of the sanctuary were more scrupulously attentive to the will of their Master and their own best interests, in seeking their partners of life. Would they consider what a handle they afford to the enemies of religion, when they behold them "yoked together with unbelievers," and how they, by their example, lead weak Christians to their hurt, if not to their ruin, it might well check

any passionate fondness for the most splendid personal accomplishment, or the fairest prospect of pecuniary advantage, in preference to the more lasting and lovely ornaments of a "meek and quiet spirit, which is in the sight of God of great price." 1 Pet iii. 4. In the case of marriage, it is awfully realized that "the love of money is the root of all evil, — which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The Christian should make the will of God the reason, and his glory the aim and the end of his desires and his actions. This can never be the actuating principle of such as join in affinity with his enemies. No temptation whatever can excuse a departure from the revealed will of God, when it is known.

Mixed marriages portend irreparable evil to society, and are big with mischief to the Church of Christ. Alas! the rising generation will afford ample proof to the truth of this assertion. Example is allowed to make a deeper impression than either precept or admonition. Hence we see that the careless conduct of a bad parent is more naturally followed by his children than the most pious instructions and faithful exhortations of a good parent, when such are unhappily joined. But indeed, it is no uncommon thing to see children of such parents neglected altogether, as to their religious instruction; while the one is careless, and cannot, the other becomes weary, and will not take the trouble to instruct them. Perhaps, after some feeble endeavours to bring them up in the "nurture and admonition of the Lord," they faint under the discouraging circumstances in which they find themselves placed; and because no present blossoms appear, despair of their ever bearing fruit.

Piety is a delicate flower, easily injured, and often crushed, in this howling wilderness; and unless faith be kept in exercise, will wither and decay; and how is it likely to be otherwise, when a Christian is joined to one who is altogether a stranger to the dignified and tender feelings which actuate his soul! However amiable in other respects, however condescending and kind, she never can, in a spiritual sense, "rejoice with him when he rejoices; nor weep with him when he weeps." Is his mind galled in his intercourse with a wicked world? is he crossed by Providence in his lawful calling?—such a person is quite unfit to ease the burden, by pointing out for his support the animating promises of a faithful God, who has promised to sanctify the afflictions of his children, and make all things work together for their good: much less is she capable of alleviating the pains of a wounded conscience, smarting under the guilt of omitted duty, or some direct violation of the law of his God. The prayer of faith is the best medicine in such a case; but of this she is incapable: and, in such circumstances, his own prayer will probably be hindered.

But the most awful consideration is, the prospect of an eternal

separation at death. Cutting indeed, beyond expression, must it be, to have such a reflection haunting the mind! and doubtless it must embitter all the pleasures of life. The fond hope of seeing a divine change wrought in her heart, may alleviate the present sorrow; but while no evidence of this change is apparent, fear and doubt must often prevail.

Contrast this with such as are married in the Lord. The world is a scene of conflict and strife to the good man, whose "conversation is in Heaven:" — his righteous soul will be daily vexed with the unhallowed lives of wicked men; but, if his partner is, together with him, "a partaker of the grace of life," he runs to his home as an asylum from the ills of life: — there he finds a physician, a counsellor, and a friend, to pour the balm of Gilead into his bleeding heart, — to impart consolation and advice, and, by all the tender offices of pious affection, brace up his mind anew to the performance of the duties of his station. Nor is this all; by mutual intercourse with such a partner, by prayer and conversation, he reaps spiritual improvement from his temporal crosses, and looks forward with joy unspeakable to the approaching period when the bliss, of which they are now receiving some foretastes, shall be fully realized; — freed from the bitter ingredients with which at present it is unavoidably mixed.

On the other hand, what must be the situation of a pious female, married to a husband who lives "without God in the world!" The word which she takes for a rule of life, expressly enjoins submission and obedience to her husband in all things, "even as the church is subject unto Christ." Ephes. v. 24. The same Scripture demands a sincere obedience to the commandments of God. Must not the claims of these two be contrary to each other? An unconverted husband, whatever his particular disposition may be, is habitually an enemy to God and holiness. How awful then is it to consider, that Christians, at their marriage-engagement, can deliberately take upon them the most solemn vows, in the presence of God, to love and obey persons whose conduct and principles they inwardly abhor! Is not this an attempt "to serve God and Mammon," which he himself hath declared impossible: an attempt to join what God hath for ever put asunder?

Let believers, then, beware of treading on forbidden ground. He who condemns a wanton look of adultery, cannot remain an unconcerned spectator of the conformity of his people with the corrupt customs of an evil world, with which they are drawn away and enticed. Many serious Christians, who doubtless have meant far otherwise at their first setting out to seek a partner, by inattention to the path of duty, have allowed their affections to be entangled, and their judgments to be subdued, perhaps, before they conceived themselves within reach of danger.

Many a pious tradesman has been much easier satisfied with the

evidences of his wife's religion before marriage, than he would have been with the necessary qualities in purchasing an article of trade, though it is most likely she will prove the best or the worst bargain he ever made. The general complaint, that pious women are very rare, is more common than just. It is to be lamented that truly pious men and women are so few: yet there is reason to believe, there are as many or more of the latter than of the former. Female piety, for the most part, is modest and unassuming, and requires attention to find it out. Such will not readily be found among those who love "gadding abroad," because they are admonished to be "keepers at home;" and it is there they ought to be looked for; as it is there they are most likely to make a deliberate and judicious choice for themselves, where their passion is likely to be in subordination to their judgment; which is but rarely the case with those who assemble in the "house of mirth."

Upon the whole, let Christians who are looking out for a partner, apply for direction to God, "who giveth liberally, and upbraideth not;" being assured, that a good husband, as well as a "prudent wife, is from the Lord." Much indeed of the happiness of this life depends upon the choice a Christian makes; therefore frequent and importunate prayer for direction, accompanied with a "conversation becoming the gospel," is the path of duty: for in vain do God's own children pray to be kept from temptation, while they neglect the means he affords them to escape it. He may, for a time, leave such to themselves, and make their sin their punishment: no wonder, if in such a case, that from which they look for comfort, prove a "thorn in their side," and bring them to repent their folly when it is too late. P. A.

A NARRATIVE,

OF THE EXTRAORDINARY CONVERSION OF *DAVID WRIGHT*,

Who, at the same Time, was perfectly cured of an inveterate Scrofula.

Dear Sir, *To the Editor.*

The substance of the following account was communicated to me by your predecessor, the late Rev. and worthy Mr. Webb, when minister of Fetter Lane, London, who was formerly pastor of a church at Hitchin, where the singular events took place: — A good man and his wife, who lived in a village near that town, and attended the meeting there, had a son (David Wright) who was dreadfully afflicted with what is commonly called the *King's Evil*, and whose mind was as much diseased as his body, being not only immoral and profane, but Atheistical,

Notice being given at the meeting which they attended in Hitchin, of a sermon to be preached on a week-day, by an eminent minister, they wished him to go and hear it*. He resolutely refused; and when importuned, he pleaded his inability to walk so far. After further persuasion to make the attempt, he yielded; but several times offered to turn back. At length, however, he was prevailed upon to go forward, and went to the meeting. During the former part of the service, he behaved with more decency than might have been expected; and was very attentive to the prayer. But the sermon, which was remarkably applicable to his case, deeply affected him. The minister insisting upon one of our Lord's miraculous cures, took notice of the power of faith in procuring a healing virtue. It pleased God so to apply what was spoken to his heart, that he was brought to the exercise of that faith by which he was made whole: and so strong were the impressions made upon his mind, that he could not help exclaiming, "I believe! and I am cured, both body and soul!" To the astonishment of all who knew him, this appeared to be matter of fact. The agitation of his spirits had such an effect upon his whole frame, as to turn the humours of his body, and dry up his sores; so that he walked home without any difficulty: and the grace of God accompanying the discourse, rendered it effectual to the healing of his spiritual maladies, and to his thorough conversion from a life of sin to a life of holiness. From this time, many could witness that this poor diseased blasphemous wretch became an eminent Christian; and to the day of his death remained free from the dreadful disorder with which he had been for many years afflicted.

His case was a matter of such notoriety and wonder, that it excited great and general attention, so that many persons from a distance went into the field where he was used to tend sheep, in order to satisfy themselves respecting the truth of the report. Some gentry were known to go in their coaches, chiefly to gratify their curiosity concerning this man's bodily cure: but he always told them, that he must begin with that of his soul, which was by far the greater; and then related what a vile sinner he had been, and how great a change the grace of God had made in his heart and life.

The above account Mr. Webb related, as what he had received from several elderly members of his church and congregation: some of whom could attest the truth of the story from their own personal knowledge; who further informed him, that it was customary for many of the congregation to get about this great convert on the Lord's Day, to converse with him on the great things God had done for him.

The substance of the above account was drawn up some months ago, with a view of its being inserted in a periodical

* Other accounts make no mention of his parents.

publication; but finding that the story had been printed in Turner's History of Remarkable Providence, with some little variations *, I desisted from the publication, in hope of rendering the narrative more accurate. For this purpose it has been submitted to the inspection of my worthy friend the Rev. Mr. Geard, minister of the Baptist church at Hitchin, who has taken considerable pains to investigate all the particulars relative to this extraordinary story, by making all the enquiry he could of the most elderly persons yet living, as he had formerly done of some now deceased, who were the most likely to give any information. The result of all which was, "That whatever variations there may be as to certain circumstances, the grand *fact* is sufficiently established, viz. that this man, in a very extraordinary manner, was both *cured* and *converted* at the same time."

The account given in Turner's History is in a letter addressed to him, in answer to his enquiries; and reported to have been written by Mr. E. Hitchin, and is dated Hitchin, June 6, 1693 †. He relates that this David Wright was about 27 or 28 years of age: that he lived two or three miles from that town, in the capacity of a shepherd, being incapable of hard work, by the distempered state of his body, having had the *Evil* for about 15 years, for which he had been touched by king Charles II; and which was attended with such pains and ulcers, that he was sometimes obliged to keep his bed for weeks together: that at Michaelmas, 1693 ‡, he desired a religious woman to take him into her service; which she was unwilling to do, because of his profaneness; but that upon his promise of a reformation, she hired him: that he still went on in his evil courses, and would not go to hear the word; but that on November 29 following, being told that a sermon was to be preached by Mr. Edward Coles, he was fully bent upon going to hear him; for which he could give no reason: that while the minister was preaching, his hard heart was softened, and the eyes of his mind enlightened (as he himself expressed it) whereby he had faith in his Lord and Saviour Jesus Christ; and at the same time found his body cured of the *Evil*, of which no symptoms had returned: that though he felt great pain in going to the meeting, and could not keep pace with his company, —as they returned, he went before them leaping, rejoicing, and praising God for his great mercy: that after he came home, he continued to admire the exceeding grace of God to so ignorant and vile a sinner; and spent most part of the night in this heavenly exercise. The writer adds, "He still remains in this admirable frame of heart. Much more might be mentioned; but this may suffice at present, from Yours," &c.

* See chap. lxxxii. p. 112.

† This is manifestly an error, probably of the press. It should have been *January* 6, 169¾.

‡ This doubtless is a misprint for 1692, as it is in another copy of the same letter.

The following testimony is subjoined: — "We, whose names are hereunto subscribed, do attest and declare, That, living in the same family with David Wright, we were eye and ear witnesses of the truth of the foregoing particulars concerning him.

SLAPE DREVER, } both sons of Wright's
THOMAS DREVER, } mistress.
THOMAS CHILD,
JOSEPH MORGAN."

Mr. Geard remarks an error in the two first of these names, which should have been, as in another copy, *Sleep Dermer, Thos. Dermer*. — Mr. Sleep Dermer died December 14, 1740, aged 63; and was buried in the ground belonging to the Independent meeting. He was grandfather to John Dermer, late of Hitchin, and Tho. Dermer, late of Tottenham. From a memorandum of the Rev. Jos. Pitts, it appears that the first and last of the above four witnesses were living when he was pastor of the same church in Hitchin, 1729; of which it appears they were all members.

The following account was several years ago communicated to Mr. Geard by Mr. Isaac James, of Bristol, a native of Hitchin, and son of the late Rev. Samuel James, of that place.

"It is said, the year 1692 was remarkable for a wonderful cure wrought at Hitchin, by faith in Christ, of which an account was printed in Two Letters from Hitchin; also, in Turner's History of Divine Providence, Burton's History of Earthquakes, Narrative of Goodwin's Children at Sarratt, in Hertfordshire, and Edwards's History of the Pensylvanian Baptists."

Though these accounts vary in some small circumstances, they all agree in regard to the leading facts; viz. — "A very wicked fellow, named David Wright, lived with Mrs. Dermer, of Cockernoo*, a few miles from Hitchin, in the capacity of a shepherd. He was almost eaten up with the King's Evil; and could not walk without crutches. One Mr. Coles† was to preach at the Independent meeting; and, as Mrs. Dermer's family were Dissenters, they earnestly desired Wright to go with them and hear him; but he obstinately refused‡. At length, however, he went;

* Instead of Cockernoo, Mr. Geard is of opinion it should have been Offly, which is only about three miles from Hitchin, and that is the distance mentioned in Turner; whereas the other place is not less than six. Besides, tradition says, that Mrs. Dermer lived at Offly, which is the name of the parish to which the other hamlet belongs.

† He was at that time minister at Needingworth, in Huntingdonshire.

‡ This particular is inconsistent with the account in Turner, which represents him as being earnestly bent upon going. It cannot now be ascertained which is the true one, nor is it material. If he discovered a willingness to go at first, he might afterwards be averse to proceed from the difficulty he found in walking. Mr. Geard says, "There is a tradition that he wanted to turn back again and again, but that his companions encouraged him to proceed; and particularly when he came to a certain bush, which was remarkable for its size, he seemed determined to go no farther; and was only prevailed upon to proceed by the pressing importunity of Joseph Morgan. This bush was between Offly and Hitchin, and was in existence within the recollection of persons still living."

but was for turning back several times as he was going. Mr. Coles was discoursing upon that faith in Christ by which miracles were wrought, and observed that, if there was the like faith now, miracles would be wrought now as well as formerly §. On which Wright, who sat in the gallery, and had appeared very attentive, suddenly jumped up, and cried out, "I believe!" His pains and lameness immediately left him, and he went home, without his crutches, leaping and rejoicing; and walked so nimbly, that his companions could scarcely keep pace with him; nor was he troubled with the evil any more. His soul was at the same time wrought upon by the grace of God, and he soon after joined the church, of which he continued a member about a year and a half, and then died in a very comfortable state of mind." Thus far Mr. James.

Mr. Geard adds the following anecdote, which has been handed down: — "Among the people who went into the field to converse with Wright, after his remarkable cure and conversion, there was a certain gentleman who asked him, Whether he was the man whom Coles converted? "No," replied Wright, "Coles did not convert me; it was Jesus Christ that converted me; and if you, Sir, are not interested in him, you are in a sad case!" Upon which he went grumbling away.

As a further testimony to the general truth of the above narrative, Mr. Geard adds the following statement: —

"Among the persons who formerly constituted my congregation, there was a respectable old man, Mr. Daniel Joiner, of Preston, about three miles from Hitchin, who died June 18, 1797, upwards of 90 years of age, with whom I had some conversation about David Wright. He himself did not remember him; but he informed me that he had heard his mother repeatedly speak of him, who knew him well, and was a member of Back-street Church at the time that the extraordinary affair of Wright's cure and conversion took place. He fully confirmed the account of both, and added, that after this great change, he was so remarkable for his piety, that people used to get round him on a Sabbath-day, on purpose to hear his conversation. He also mentioned a kind of verse that was made on this great convert, and which he remembered to have been current among people, the divinity of which was good, whatever may be thought of the poetry. Alluding to the time of Wright's going to hear Mr. Coles, and that of his return home, together with the change which had taken place in the interim, the lines run thus:

"———————— David Wright
Went in the day, and went in the dark;
He came back in the night,
And came back in the light."

§ By inserting this sentiment, ascribed to Mr. Coles, perhaps inaccurately, we do not intend to sanction it. EDITOR.

On this singular and interesting narrative, I had made some practical reflections; but, through fear of prolixity, I shall leave your readers to make their own. I remain, Sir,

most respectfully yours,

Hackney. S. PALMER.

THE REMONSTRANCE OF A PULPIT-BIBLE.

Beloved Friend, ——

As you and I have been on terms of the strictest friendship and intimacy for many years, I shall take the liberty of remonstrating against a part of your conduct towards me, and which must, upon calm reflection, appear somewhat unaccountable to yourself. I certainly believe you hold me in the highest esteem. You make me your principal adviser, and generally follow my counsel; nay, I know you have me engraven upon your heart. You publicly profess your high regard, and warmly recommend me to the acquaintance of others. How is it then that, at the same moment, you treat me so indecorously, and strike me with so much violence, that the blows might be heard by people at a considerable distance! "Is this thy kindness to thy friend?" You certainly do not consider me of the same sentiments with the Hottentot's wife, who, being asked why she wept, replied, "My husband don't love me; for he has not once beat me since we were married." I have heard of beating the body for the good of the soul; but, surely, you will not apply this to me? I acknowledge that I once received a most merciless banging from a cruel book-binder, who, after thumping me over the face with a large hammer for half an hour, cased me in leather, and sold me for what he could get; but I can the more readily excuse him, for he never professed to hold me in such high esteem as you are in the habit of doing, both in public and private; and I should of course expect a different treatment from you.

There was one of your profession who beat a brother of mine much worse than ever you did me, and he called upon the Lord to help him; but then he happened to be in a passion, which I have little reason to charge you with; and of course it will not apply to you. It is wise, however, to check disorders in time; which, I sincerely hope, will be the effect of this well-meant Address from your abused friend, A BIBLE.

THE CONVERSION OF MR. DE LA HARPE,

A FRENCH INFIDEL PHILOSOPHER.

THE circumstances attendant on conversion are extremely various. In those who have happily been favoured with the unspeakable advantages of religious education, they are seldom very

sudden or very observable. It may even be doubted, whether the subject of this important change is always aware of the time or manner in which the fact took place, since the external manifestations of it are but little distinguishable from the habits of previous life and manners. Internal evidence may be perfectly satisfactory after this change, and may gather strength by time and experience, yet may be so indecisive at the moment, as hardly to admit of direct inferences or deductions. Regeneration is most evident in those who have passed their early life in opposition to all religion. In proportion to the vehemence of their opposition to the opportunities they have had of displaying their enmity, and to the number of persons who may have been injured, perhaps ruined, by the public propagation of their erroneous principles and iniquitous practices, is the attention which is attracted by a moral revolution in their sentiments and conduct.

It is well known that Voltaire, for instance, had done all that was possible for wit, and sneer, and malevolent misrepresentation to do, towards the entire eradication of Christinity: nothing less would content him. It was the joy of his heart, the business of his life, the study of his whole mind, to defame the Sacred Scriptures, the Gospels especially; and so great was his antipathy to the divine Author and Finisher of our Faith, that (Charity would hope, even of Voltaire, that those are mistaken who thus interpret it) the private mark placed at the corner of his letters, to remind his confidential friends of their *duty*, was *E. L' I.* — *Ecrasez l'Infame*; — "Crush the wretch;" — meaning, by the *wretch*, the Saviour of the world! What was the state of mind of the *dying* Voltaire, his disciples have diligently concealed from the public But if he had been so changed some years before his death, as to vindicate that faith which he formerly vilified, what a striking instance of all-vanquishing grace would he have been!

The divine sovereignty did not see fit to manifest itself in that particular instance. Nevertheless, a chief disciple of that Atheist, no less bitter than his master against the truth, — no less hardened in his guilt, — no less sarcastic in his manner, — no less determined as an enemy to Christ and his cross, and as a worshipper of the goddess Reason, almighty Reason! lately stood forth as "a brand plucked from the burning;" and, after having proclaimed the gospel to numerous auditories, has died a penitent and a believer.

Such of your readers as have paid attention to French literature, know that there was a society of eminent men of letters, who held regular meetings, in order to canvass the best mode of directing their attacks against Christianity. Diderot was the patriarch of these Atheists. D'Alembert, Duclos, Condorcet, and many others, were members of this society. But none was more conspicuous than M. de la Harpe. He was the favourite of Vol-

taire; repeatedly visited him, and resided with him at Ferney; acted on his theatre, dedicated his first play to him; and, in return, Voltaire revised his productions, — recommended him to official patronage, — secured a party in his favour, — and, in short, exerted all his interest to render him popular. De la Harpe, treading in the footsteps of his master, promoted the French Revolution to his utmost. The ever-shifting governors of France, during many a turbulent scene, were sometimes friendly, sometimes inimical, to literature and *literati*. By one of these temporary presidencies M. de la Harpe was arrested, and shut up in the Luxembourg. The greater number of those with whom he had been particularly connected, had already suffered on the scaffold; and the same fate appeared to be reserved for him. At the moment when he was consigned to a prison, the opinions of those modern philosophers with whom he had associated, were not effaced from his mind; and, though he abominated their effects, the principles themselves had not altogether lost their influence.

In this comfortless situation M. de la Harpe had the happiness of finding a fellow-prisoner whose piety afforded him the means of consolation, and by whom it was recommended to employ himself in studying the Psalms of David, which M. de la Harpe had never looked into but as containing some poetical beauties; and even of these he did not retain the least remembrance. His new friend, however, fearing lest he might alarm the philosopher by such a proposition, urged this employment rather as the means of amusing his anxious mind; and, therefore, requested him to write a mere literary commentary on these sublime productions.

M. de la Harpe, charmed with an occupation which was so comformable to his taste and inclinations, entered at once upon the work. At the very commencement of it, he was convinced that the Psalms contained poetical beauties of a superior character; and, as he proceeded, this opinion was proportionably heightened. The perusal of other pious works strengthened the growing disposition; and he, at length, discovered the real source of those consolations, and that help to which the wretched never apply in vain. This commentary, which was at first undertaken with the warmth of gratitude, and continued with the zeal of piety, became the preliminary discourse of the Translation of the Psalter, the first work in which the author announced his conversion.

This conversion was attended with all the marks of a sincere conviction. The manuscript notes of M. de la Harpe afford an additional proof of it. "I was in prison," says he, "all alone, in a small chamber, and in a state of profound sorrow; — but many days did not pass before I found that the study of the Psalms and the Gospels, had produced a strong, though gradual, effect in my mind. I was already numbered among the faithful. I beheld a new light, but it alarmed and terrified me, by dis-

covering the abyss, — an abyss of forty years of error. I beheld all the evil, but could not discern the remedy. There was no one to afford me aid. On one hand, my life appeared before me, represented to me by a light which beamed from the torch of celestial truth. On the other, I looked on death, that death which I daily expected, and as it was then inflicted. The priest no longer appeared on the scaffold to console the dying victim; he ascended it rather to die himself there. Oppressed by these desolating ideas, my heart sunk within me; and addressing myself in a smothered voice to the God whom I had scarcely known, What ought I to do? said I, — what will be my lot? Upon the table lay Thomas à Kempis. I had been already assured of the excellence of his work, of the comfort I should derive from it, and of the power it possessed to sooth my desponding thoughts. I, therefore, opened the book, as accident directed, and my eyes fell at once upon these words, *Behold, I am here, my son; I come to you because you have called upon me.* I read no more. The instantaneous impression which I experienced is beyond all expression; and I am as unable to describe as to forget it. I fell with my face on the earth, and bathed in tears; while my words and my cries were but half uttered from the violence of my sobbings. At the same time, I found my heart expanding and relieved; but, at the very same moment, as if it were ready to split. Indeed, I remember very little of this situation, but that I wept long, and that beyond all comparison; my heart never experienced such violent and delicious emotions, and that these words, *Behold I am here, my son,* did not cease to resound, as it were, through my soul, and to arouse all the faculties of it."

When M. de la Harpe was liberated from prison, his sole occupation was to support the cause which he had so fervently embraced. His *Lecons de Littérature* had been long expected. The author, however, resolved to make this work subservient to the interests of religion and the social principle: a work which originally had no other object than to teach the rudiments of literature and of taste. Great as the difficulties were which opposed themselves to such a design, M. de la Harpe was determined to pursue it; and, in spite of the various obstacles he encountered, and the persecutions he suffered, he finally succeeded in the execution of it.

M. de la Harpe considered it as a duty to proclaim in public those truths which he had formerly been so unfortunate to oppose; and it was with this view that he resumed the chair of the Lyceum. The effect produced by him at the first sitting will never be forgotten. The orator, in a speech full of energy and pathos, gave a picture of the national manners, pointed out their causes, and inspired the crowded audience with those sentiments of indignation and regret which he himself felt.

The noble and pathetic delivery of M. de la Harpe gave great weight to the principles which he maintained; and it was re-

marked with truth, that his eloquence became more perfect when it was altogether consecrated to the support of such a cause. It was to be expected that his zeal would attract, as in effect it afterwards did, the spirit of persecution; and he was twice proscribed. An order was issued to get possession of him alive or dead; but he continued to pursue his labours with undisturbed tranquillity. His "Defence of Religion" then occupied his mind. Without consulting the authors who had treated the same subject, he confined himself to the meditation of the sacred writings, and drew from that only source the arguments which he opposed to the philosophers. He possessed an advantage unknown to his predecessors. Connected as he had long been with the infidel writers, he was well acquainted with the strong and the weak parts of their doctrine; and, to use his own expression, he had passed almost the whole of his life in *the camp of the enemy*.

All the activity of his mind was exerted in the sacred cause to which he had devoted himself; nor did the continual dangers to which he was exposed interrupt the tranquillity of his mind. He has often said that this period of proscription was the happiest of his life. His intimate friends had frequently seen him, when he thought himself unobserved by them, prostrate on the earth, as it were, before God, and displaying signs of the most lively and sincere repentance. His health, however, was materially affected by his confinement; and, after his return to public notice, he gradually sunk under a complication of disorders. He preserved his presence of mind to the last; and when his enfeebled eyes could not bear the light from amidst the curtains which were drawn around him, from the gloom of this anticipated tomb, he continued to converse with his friends on the comforts he experienced from religion, on the errors of his life, and on the mercy of his God. He died Feb. 11, 1803, aged 64 *.

In contemplating a character like that of De la Harpe, we must make considerable allowances for the circumstances in which it is placed. The darkness of popery, as to spiritual things, is surely very unfavourable to a searcher after truth; and, when no other helps are within reach but such as that communion affords, Providence *may* vouchsafe to make use of such, however inferior they may be in their nature. But it will not escape the observation, that M. de la Harpe had recourse to the Scriptures as soon as possible, and confined himself to the meditation of these; which is certainly one favourable token of change of heart and mind. Another proof that his conversion was genuine, is to be inferred from his endeavours to recover those who were lost. The man who, notwithstanding two proscriptions, dares to profess his belief in God, and in Christ, full in the face of an execrable kind of death, deserves credit for his professions, and applause for

* The above particulars are taken from No. IX. of the Literary Panorama: a work of great merit, and encreasing reputation.

his zeal. The rapidity of the change in him is remarkable. It bears some analogy to that of the well-known Col. Gardiner. Both of these converts describe the first effect of their new view of things as a beam of heavenly light bursting on their astonished sight; and in the case of M. de la Harpe, the instantaneous impression derived from "a word in season," may fairly be produced as parallel to those arrows of conviction derived from the sacred word, which sometimes it pleases God to fasten in the consciences of sinners in a moment. That prostration and tears should accompany such an incident, will be thought extremely natural by all who have experienced that deep self-abasement which is one part of real conversion. Sobbings, cries, "groanings that cannot be uttered," may well be supposed to attend the renovation of a heart so uncommonly depraved as this: — the enormity of past guilt, displayed in full view, cannot be otherwise than terrific to one who beholds the severity of the divine justice, but is not yet acquainted with the placidity of the divine mercy.

Lastly, Let the conversion of the most obdurate sinner never be despaired of; —if ordinary means are ineffectual, divine grace can employ extraordinary occurrences. He who will not hear in a chapel, shall be obliged to hear in a prison; — he who has treated salvation as despicable, when at liberty, shall be taught the value of it under bonds, as Manasseh was; and be induced to long for spiritual deliverance much more ardently than even for temporal. As no set of men can do (and have done) so much harm to the unwary as men of letters, so those among them, who feel the importance of the gospel, ought to promote it with all their might, that they may counteract, as far as possible, the miseries which "philosophy and literature, falsely so called," have brought on mankind, even to the ruin of thousands. Such was the conviction of M. de la Harpe; and on this conviction he acted, till Providence put a period to his life and labours.

S. R.

THE ANGEL JEHOVAH.

No. I.

The Old Testament Scriptures, like those of the New, contain many glorious displays of the character and work of the Lord Jesus Christ. It might have been said, in the days of Abraham and Moses, as truly as in the days of Paul, "That Christ is all and in all;" for the Scriptures foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham. He saw the day of Christ, and was glad. Moses, when in Pharaoh's court, knew him: "for he esteemed the reproach of Christ greater riches than the treasures of Egypt." The Israelites, when in the wilderness, were acquainted with his

character; for they drank of that Rock which followed them; and that Rock was Christ. Others provoked Christ, and were destroyed by serpents. The prophets understood that they were inspired by the Spirit, and him who was the subject of their prophecy; "for they searched diligently what the Spirit of Christ which was in them did signify, when it testified of the sufferings of Christ and the glory that should follow."

The Redeemer is mentioned in the Old Testament by various descriptive names; but perhaps none is more significant of the divinity of his person, the nature of his office, and the importance of his work, than that by which he is frequently described — *The Angel of the Lord*, or, as the late Bishop Horsely translates it, *the Angel Jehovah*. The English reader should observe, that in the Old Testament the word *Lord*, in our translation, is sometimes printed in capital letters, as LORD; and, at other times, with only the first capital and the other three small letters, as Lord. This difference may be seen by referring to the eighth Psalm, or the first verse of the 110th Psalm. When the word is all in capital letters, it usually, though not always, denotes that it is in the original the word *Jehovah*; which word is sometimes retained by the translators. When *Lord* is printed in small letters, it denotes another word, which signifies a Ruler, a Governor, or a Judge, and which, when applied to God, means the *office and character of our Redeemer*; but the word LORD or JEHOVAH is expressive of the divine essence; that the person whom it describes is the self-existent, underived, independent, and eternal Being, the Author and Supporter of all other beings. Bishop Pearson says, "Jehovah is the Being necessarily existing of and from himself, with all active perfections originating in his essence." That this term *Jehovah*, which describes what God is in himself, as being infinitely above all, and as the First Cause and Last End of all, is frequently applied to him who appeared in human nature, and is called *Christ*, is undeniable. A comparison of many places of the Old and New Testament with each other, will afford ample evidence to any one who owns the Scriptures as a rule of faith, and who considers the term *Jehovah* applicable only to the one living and true God; that the name is applied to him; and is, therefore, a proof of his essential Deity. A comparison of the following passages with each other, will give a scriptural demonstration that Jesus is Jehovah: — Isa. vi. 1—5 with John xii. 41; Isa. xl. 3 with Mat. iii. 1—3; Mal. iii. 1 with Mark i. 2, 3; Isa. xliv. 6 with Rev. i. 8, 17, 18; Joel ii. 32 with Rom. x. 13, 14.

This Jehovah-Jesus is the Angel or Messenger of the Covenant, the Angel of the Divine Presence, who frequently made his appearance in a human form, probably surrounded with light and glory. Jehovah employed this method to make himself visible and approachable by his creatures; and probably to typify his one day assuming, not in appearance only, but in reality, the

human nature in which the fulness of the Godhead should dwell corporally. Let the believer in Christ then rejoice in him as his all in all; for "he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." My soul, if thou art possessed of his gracious influence, — if his law has been written on thy heart, — if thou art made to bear his image, thou art interested in the love of him who is eternal and immutable, and whose favour is all-sufficient to render thee perfectly happy. The Father has given into the hands of the Jehovah-Angel all the affairs of his church, the government of men, the direction of the Universe, and unlimited authority over the world of invisible spirits; "for all power is given unto him in Heaven and in Earth." How safely then, my soul, mayest thou commit thyself, with all thy concerns, to Him in whose hands the universe is safe! If Infinite Purity, who puts no trust in his servants, the created angels, has confided all his vessels of mercy and universal nature to this uncreated Angel, with what perfect confidence mayest thou trust them all with him! How secure is thy spiritual and everlasting life, seeing He who is the Author and Fountain of it, is self-existent and eternal! Thy life is hid with Christ in God! — What an inexhaustible source of felicity hast thou flowing to thee, seeing He who is the source of his own felicity, and the cause of it to all the unnumbered millions of pure spirits in the realms of bliss, is thy eternal portion! With what comparative indifference mayest thou look upon this vain and transitory world! Thou hast powers too capacious, and too noble, to be satisfied with any portion it can afford thee; and thou hast a fountain of happiness too rich and suitable to need it. If he who is Jehovah in covenant be thy inheritance, how canst thou be poor, or what after this can be said to make thee rich? Remember, it is thy supreme felicity "to enjoy God in all, or all in God." How great then must be thy folly and thy guilt, to seek that from broken cisterns which is only to be derived from this Fountain of living waters! But the mention of guilt excites ten thousand painful reflections. Ah! in all things I offend; and in all I come short. The law which condemns me is "holy, and just, and good;" but I am carnal, sold under sin." With all my powers I say, "O wretched being that I am, who shall deliver me! Weep, mine eyes, — there is just cause for it! Grieve, my soul, thou hast sufficient reason for it; but still, do not despair, but rejoice and be exceeding glad, for the Angel-Jehovah is "Jehovah thy righteousness." The perfect obedience and all-sufficient atonement which he, uniting his nature with mine, rendered unto God in my stead and on my behalf, have secured the eternal honour of the law under which I was righteously condemned, and fully displayed the justice of him against whose authority I had wickedly offended. If thou, my soul, art found "in Christ, not having thy own righte-

ousness, which is of the law, but that which is the righteousness of God, through faith," thou art "justified from all things, from which thou couldest not be justified by the law of Moses." If this be thy state, the law has no curses to denounce against thee; — Death can have no dominion over thee, and judgment need not alarm thee! It is thy privilege "to joy in God, thro' Jesus Christ, by whom thou hast received the atonement." But, O my soul, examine thyself, — prove thyself, whether thou be in the faith or not! Many have been awfully deceived and miserably disappointed! A mistake then may be fatal, and for ever. What will it avail thee to have the friendship of man, or to possess the good things of this world, if thou be not interested in the favour of him that created thee? But if he be thy friend, who can be thine enemy? If he be thy portion, what should make thee unhappy, discontented, or unduly anxious! If thou be right in the sight of God, all is right; and the Angel-Jehovah will be thy Guide through life, — thy perpetual Guard from all evil; and will finally present thee before the presence of his glory with exceeding great joy! G.

Evangelicana.

Rev. Sir, *To the Editor.*

As there is much said in the present day respecting the propriety of a ministerial address to the consciences of unconverted sinners, the insertion of the following Extracts in your valuable work, may tend, by the divine blessing, to settle the minds of many as to this important point. I am, Rev. Sir, yours, NEREUS.

"Some pious men, who believe Predestination, cannot reconcile the preaching of Jesus Christ to all men indiscriminately with it; much less can they address to them those convincing arguments, those powerful demonstrations, those tender expostulations, those authoritative calls: in a word, that moral suasion with which the Scripture abounds. They can only preach the gospel to the elect; in the hearing of the reprobate; and some have even scrupled to pray for the conversion of infidels, lest they should pray for the non-elect; others have ventured to affirm, that all the Scriptures are addressed to good men, and not a word to the unregenerate. The last seem incorrigible; but, to the former, we will beg leave to propose four questions:—

1st, Can an unknown decree be a rule of action to us? Deut. xxix. 29.

2d, Is not the Christian minister's commission to preach the gospel to every creature? Mark xvi. 15.

3d, Did not the inspired writers persuade men? 2 Cor. v. 11. Acts xiv. 13—15. xxvi. 28, 29, and xxviii. 23. And,

4thly, Has not a general address to men's consciences been greatly successful in the conversion of sinners? Acts ii. 23. 36—38. 40, 41.

Robinson's Notes on Claude.

"Let us (says the venerable author of Omicron's Letters) consult the Scriptures; which, as they furnish us with the whole subject matter of

our ministry, so they afford us perfect precepts and patterns for its due and orderly dispensation. With respect to the subject of our enquiry (*i. e.* the propriety of a ministerial address to the unconverted) the examples of our Lord Jesus Christ, and of his authorized ministers, the apostles, are both our rule and our warrant. The Lord Jesus was the great preacher of free grace, "who spake as never man spake;" and his ministry, while it provided relief for the weary and heavy-laden, was eminently designed to stain the pride of all human glory. He knew what was in man, and declared, "that none could come unto him, unless drawn and taught of God." John vi. 44—46. And yet he often speaks to sinners in terms which, if they were not known to be his, might perhaps be considered as legal and inconsistent. John vi. 27. Luke xiii. 24—27. John vii. 35. It appears, both from the context and the tenor of those passages, that they were immediately spoken, not to his disciples, but to the multitude. The apostles copied from their Lord;—they taught that we have no sufficiency of ourselves even to think a good thought; and, that it is not of him that willeth, nor of him that runneth, but of God, who sheweth mercy;—yet, they plainly called upon sinners (and that before they had given evident signs that they were pricked to the heart, as in Acts xiv. 15.) to "repent, and to turn from their vanities to the living God." Acts iii. 19, and xvii. 30. Peter's advice to Simon Magus is very full and express to this point; for, though he perceived him to be in the gall of bitterness, and in the bond of injquity, "he exhorted him to repent and to pray, if perhaps the thought of his heart might be forgiven him." It may be presumed, that we cannot have stronger evidence that any of our hearers are in a carnal and unconverted state, than Peter had in the case of Simon Magus; and, therefore, there seems no sufficient reason why we should hesitate to follow the apostle's example."

Copy of a Letter of the late Rev. John Brown, of Haddington, to an eminent Christian, the companion of his youth.

"Dear Friend,

I am the old man: still sinning, notwithstanding troubles, convictions, and every thing else. God alone can tell how inconsistent my sermons and my life, in his sight, are. Yet, after all, I dare not say He is a barren wilderness, or land of darkness. Even yesterday he seemed to smile on me, and to enable my soul to say Amen to the last clause of Zech. xiii. 9, "They shall say, The Lord is my God." In short, my life is, and has been, a kind of almost perpetual strife between God and my soul. He strives to overcome my enmity and wickedness with his mercy; and I strive to overpower his mercy with my enmity and wickedness. O how astonishingly kind on his side!—how much more than diabolically wicked on mine! After all, I hope and trust that He, not I, shall obtain the victory at last. I earnestly request an interest in your prayers for me, my congregation, and students. Alas! that they have such a pastor and instructor as God knows me to be! Yours affectionately, J. Brown.

ANECDOTE.

Recommended to the attention of those who live in the neglect of their Bibles.

A person in Birmingham, who lived in the neglect of the worship of God, and of reading his word, was, on a Lord's Day, sitting at the fire with his family. He said, he thought he would read a chapter in the Bible, having not read one for a long time; but, alas! he was disappointed,—it was too late; for, in the very act of reaching it from the shelf, he sunk down, and immediately expired!—Reader, while it is called "To-day," resolutely begin to read the Holy Scriptures.

Rev. Sir, *To the Editor.*

By inserting in your valuable Magazine the following *Portraiture of a Christian*, drawn by that able writer, the Author of the *Horæ Solitariæ*, vol. 1. p. 227, last edit. you will doubtless oblige many of your pious readers, who may not have opportunity of reading the work itself.

Coventry.

If one were to draw the Portraiture of a Christian, this probably would come near to his description:—He is one who, in *doctrine*, believes that the Three Persons in Jehovah are equally engaged in the accomplishment of his salvation;—that the love of the Father, Son, and Spirit is but *one* love, directed to the three objects of their respective offices for him; namely, creation, redemption, and regeneration, terminating in his eternal glorification;—that he was chosen freely to this mercy, when it was lost by Adam to his nature;—that he is freely called by the effectual application of divine power;—that he is justified wholly and entirely, and at once, by the obedience of Jehovah, in human flesh, to that perfect law which man was created to obey, but had broken;—that he is sanctified in Jesus Christ through the Spirit; and by him shall persevere to the end, and be everlastingly saved.—The Christian is one who, in *experience*, looks into himself only for humiliation; and, out of himself, to God in Christ, for all his happiness. He perceives, and often very wofully, that he has not the power of thinking, saying, or doing one good thing; and that, however specious many moral acts may appear to the world, there is nothing intrinsically holy but what is brought into him, and maintained in him by the agency of the Holy One. Body, soul, and spirit, therefore, he meekly surrenders to his God, for time and for eternity. He distrusts his own wisdom and will in all cases, from a just persuasion that what is perverse in its own nature can only lead him astray. His whole security from falling he founds upon his God; and, accordingly, he flies to him in all his temptations and distresses, great or small. He feels himself a poor, weak creature, that cannot stand a moment, and is, therefore, never easy but when he leans upon his beloved. He is well acquainted with this truth, uttered by a good man, that "with God, the most of nosts (in opposition to himself) is less than nothing; but, without him, the least of leasts is too great a burden;" and he hath that joy and peace in his Saviour, which he knows the world can neither give nor take away.—Advert to his *manners* and *conversation*. He attends the ordinances of the gospel, because in them he finds refreshment and strength to his soul. He hears the word with solemnity, comes to hear it with seriousness, and departs with gravity. Not glad, when service is performed, to commence busy body in others men's matters, or to enter into the frothy discourse of idle tongues. Like Mary, he wishes to treasure up the gospel in his heart, without evaporating its sweet savour by the impertinence and dissipation of worldly things. Collected and retired in himself, he aims to be inoffensive to others. Without parade, he is religious; and serious without either gloom or severity. Never wishing to be forward in disputes, he is ever desirous of supporting the truths of God in a way that may please God. He seeks not to obtrude upon or assume over others; but, with modest cheerfulness, wishes to elevate religion in the eyes of men; bearing with their infirmities, from the deepest conviction of his own. Above all things, he delights in the company of Him who speaks as never other can speak; and, when he obtained this happiness (to use an old paradox) "is never less alone than when he is alone." He is never satisfied to part with his private duty, till he has found communion with God in it; and, when he has found that, he perceives such a sweetness and savour in it as to make it not easy for him to go forth again into the world." Against such an experience as this, which sees, and handles, and tastes of the word of life, there is no arguing. If a man should attempt to controvert this

testimony, it would be worse than to deny the evidence of the natural senses; because it is founded upon the truth of God, which cannot deceive; and upon the power of God, which worketh all in all.

These are some principal outlines of the Christian in his faith, experience, and conversation. There are others, Reader, which, if these are once transcribed upon thy soul, will, by the power of grace, come in to heighten the amiable picture of thy heart and life. But, does there not appear, even from these, some benefit and advantage in being a Christian? The Devil himself spake truth for once, when he said, that "Job did not serve God for nought:" nor doth any true believer. If the Heathen moralist could affirm that "Virtue is its own reward," —what superior advantages hath such a believer, who, with Abraham, knows that Jehovah himself is his shield, and his "inexpressibly exceeding great reward?"

Redeem'd from slavery of earth,
In Christ renew'd by heav'nly birth,
Which only Christ could give; —
Patient, submissive, humble, mild,
With life and conscience undefil'd,
See how the Christians live!

Looking to Jesus as their friend,
Watching for glory as their end,
With ardent, longing eye; —
Yielding with joy their latest breath,
And rising o'er the force of death,
See how the Christians die!"

SELECT SENTENCES.

King Henry the 1st made the length of his own arm a standard measure (since called *a Yard*) throughout England. Do not bigots act much the same part in matters of religion?

As I would not throw away my watch for varying a few minutes from the exact point of time, so neither would I disclaim a regenerate person for his not in every thing thinking with me. Christians are not more infallible than watches.

Some very knowing professors are like a frosty night in December; very clear, but very cold.

Do Christ this one favour for all his love to thee: Love all his saints; even the poorest, the meanest, the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breast-plate, so are the names of all God's saints engraven on the heart of Christ: let them be likewise so on thine.

Young converts are generally great bigots. When we are first converted to God, our brotherly affection too often resembles the narrowness of a river near its head. But, as we advance nearer to the Great Ocean of all Good, the channel widens, and our hearts expand more and more, till Death perfectly unites us to the Source of uncreated love.

Explanations of the following Texts of Scripture are requested by various Correspondents: —

Acts ix. 7, compared with xxii. 9.

Ezek. xvi. 55. When thy sisters, Sodom and her daughters, &c.

1 Cor. iii. 15. If any man's work shall be burnt, &c.

1 Tim. i. 20. Whom I have delivered unto Satan, &c.

Luke xiii. 24. Strive to enter in, &c.

John xv. 2. Every branch in me that beareth not, &c.

Obituary.

MRS. NICHOLS,

OF NOTTINGHAM,

Was called by divine grace in early life. At the age of 18, she was led to remember her Creator, under the ministry of a pious clergyman, for whom she ever after maintained the most cordial respect. She continued where she received her first serious impressions about seven years; and then, in consequence of her marriage to Mr. Nichols, removed to Nottingham, where she spent the remainder of her life, and where she thought it her duty to unite with a Baptist-church.

Her walk and conversation has been uniformly amiable. She was a living epistle, known and read of all her numerous friends. The frame of her mind was usually steady and even, not subject to great elevations nor remarkable depressions; but enjoyed a good degree of holy peace, maintained by faith in Christ, and daily communion with God.

When the illness which terminated in her death first seized her, her mind was calm, and prepared to meet the event. Under the acute pain which she suffered (a rheumatic fever, attended with the loss of the use of her limbs) she expressed the most entire resignation to the will of God; and would say, "The Lord knows what is best for me, and has an undoubted right to do with me as it seemeth good to him." — In reply to the affectionate enquiries of her husband, she would say, "Pray for me, that I may have faith and patience to bear up under my pain;" and to others, "I have need of the prayers of all my friends, that I may not faint." She was sensible of the mercy that was mixed with the affliction; and said, at one time, "I am burnt up with fever; but what a mercy the complaint has not seized my head!" On the Tuesday preceding her death, her friends were alarmed, when the pain in her limbs, which had been very great, now suddenly subsided; and, for a time, she became rather delirious; but soon afterwards had the use of her reason mercifully restored, and continued till her departure.

Whether she had any apprehension that her disorder would terminate in death, it is difficult to say, as she gave no intimation of it; but it is evident she did not expect to be called away so soon. About eight o'clock in the evening on which she died, she was got up; and did not appear to be worse than she had been. After having sat up about half an hour, she wished to be put to bed again, saying she would sit up longer on the morrow; but the great Disposer of life had otherwise determined. Mr. Nichols and one of her servants assisted her in getting into bed. Immediately, in attempting to lie down, she was seized with a spasm; and soon after with a second, when in a moment she sunk in death, and sweetly fell asleep in Jesus, on Thursday evening, the 29th of January, 1807, aged 47.

The natural powers of her mind were of a superior order. Her understanding was acute, her perception quick, and her decision prompt and judicious. Her advice was often solicited and much respected. She had great presence of mind on sudden emergencies, always appearing, even on those occasions, to have an entire self-possession. Having a large portion of intelligence and a cheerful disposition, her conversation was so entertaining and instructive, that it was much desired and sought after. Her friendship, not formed by humour and mere caprice, was ardent and steady. Eager to vindicate the character of the absent, and slow to believe reports to the prejudice of others, she detested those whisperings which separate chief friends. She was distinguished as a lover of peace, and had the happy art of uniting Christians together, who in some respects were widely different.

In her was combined dignity of deportment with the sweetest condes-

cension; which rendered her amiable in the eyes of all. Her whole demeanour was equally remote from a disgusting familiarity on the one hand, and a haughty preciseness on the other: it was easy and respectful. In the management of her domestic concerns the utmost regularity prevailed; — industry and economy were visible in the whole.

From respect to the memory of the pious dead, she became a mother to the orphan. In a manner adopting for a son, she reared, with the tenderest affection, the eldest son of the late excellent Mr. Pearce, of Birmingham, whom, considering as having become fatherless, in some measure, through the zeal of his parent for the cause of Christ, it strongly recommended his descendants to her regard.

Given to hospitality, she was ever ready to receive under her friendly roof the friends of Christ with the utmost cordiality, and she spared no pains in providing for their comfort.

Her attendance on the means of grace was regular and diligent. She enjoyed her privileges, and, therefore, prized them; and would often say, "We know not how long we may have the opportunity of serving God here, — let us embrace the present." All her concerns were so arranged as not to prevent her from filling up her place, either on Sabbath or week-day opportunities: — neither business, nor pleasure, nor a slight inconvenience, nor sickness, hindered her.

Her duty and affection to her husband was uncommon; and it happily met with a suitable return. No person could be conversant in the family without observing and admiring the great harmony that subsisted between them. She conformed to his inclinations, and constantly endeavoured to promote his comfort and happiness. She would carefully conceal from him what she thought was likely to grieve him, by every means in her power she strengthened his hands, being always ready to unite with and assist him in any good design.

Let not this imperfect sketch of her character be thought too highly coloured, the writer has long known and revered her. Those who had the happiness of being the best acquainted with her, could enlarge the most on the subject, and will not think this account exaggerated. By them she will long be remembered with admiration and regret.

A. Q. C.

MASTER JOHN HALL,

Son of Mr. and Mrs. Hall, in St. Mary Axe, London, was born Jan. 5, 1794. From an early period of childhood his disposition and manners were very engaging. Concerned to educate him in the fear of the Lord, his parents endeavoured to instruct him in those things which relate to the everlasting welfare of the soul. He listened with great attention to their affectionate advice; and seemed pleased to go with them on the Lord's Day to hear the Rev. Mr. Newton.

About three years before his death, hearing that Mr. Gallee catechized children, once a month, at his meeting-house in New Broad Street, he requested of his parents permission to attend those exercises. Being earnestly desirous of his spiritual good, they cheerfully consented; and he regularly attended, while able to go out.

If the things spoken on those occasions were not the means of his first saving impressions, they established his mind in the truths of the gospel, and rendered the divine change God had wrought on his heart more conspicuous. His parents say, that he anticipated the return of those exercises with great eagerness; and never would allow any motive of relaxation, however lawful in itself, to prevent his attending. Afterwards he used to dwell much, in conversation with his parents, on the substance of the exhortations that had been given to the children. When he had repeated the catechism through, in the answers to each question, he went over it again, with the proofs from Scripture; and the attention he paid to the statement and vindication of Christian doctrines, was very evident from his frequently observing afterwards to others, concerning

things advanced in sermons he heard, that they were established on the appropriate passages which supported the doctrines stated in the Catechism.

In October 1806, it pleased God to lay on him an affliction which terminated in his death, after long and sharp sufferings. At the commencement of his illness, he requested that Mr. Gaffee might be sent for. He had his desire; and his reply to enquiries concerning divine subjects, and the only method of salvation by the sacrifice and righteousness of Christ, with the desire he expressed for their proper influence on the heart, characterized him a subject of that heavenly instruction, which brings testimonies to the Saviour's honour, even from the lips of children.

Divine truth was precious to his heart; and though so young, he felt the importance of knowing Christ and the power of his resurrection. He was persuaded, that unless the tree be made good, the fruit cannot be good; and that religion must have its seat in the heart.

To Mr. Gaffee and others who visited him, he expressed a deep conviction of a sinful nature, derived by union to Adam, — the absolute need of an interest in Christ, in order to salvation, — the equal necessity of the blessed Spirit's work to convince and convert sinners, and enable them to trust in Jesus for a righteousness to justify them, and communicate grace to sanctify and prepare them for Heaven.

His mind was greatly supported, and, in general, very much composed, during the whole of his trying affliction. Before he was laid aside, he used every endeavour among his young acquaintance at school, and in every circle, to impress their minds with the awful condition of sinners, and the importance of seeking Christ early in life.

The same mind was discovered on his sick bed, by his addresses to some who visited him; and his desire that those who were catechised at Broad Street might improve the opportunity for their spiritual advantage. He exemplified great patience under sufferings, frequently checking himself when pain extorted a sigh or a groan, lest it should appear like murmuring against God. When a friend enquired how he felt himself, — "In body," said he, "very low; but the peace, happiness, and comfort I find in my Saviour I cannot describe: — it is so great, that it is better felt than tongue can express!" To a young friend visiting him he made this remark: — "This affliction has been more pleasure than pain to me, from a sense of the love of Christ!"

When it was observed that the sun shined upon him, — he said, "But what is that to the Sun of Righteousness!" When his friends supposed he was dozing, on their remarking that the book some one had just taken up, was a reward he received for his attention in learning the Catechism, he suddenly lifted his hands, and exclaimed, "But I have a better prize than that, for I have won Christ!"

He particularly requested Mr. Gaffee would deliver the oration at his grave; and preach a funeral-sermon at the meeting-house, as an improvement of the event to children and youth. The text he chose for that occasion was Psalm cii. 11, 12, "My days are like a shadow that declineth," &c.

His mind was chiefly occupied, through the whole of his trying illness, about spiritual and heavenly things. He expressed great joy and comfort derived from the love of Christ and the thoughts of Heaven; saying, "The Lord has been my support hitherto; and, I trust, he will guide me through to the end. He is good and gracious, full of tender mercy, shewing love to the afflicted!".

On the morning of the third Lord's Day in March, he said, "Now I shall very soon be where I wish, — with my dear Jesus, my precious Jesus, for he is mine!" — and so it proved; for in the afternoon of the same day he departed this life, sensible to the last, and very composed, aged only 13 years and a few weeks.

B. G.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures *on the History of Joseph. By* G. Lawson, D. D. *Minister of the Associate Congregation in Selkirk*, 12*mo*, *Price* 4*s*.

The very useful practice of expounding the sacred Scriptures in public worship, which we apprehend to be reviving in England, is well known to prevail commonly in North Britain. That of publishing Lectures thus delivered, seems to increase; and if all expositors equalled the author of this volume, we should by no means wish it to be diminished. His excellency as a practical commentator, is probably well known to many of our readers, by his former volumes on Esther and Ruth. His track, in those parts of Scripture, was comparatively unbeaten; and his performances tended to shew what could be done on the subjects. The History of Joseph is a more customary theme; and his illustration of it admits of a fair comparison with the productions of others. It will by no means be discreditable to Dr. L. His insight into the natural and religious feelings of the human heart, his accurate observations of human manners, and his familiar acquaintance with sacred and profane writers, eminently qualify him for a profitable discussion of this very pathetic and instructive portion of sacred history. His exuberance of remark has sometimes betrayed him into slight instances of tautology; and his language is often injured by the substitution of *will* for *shall*, in the first person future, as is usual with persons who are not natives of England. Dr. L.'s observations are always consistent with evangelical principles; and he sometimes beautifully introduces the doctrines of the gospel to illustrate and enforce practical lessons. Without approving of perpetual typical allusions, or of any that are either forced or merely speculative, we confess, that a more frequent reference to the sublime truths of divine revelation, precisely similar to that which we have commended in the author, would have given us additional pleasure. The New Testament furnishes unequalled patterns of that union between practical and evangelical instruction, which is certainly best adapted to promote the spiritual welfare of mankind.

We have perused the whole volume without finding a passage that seemed less worthy of being extracted than the rest. We do not remember to have read a book so uniformly and equally interesting. Instead, therefore, of selecting any part of Dr. Lawson's comment, we cordially recommend the whole.

Mistakes in Religion exposed: *an Essay on the Prophecy of Zacharias. By the late Rev.* H. Venn, M. A. 12*mo*, *Price* 4*s*.

This work is so well known, and so justly esteemed by religious readers, that it stands in need from us of little more than to be announced in a new edition. From the evangelical prophecy of Zacharias (Luke i. 68—79) the late excellent author took occasion to correct a variety of dangerous mistakes, that are, and usually have been, but too general among persons who profess the belief of Christianity. His animadversions chiefly relate to those errors which may be termed *Anti-evangelical*; but he does not pass unnoticed such as may be called *Hyper-evangelical*; and are probably more frequent and more extravagant among professors of religion now, than they were when the author wrote. Thus, not merely the mistaken ideas which many hold of man's native innocence or power to save himself, &c. are exploded by him, but likewise those which tend to the abuse of the covenant of grace, and to the neglect of good works, are detected and opposed. We doubt not, that persons whose minds are perplexed or misled, concerning the most es-

sential points of religious truth, will find the perusal of this Work highly useful.

A Dissertation on the Hebrew Roots; *intended to point out their exclusive Influence on all known Languages. By the late Rev.* A. Pirie, *of Newburgh*, 12*mo*, 5*s*.

Mr. Pirie was one of those characters that combine so much modesty with their intrinsic worth, that they are little known beyond the circle of their immediate connections. He left, however, a considerable quantity of MSS. behind him, which discover him to have been not only a pious minister, but a man of genius, a deep divine, and an eminent scholar. From these, six volumes, 12mo, have been already published; and several of them have been for some considerable time with one of our editors, who has been prevented, by illness, from reviewing them. The present little volume, however, stands unconnected with the others, as being peculiarly adapted for students and for scholars.

Mr. Pirie assuming, what we suppose our readers will generally grant, that the Hebrew was the primitive language of mankind, endeavours to discover some traces of it in the learned and most of the European languages; and though it must be confessed there is no subject on which Fancy is more apt to "run riot" than in etymology, we must do the author the justice to acknowledge he has discovered considerable judgment, as well as ingenuity; and persons not accustomed to these studies, will be surprized to find so many traces of the original tongue in our own and other modern dialects.

One leading view of Mr. Pirie seems to have been to promote the study of the Hebrew language, not only among students for the ministry, but others, who have talents and opportunity to apply to it, by shewing that much general information and entertainment is connected with the study; and we cheerfully concur in promoting such an object, as we consider Biblical learning always favourable to true religion.

Life *and* Writings *of the Rev.* H. Tanner, *of Exeter. Edited by Dr. Hawker.* 8*vo*, 6*s*.

In our Magazine for 1805, we gave a brief Memoir of this very useful man, who, on account of his plain popular manner, and great success among the lower classes, was called *The Bunyan of the West:* but he was by no means a literary character; and we were surprized to hear of his *writings*. These, however, are of an humble character; containing only a Memoir of his own Life and Experience, — a Spiritual Itinerary, — and some Letters to his Friends, which may be said to *smell*, not of the *lamp* of study, but of the *furnace* of affliction, in which he appears to have been long and severely tried. Dr. Hawker, ever alive to motives of piety and benevolence, has collected these papers, and prefixed a beautiful apology for their publication, which we cannot withhold from our readers:

"I have found my mind much disposed to the publication of these Memoirs and Writings of the late venerable man whose name they bear, from motives which carry with them their own apology.

"The first, and by far the most important object, proposed from their publicity, is the hope, that, under the Spirit's ministry, they may become instrumental, in *eternal* concerns, to many in the promotion of the divine glory; and the second inducement, though not equally interesting, yet by no means inconsiderable in the claims of social life, is the pleasing assurance that their sale will minister, in *temporal* advantage of his widow; whom it pleased the Great Head of his church, that his laborious servant should leave in indigent circumstances at the age of eighty-one.

"With respect to the former, I cannot question but that the Lord Jesus will commission these writings to much usefulness in his church. That sweet simplicity and godly sincerity which so peculiarly marks them in every page, is exactly such as we find the Lord hath owned, and blessed to the minds of his people in all ages of his church.

"In relation to the latter motive,

for which I have gathered together the fragments of Mr. Tanner's papers, and brought them from their obscurity to public view, I have too much confidence in the generosity of all feeling minds, to fear censure on this account. Nay, I rather anticipate their thanks, and expect they will meet me more than half-way in their kind reception of them. Surely, it is impossible but that every one who venerates age, and knows how to feel for the desolated winter of it, must wish well to this publication. It will, I am persuaded, strike their minds with full conviction (I confess it did mine most powerfully) that a life of labour, such as Mr. Tanner's was, and that life, protracted to so long a period as eighty-seven years, possesseth no small claim on the benevolence of all, and especially of the religious; and when to this consideration it be added, that since the slender means afforded him for those long and wearisome services, allowed him no possibility of making the least reserve for relations so near and dear to him as his aged partner and daughter,—surely, the very inability seems to have been the result of Infinite Wisdom in the appointment, that it might be compensated another way.

"And, if the reader will indulge me to subjoin the further thought, I would add, that since the wants of those for whom this work is now published, are but little, neither, from the very order of nature, can they "want that little long," I shall foster the fond hope, that the profits arising from this publication will open a resource fully equal to their utmost wishes. Like the Widow of Sarephath with her child, Mrs. Tanner comes forth with her husband's labours, to gather the few sticks to furnish the momentary supply, and to eat her morsel and die. If the Lord shall graciously do by her, in this instance, as his servant the Prophet did by the widow in Israel, I hope this cruse of oil will not fail, nor the barrel of meal waste, until that she shall no longer need "the bread that perisheth;" but is taken to the enjoyment of that "which endureth to everlasting life."

Four Sermons, *preached in London, at the Thirteenth General Meeting of the Missionary Society, May 13, &c. 1801, by the Rev. Mess.* Newton, Jack, Griffin, *and* Dr. Draper; *also the Report of the Directors, and a List of Subscribers.* 2*s.* 6*d.*

The first of these sermons, by the Rev. S. Newton, of Witham, in Essex, is founded on that encouraging prediction in Psalm lxxii. 17, "All nations shall call him Blessed." After a suitable introduction, the preacher observes, that all nations will not be in a state to call the Messiah blessed, till the knowledge of him be communicated to them: he, therefore, directs our thoughts, 1st, To the state of the nations which are destitute of this knowledge; — 2dly, To some of the effects of the knowledge of the Messiah; — 3dly, To the universal prevalence of such knowledge; — and, 4th, To our own duties, as persons looking forward to this happy event. Each of these particulars is treated in a sensible and scriptural manner. Under the last, Mr. Newton observes, 1. That it is incumbent on us to be very thankful to the Father of Mercies, who has so distinguished us above most of the nations upon earth; 2. That real Christians will feel, and it is incumbent upon them to do so, a concern for the glory of the Messiah, and the spread of his kingdom upon earth; 3. We learn the importance of prayer and endeavour for the spread of Christ's kingdom; and, 4. It appears from this subject, that Missionary Societies are not aiming to bring forward an impossible or an unpromised event. The whole of this discourse is judicious and solid.

The second discourse in this volume is by the Rev. R. Jack, a minister of the Secession, in Manchester. His text is taken from Isa. xxvii. 6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." — The author considers this Scripture as a promise of prosperity to the church, in respect of *number*, in respect of *spiritual vigour*, in respect of *fruitfulness*, in respect of

fog, in respect of *stability*, and in respect of *extent*. This ingenious arrangement of the text is largely illustrated, and in a very uncommon manner, by a vast combination of suitable Scriptures, which presents to us an immense number of promises relating to "the future prosperity of the church, as the effect of Divine Influence." This truly scriptural sermon is concluded with suitable inferences, particularly as affording encouragement to Missionary exertions.

We forbear to make extracts: — the friends of the institution will, we trust, peruse the whole; and we dare promise them, it will be with great satisfaction and profit.

[*To be concluded in our next.*]

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

This Number contains Extracts of Letters and Journals of the brethren Taylor and Loveless, Missionaries intended for Surat; also Papers relating to the Missions to the Coromandel coast, viz. Extracts from the Journal of Messrs. Cran and Desgranges, to April 1806; and from Mr. Ringeltaube, at Palamcotta.

These papers shew what a vast field for Missionary exertions is presented in various parts of the East Indies, and the great probability of extensive usefulness to the souls of men, millions of whom are perishing for lack of knowledge. Mr. Ringeltaube's Journal is peculiarly interesting. The incidents which occurred in his journies are novel and affecting; and afford considerable information as to the manners of the natives, and their wretched superstitions. Mr. R. had the prospect of being enabled to build a church at Magilandy.

Patrick's Places: *a Treatise on the Law and the Gospel. Originally written in Latin, by* Patrick Hamilton, *the First Scotch Reformer and Protestant Martyr. Translated and published by* John Frith, *the English Reformer and Martyr in* 1531. 8*vo*, *Price* 6*d*.

This forms one of the series of tracts written by the reformers, and now publishing in the work, entitled "The Fathers of the English Church," by the Rev. Mr. Richmond

The author, Mr. Patrick, was a gentleman of family in Scotland; and having imbibed the principles of the Reformation in Germany, returned to his own country, where he zealously published them; which soon excited the wrath of the Popish party, by whom he was burnt to death, March 1, 1527.

The following are some of the articles for which he suffered: 1. Man has no Free-will, — 2. A Man is only justified by Faith in Christ, — 3. A Man, so long as he liveth, is not without Sin, — 4. A good Man doth good Works: good Works do not make a good Man, — 5. Faith, Hope, and Charity are so linked together, that one of them cannot be without the other in one Man, in this Life.

The difference between the Law and the Gospel is very clearly laid down, with many other useful points of Christian doctrine; and the whole, for the purpose of circulation among the poor; for whom (by its simplicity and perspicuity it is well adapted) it is printed at a very low price. Those who give them away, may procure them at 5*s*. per dozen, or 2*l*. per 100.

LITERARY NOTICES.

Mr. T. Clarkson has issued the Prospectus of a Work, to be comprized in two thick volumes, 8vo, price One Guinea; containing the History of the Rise, Progress, and Accomplishment of that great Event, the Abolition of the Slave Trade. Mr. C. is undoubtedly well qualified for this undertaking, as he had the honour of being an early, indefatigable, and persevering labourer with Mr. Wilberforce in this great work.

Mr. Styles has in the press, A Defence of his Essay on the Stage, in Answer to Mr. Aikin; also a new edition of the Essay, with the Defence in form of an Appendix.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Much Information, from various Parts of the Globe, has been lately received by the Directors; a Portion of which we gladly present to our Readers:

A Letter has been received from Mr. Gregory Warner, dated April 11, 1807, in the brig Elizabeth, Bay of Islands, New Zealand; from which it appears that he left Port Jackson, in New South Wales, on the 7th of March. The vessel, which had been a Spanish prize, and had been laid by for a considerable time, proved leaky, so that the pumps were always at work; and having but a scanty allowance of provisions, they were glad to put into New Zealand, on the 30th of March, to obtain a supply of fish and potatoes, and to stop the leak. They also received assistance from some whalers, which came into the bay, and imparted to them some of their own stock. Mr. Warner expected to proceed on his voyage to Otaheite the day after he wrote; and expected soon to join the brethren there, who were apprized of his coming, by a letter which he sent them, Sept. 1, 1806, by the Hawkesbury sloop, which the Rev. Mr. Marsden had dispatched with necessaries. Mr. Warner had received an answer from the Missionaries there, the day before he left Port Jackson. They expressed, as might be expected, an earnest desire to see him. He regrets, in very strong terms, the extreme wickedness of the crew, who were devoted to vice, and appear to be given over to a reprobate mind; and laments that he had not on board the advantage of the company of one godly friend; and adds, "Remember me, O my God, for good; and give me strength to stand in this evil day of trial and fear;" earnestly desiring also the fervent supplications of his friends in England.

A Friend at Aberdeen informs us, That he has seen a Letter from the surgeon of the Harmony, of Greenock, dated Oct. 26, 1806, at Ylo, in Peru; in which he says that the American ship Taber, of Providence, arrived there a few days before; and stated, that they had touched at Otaheite, a few weeks previous (in September, we believe); and that the Missionary affairs were much in the same state as last reported by us. The Chief of Otaheite, the Captain says, can write English very well. The natives continued to persevere in their original customs, and paid little attention to the preaching of the gospel: they discovered a great avidity for fire-arms; and would sell 12 hogs, weighing 10 or 12 stone each, for a musket. The Missionaries were discouraged by not hearing for so long a time from home; but from what we have copied of Mr. Warner's letter, it appears that, in September or October last, they had received letters and supplies from England, forwarded by Mr. Marsden, together with the agreeable information of Mr. Warner's coming to join them. We trust, therefore, that, by the beginning of last May, they had the satisfaction of receiving Mr. Warner as a brother, a missionary, and a surgeon.

Mr. John Laird, of Greenock, also informs us, that the Harmony has arrived there. She took out a letter for Otaheite, about two years ago;

but did not call there. Capt. Smith (who succeeded Capt. Affleck, the former commander, who was killed in an action with a French privateer) has brought with him a young lad, named James Wattie, who was left in the island of Otaheite by the Britannia, continued there four months, and was brought away by the American ship Tiger *. He reports, that the King is almost always with the Missionaries: is diligent in reading and writing English; but does not attend divine worship with them, nor enter into their religious views; but that he is very friendly, and makes them many presents. He also says, that the King has got two schooners; one about 20, and the other about 40 tons: that he has about 50 muskets, which are piled up in his palace in the European manner, and about half a barrel of gunpowder. Just before he left the island, the Queen was delivered of twins; both of which were killed; and that she is since dead. Wattie says, he knew all the Missionaries very well; and that they were 13 men, two women, and some children, all well: he adds, that the Missionaries collected all the children they could find of Europeans who had visited the island, and educated them.

The Harmony left Rio Janeiro on the 30th of June last; at which time the Buffalo sloop was there; on board of which was Governor King and family, the Rev. Mr. Marsden and family, all well. — He also states, that the Society's late ship the Duff, which now belongs to Janeiro, and trades to that coast, had left that port three weeks before for Africa. — Wattie says, that on board the Tiger, in which he left Otaheite, there were three natives, who were recommended to the Captain's care by Mr. Youl, one of the Missionaries. This is confirmed by a letter which he has brought from Mr. Youl to the Captain, dated Taheite, Aug. 10, 1806, intreating Mr. Cushing, the Captain, to get them taught English, and put under the care of some religious persons in America, to which he was going.

* Probably the ship called Taber, in the preceding letter.

AFRICA.

Extract of a Letter from the Rev. Mr. Kicherer, stating the Cause of his abandoning the Settlement at Zak River, dated January, 1807.

Long before the receipt of this letter, you will have learned in what a miserable situation we found the congregation of Zak River, which became worse and worse during our stay in that place: so that every thing which we attempted to ameliorate it, proved fruitless. This was occasioned chiefly by the continual drought, and the violent robberies of the Boschemen. Many of the people had been compelled to take refuge in other places; and the remainder seemed ready to perish for want of every necessary of life. However, we tried our utmost endeavours, always in the hope that the Lord might be pleased to give us, by his providence, the means of keeping our dear congregation at that place together; but, alas! every effort proved fruitless. We were utterly unable to provide for them; and our prospects became darker and darker. God knows what ardent prayers we offered daily to our Lord, to be enabled to remain upon this formerly so blessed spot, which was dear to us above all others. Our wants increased; so that our poor people were on the point of perishing; and we also were unable to provide for our necessities. Neither cattle nor corn was to be bought at any price, partly on account of the scarcity that everywhere prevailed, and partly because we could not send for it, for fear

of being plundered by the Boschemen, who had already murdered two of our baptized Hottentots.

In these dismal circumstances our Lord shewed me the means by which I obtained the opportunity of answering to my calling, and becoming not only useful to Christians, but also to a great many Heathen, who likewise were longing for instruction: but however, as thereby the difficulties in our place could not be removed, it had this effect: that my two brethren, together with our people, determined to follow me to the district of Graaff Reinet; because no way of deliverance opened before our eyes; but this could only be done with an intention to proceed afterwards to such a place as might be thought convenient, and act as we had done at Zak River.

By the grace of God, we are now at Graaff Reinet; and for this have every reason for thankfulness. The most of our people live with such men as allow them to frequent our religious meetings; and others of them live in the village itself; so that they may make daily use of the means of grace. Some of them are even preachers of the gospel to their fellow-Hottentots and slaves, who live at a great distance from this place; which has much more influence upon them than we ever could have; because they do not expect that people of their own nation will impose upon them. I entertain great hopes that this will have the best consequences. Besides, the servitude of our people makes them more industrious than they were at Zak River.

I enjoy at present the invaluable privilege of preaching the gospel among a vast number of persons. The number of the Heathen increases daily. Last Sunday I had the pleasure of seeing 120 slaves and Hottentots in our meeting, who rejoice that they are enabled to hear the word of God. It is very affecting to see these poor creatures rejoice in this great privilege, of which they were formerly deprived. I intend to go to-morrow farther into the interior; and shall be some weeks from home, to preach the gospel to Christians and Heathens.

Our Brother Vos has been obliged to take upon him the office of clerk in our church, and instructer of the young people, until a way may be opened that he can go again to Zak River. In the mean time, he is occupied with me in instructing the Heathen, who are numerous among us; and as I am sometimes obliged to be absent for many weeks together, to preach at a distance, he officiates for me in Graaff Reinet; and is very useful to all the people. From early in the morning till late in the evening, he is daily engaged in this good work. However, he hopes with me, that our Lord may, at a future time open a way for him and brother Botma, who also is waiting for it, to establish our Zak River congregation in a separate place. Our prospect, however, is in this respect very dark. Our worthy Landdrost Stokkenstrom is ready to procure us a tract of land in the *Tarka*, which is extremely fruitful. But, on account of the plundering Caffrarians and Boschemans, that part of the country is still very dangerous; the more so, as all the inhabitants in that district fled away; and our people are not inclined to go again among their enemies. Besides, we have no means of establishing a new mission; a number of cattle is necessary for food, and the cultivation of the ground. According to our opinion, it will be the best that our people remain for some time in servitude, in order to obtain some money and cattle, necessary to begin a new establishment. This, however, will not be sufficient without other assistance; for the wages are low, compared to what they continually stand in need of. Besides, there are no Christians in the Tarka country, in whose service they can go. We shall be very happy to learn your opinion upon this subject. It will be peculiarly agreeable for me to receive a letter from you as soon as possible. Farewell! my dear brethren; and, soliciting your prayers,

I am

your affectionate brother,

J. Kicherer.

JAMAICA.

The following Copy of a most iniquitous Law, passed by the Corporation of Kingston in Jamaica, is exactly transcribed from the printed newspaper, now in possession of one of our correspondents. The immediate effect has been the suppression of all public worship among the negroes of the Baptist denomination, and the very great restriction of the Methodists, who are still permitted to meet in a licenced chapel; but are not suffered to employ their coloured exhorters in any other place.

Jamaica, ss.

An Ordinance for preventing the Profanation of Religious Rites and False Worshipping of God, under the pretence of preaching and teaching, by illiterate, ignorant, and ill-disposed Persons, and of the Mischiefs consequent thereupon.

"Whereas it is not only highly incumbent upon, but the first and most serious duty of all magistrates and bodies politic, to uphold and encourage the due, proper, and solemn exercise of religion, and worshipping God: And whereas nothing can tend more to bring true devotion, and the practice of real religion into disrepute, than the pretended teaching, preaching, and expounding the word of God as contained in the holy Scriptures, by uneducated, illiterate, and ignorant persons and false enthusiasts: And whereas the practice of such pretended preaching, teaching, and expounding the holy Scriptures, by such descriptions of persons as aforesaid, to large numbers of persons of colour and negroes, both of free condition and slaves, assembled together in houses, negro-houses, huts, and the yards thereunto appertaining, and also in divers lanes, and bye-places, within this city and parish, hath encreased to an alarming degree; and, during such pretended preaching, teaching, and expounding, and pretended worshipping of God, divers indecent and unseemly noises, gesticulations, and behaviour, often are used and take place, to the great annoyance of the neighbours, and to the disrepute of religion itself; and also to the great detriment of slaves, who are induced, by divers artifices and pretences of the said pretended preachers, to attend the said irregular assemblies, whereby such slaves are continually kept and detained from their owners' necessary business and employ; and, in some cases, the minds of slaves have been so operated upon and affected by the fanaticism of the aforesaid description of persons, as to become actually deranged, — Be it therefore enacted and ordained, by the common council of the city and parish of Kingston (the mayor, aldermen, and common council-men of the said city and parish, or a competent and legal number or quorum of them being in common council assembled); and it is hereby enacted and ordained, by the authority of the same, that, from and after the 1st day of July next, no person, not being duly authorised, qualified, and permitted, as is directed by the laws of this island, and of Great Britain, and in the place mentioned in such licence, shall, under pretence of being a minister of religion, of any sect or denomination, or of being a teacher or expounder of the gospel, or other parts of the holy Scriptures, shall presume to preach or teach, or offer up public prayer, or sing psalms, in any meeting or assembly of negroes, or persons of colour within this city and parish: and, in case any person shall in any ways offend herein, every such person, if a white person, shall suffer such punishment by fine, not exceeding 100*l.* or by imprisonment in the common jail for any space not exceeding three months, or both; or, if a free person of colour, or free black by fine, not exceeding 100*l.* or imprisonment in the workhouse for a space of time not exceeding three months, or both; or, if a slave, by imprisonment and hard labour in the workhouse for a space not exceeding six months, or by whipping, not exceeding 39 stripes, or both, as shall be in those cases respectively adjudged.

"And be it further enacted and ordained, by the authority aforesaid, that no person or persons whatsoever, being, so as aforesaid, licenced and permitted, shall use public worship in any of the said places within this city and parish, which may be so licenced as aforesaid, earlier than the hour of six in the morning, or later than sun-set in the evening, under the penalty of such punishment by fine, not exceeding 100*l.* or imprisonment, not exceeding the space of three months, or both, as shall be in that respect adjudged.

"And be it further enacted and ordained, by the authority aforesaid, that from and after the said 1st day of July next, in case any owner, possessor or occupier of any house, out-house, yard, or other place whatsoever, shall permit any meeting of any description of persons, for the purpose of hearing or joining in any such pretended teaching, preaching, praying, or singing of psalms as aforesaid, such owner, occupier, or possessor, being a white person, shall incur and suffer such punishment by fine, not exceeding 100*l.* or, by imprisonment in the common jail, not exceeding three months, or both; or, if a person of colour or black, of free condition, by fine, not exceeding 100*l.* or confinement in the workhouse for any space not exceeding three months; or, if a slave, by confinement and hard labour in the workhouse, for any space not exceeding six months, or by whipping, not exceeding 39 stripes, or both, as shall in these respective cases be adjudged.

"Passed the common council this 15th day of June, 1807.

DANIEL MOORE, Recorder.

Vera Copia Extur.
Thomas Dennis, City-Clerk."

We are extremely concerned to find that the above severe and unjust restrictions are laid on the friends of religion in Jamaica, where their zealous efforts were much needed. We are assured, from the best authority, that the persons who are thus prevented from meeting to worship God, conducted themselves in a peaceable and orderly manner, and gave no offence but by their opposition to sin. This perhaps was the grand cause of the restriction; for, among numbers of persons who have lately become serious, were many young women of colour, and who, consequently, could not be persuaded to those illicit connections with the whites which had generally prevailed. These wicked men were alarmed lest their mistresses should desert them, and lest they should not be able to accomplish their designs in the seduction of others. We have reason to believe that this is a principal cause of this *legal persecution*; but we trust that the royal authority, which has interfered in some former cases of a similar kind, will again be interposed, to prevent the continuation of a law so hostile to the tolerant spirit of the British Constitution.

Such is the hatred manifested by certain persons against religion, that, a few days before the passing of this ordinance, a poor black man was taken up and put into the Guard-house, for no other crime than that of praying *too loud* in his own house.

By this cruel law, the religious services of the morning, from 5 to 6, before the negroes went to work, and after sun-set, when they had done work, are now prohibited; which amounts, indeed, to a total prohibition, as they can have no other opportunities of hearing.

INDIA.

A LETTER has been received from the Rev. Mr. Ringeltaube to the Secretary, dated Patamcotta, Feb. 7, 1807. He has acquired the language so as to write it correctly, and speak it with but little hesitation. He informs us, that Mr. Vos, of Ceylon, has lost his new-born son; and that Mr. Ehrhardt was hourly expectating the birth of a child.

Mr. Ringeltaube has also sent his Journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malay-

alim translation of the Scriptures immediately, there being 200,000 Christians in Malcyalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the Scriptures among his people. The Doctor observes, in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac, &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

A Letter has been received from Mr. Loveless, dated Madras, March 4, 1807. He appears to be going on well in the school; and preaches every Sunday and Wednesday evening in the Black Town, to about 60 or 70 people. He has heard from Brothers Cran and Desgranges, at Vizagapatam, who are going on prosperously. Their school-house is nearly completed; and the gentlemen of the settlement continue to shew them kindness.

ECCLESIASTICAL ANTIQUITIES IN INDIA.

[We have been favoured, by a respectable Correspondent in India, with a Copy of a Report, presented by a pious Clergyman, at the request of the Governor of Madras, concerning the State of the Ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an Account of the Rev. Dr. Buchanan's Discoveries.]

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, Governor of Madras, on the State of the Christians inhabiting the Kingdoms of Cochin and Travancore; with an Article of interesting Literary Intelligence, containing an Account of the Discoveries made by the Rev. Dr. Buchanan, in the Course of his Investigations undertaken by Order of the Supreme Government in Bengal.

"*Public Department.*

"*To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.*

"*Reverend Sir,*

"*The Right Honourable the Governor in Council being desirous of availing himself of your vicinity to the Malabar Coast, to obtain every possible information in regard to the Establishment, &c. of the Christian Religion in that part of the Peninsula, I am directed by his Lordship in Council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of Government, such Accounts as you may be able to collect, of the First Introduction of Christianity into India, — of the Arrival of the different Sects who have been, or may be in existence, — of their General History, and of the Persecutions to which they may have been exposed, — of their Success in making Proselytes, — of their Church Establishment, and of the Source from which they are maintained, and with all other circumstances connected with this important subject.*

I have the honour to be, Rev. Sir,
your most obedient humble Servant,
(Signed) G. G. Kewle,
Sec. to Government.

Fort St. George,
June 28, 1806.

To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.

" My Lord,

" When at Mysore, I was honoured by the receipt of Mr. Secretary Keble's Letter, dated the 18th of June last; and finding my general health much improved, I resolved to proceed to the Malabar coast in search of the information required by your Lordship in Council, regarding the Christians inhabiting that part of the peninsula: — an investigation which I have found as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

" To view the extensive field pointed out for my enquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Reverend Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

" The first object to which the orders of government refer is, to An Account of the Introduction of Christianity into this Country.

" There can be no doubt whatever, that the St. Thomé Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor and St. Thomas's Mount: — but to derive *authentic* information as to the time of their arrival, is at present no easy task.

" From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from the earliest possible times (which may perhaps have introduced false traditions amongst them) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thomé Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in Ecclesiastical History, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of Purgatory to be fabulous; — moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the Synod established by Don Alexis de Meneses, Archbishop of Goa, at Udiamper, in the year 1599.

" The history of this council will be found most ably detailed in a work printed in French, and entitled, " The History of Christianity in India," published at the Hague, in the year 1724, by La Croze, the celebrated Librarian to the King of Prussia.

" The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of Christianity in the east; and to hold up to disgrace, and to merited indignation, the bigotted, and unworthy conduct of the Roman Catholic Church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

" When the Portuguese first arrived in this country, in the beginning of the 16th century, they found a Christian church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

" These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming; — but the Portuguese were much disappointed at finding the St. Thomé Christians firmly fixed in the tenets of a primitive church; and soon

adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis de Meneses, the Archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian Metropolitan, his priests, and people into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion: nor has all the influence of the Roman Pontiff, and the Kings of Portugal, been able to draw them away again from their old faith.

"Leaving the history of this interesting people, which is affectingly delineated in La Croze's book, I shall, in this Report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your Lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thomê, or Jacobite Christians; — 2dly, The Syrian Catholics, who have been forced from the Jacobite Church into the Romish pale; and, 3dly, The Latin Church.

St. Thomê, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth; but the origin of the word *Mapillah* is variously accounted for; —by some, it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches; as *Ma* implies *Mother*, in various languages, derived from the Sungscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies *a class*, in a state synonimous with our secretaries. *Ma* or *Maha*, signifies *great* or *superior*. The term Mapillah is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

"It is certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a King of Malabar, named Peremaul, engraven on copper, five of which engravings are still in existence: a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution: however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses.

"Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a loose transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken: indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant (himself a Nestorian) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores long before the time of Nestorius; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous *.

"With respect to their religious tenets, writers may, and will, disagree: upon such subjects human reason avails nothing. The disputes which on these

* Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from Saint Bartholomew.

points have agitated the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the present creed of these people, being a written communication from the Metropolitan to the Resident at Travancore:

"In the name of the Father, Son, and Holy Ghost, We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal § Jacobians, hold the following creed: —

"We believe in the Father, Son, and Holy Ghost, Three Persons in one God, neither confounding the persons, nor dividing the substance, One in Three, and Three in One.

"The Father Generator,—the Son generated,—and the Holy Ghost proceeding.

"None is before nor after other in majesty, honour, might, and power; coequal, unity in trinity, and trinity in unity.

"We do not believe with Arius and Eunomius, that there are three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

"We do not believe, as Mawney and Marcianus * said, that the body of Christ was sent down from Heaven.

"We do not believe, as Julianus † said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah.

"We do not believe, as the Chalcedonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is coequal with the Father, without beginning or end; that, in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind, — that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and Man. So that, in the union of the divine and human nature, there was one nature and one substance. — So we believe."

"The service in their church is performed very nearly after the manner of the Church of England; and, when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan, Mar Dionysius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station in the event of his decease; — but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

"The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches; and the number of their people, as given in to the Resident, is estimated at 23,000.

"The residence of their Metropolitan is at Candenatte, twelve or fourteen miles inland from Cochin. In some of their churches, divine service is per-

§ Eastern Christians, who renounce the communion of the Greek church, and differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who declare it as their opinion that, in the Saviour of the world there is only one nature; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African, and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the [illegible] of Armenia; but his present habitation is the monastery of St. Matthew, which is in the [illegible] of Mousul, a city of Mesopotamia. It is farther observable, that all the patriarchs of [illegible] assume the denomination of Ignatius. — Mosheim, vol. 4, section xi. page 257.

* [illegible], I suppose, might be Manes and Marcion.

† Perhaps Julianus, Bishop of Halicarnassus.

formed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thomé, who have adhered to their ancient rites, and those who have been united to the church of Rome ‡. When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence: and they are remarable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed, that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they suffer, as far as I can learn, no other hardship.

"If good men from Syria could be obtained, not as parish-priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

"The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

"To unite them to the Church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church: a measure which it would not, I imagine, be difficult to accomplish, as the Country Governments would, it is supposed, second any efforts to that purpose.

"Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

"These people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priest of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view; and, as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli: Their priests, to the number of four hundred, are styled Catanars, which is a Syrian appellation; their congregations are reported at 90,000 (old and young included) agreeably to the last returns transmitted to Rome.—There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people. Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church. The service is performed weekly, in rotation.—There is a seminary at the College of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church.

‡ This shews a spirit of toleration and Christian liberality, very different from the bigotry of the Romish church.

The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches, at a village near Pillimbaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the Crucifix and the Virgin Mary in it, instead of the Hindoo sawmy.—Their church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking:—the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable; but is now fallen into decay.

Latin Roman Catholics.

"Within the provinces of Travancore and Cochin there are one archbishop and two bishops:—the archbishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The archbishops of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner:—Three names are sent (when either of these sees become vacant) by the sovereign of Portugal to the Pope; and the Roman pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has also the power, during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*.—Both sees are at this moment filled by such.

"The titular bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his Holiness, or the Propaganda at Rome. — This mission being more susceptible of control and regulation than the others, has been countenanced by the Honourable Company, as the following copy of a Proclamation issued by the government of Bombay will shew.

PROCLAMATION.

"The Honourable the Court of Directors of the Honourable English East India Company having been pleased to order that the Ecclesiastical Jurisdiction of the Roman Catholic Churches under this government shall be withdrawn from the Archbishop of Goa, and restored to the Carmelite Bishop of the apostolic mission, the President in Council has accordingly resolved, that the said Restitution shall take place on the 1st of the ensuing month; from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said bishops, on pain of incurring the severe displeasure of government."

"By order of the Honourable the Governor in Council.

"Bombay Castle, (Signed) WILLIAM PAGE, Secretary.
2d Aug. 1791."

"The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; the parishes and churches being so intermingled, that it is difficult to form a right notion of their extent. The bishop of Cochin, however, may be said to have a control over all the Romish churches situated on the sea coast, immediately (with few exceptions) from Cochin to Ramnad, and thence round the whole island of Ceylon: the churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of Christians composing these churches must be great, as all and every of the fishermen are Roman Catholics.—The bishop of Cochin usually resides at Quilon.—There are very few European clergy (not above seven or eight) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*.—The Latin communicants, in the diocese of Verapoli, are estimated at 35,000.—The Catechumen suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.

"The converts are from various casts, viz. Chegas or Teers,—Muckwas and Pullers; and there can be no doubt but that many of higher casts would be baptized, if they did not dread the displeasure of their governments.

"It is well known that the Roman religion was introduced by the Portuguese, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly 200:—the number of course naturally diminishes. The morality of the converts is very loose; and they are generally inferior in this respect to the heathens of the country.

GENERAL OBSERVATIONS.

"Reflecting on the whole subject, several suggestions present themselves to my mind; and I think I shall not be considered as deviating from the line of my profession, or the intention of your Lordship, in calling for my Report, by offering some opinions to government, which, in a moral and political view, seem of the highest importance. It appears, from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect: and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish;—and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honourable name as Christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside: indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people: especially, when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free * schools throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality.---Such an establishment would, ere this, have made the people at large fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an extraordinary effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for Pro-

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and, on the coast, the most strict of the Brahmins will have little hesitation, as far as I can learn, in permitting their children to attend a free-school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.

pagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our eastern possessions; and the names of Swartz, Gerricke, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection: and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view has, in some measure, failed: and few good converts, it is generally imagined, have been made: but let it be remembered also, that they have laboured under every possible disadvantage: they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which they adopted: but that they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity (the natural result of their being trampled upon by one race of conquerors after another) also as an object for our contempt; at the same time, that we have viewed the cunning of their character (which is ever the natural resource of ignorance and weakness) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

Having the honour to remain,
With the highest respect, my Lord,
Your Lordship's faithful and obedient humble Servant,

Madras, Nov. 3, 1806. (Signed) R. H. Kerr,
Senior Chaplain of Fort St. George.

LITERARY INTELLIGENCE.

"The Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to enquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His Highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his enquiries. About the middle of November, Dr. Buchanan proceeded from the sea-coast into the interior of the country, north-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon; also, frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

"The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England: the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls. The beams of the roof being exposed to view, are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the foundieries of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac and

Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hilly: a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

"The number of Syrian churches is greater than has been supposed. There are, at this time, fifty-five churches in Malayala *, acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

"The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobitæ*: but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is, *Syrian Christians*, or *The Syrian Church of Malavala*.

"The doctrines of the Syrian church are contained in a very few articles; and are not at variance, in essentials, with the doctrines of the Church of England. Their bishops and metropolitan, after conferring with his clergy on the subject, delivered the following opinion: "That an union with the English church, or at least such a connection as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth, for education and ordination.

"The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 68 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the episcopal mitre; and is robed in a white vestment, which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663: but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

"From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria (215 in number) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favoured with a little support. It would be worthy the Church of England to aid the Church of Antioch in her low estate. The Church of England *is now* what the Church of Antioch *once was*. The mode in which aid can be best afforded to Christians under a foreign power in the east, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of the Wahabian Mahomedans is a fair prognostic; and promises to aid our endeavours to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favourable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said still to remain in their pristine state, and to have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the

* Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Illi, whereas, the province of Malabar commonly so called, contains only the two Districts, not including the country of Travancore.

Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly-favoured land, in the heart of the ancient world, would be, in the present circumstances of mankind, an auspicious event.

"The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalim, or Proper Malabar (a dialect distinct from the Tamul) is the vernacular tongue. They have made some attempts to translate the Syriac Scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their 55 churches, as a standard book, on condition that they would transcribe it, and circulate the copies among the people,— the elders replied, That so great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man *who could write* would make a copy on *ollas* (palm leaves) for his own family.

"It ought to be mentioned, to the praise of the present Bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament (which it is proposed to print first) has already commenced, under the superintendance of the Syrian Bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon is, *their want of the Bible*. It is doubtful whether some of the priests know that such a book exists! It is injurious to Christianity in India to call men *Christians* who know not the Scriptures of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their enquiries; curious also to know what it can be that is of importance enough to be *written*,— at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprize those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish-church, where the solemnity of their devotion, in accompanying the public prayers, is truly impressive. They sing the Old Psalm tunes well; and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home *. As soon as the minister has pronounced his text, the sound of the *iron style* on the palm-leaf is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priest's lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version,

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their ollas while writing; and can write in the dark with facility.

This observation led to the investigation of the ancient Syrio-Chaldaic manuscripts in Malayala; and the enquiry has been successful beyond any expectation that could have been formed.

"It had been commonly supposed, that all the Syriac manuscripts had been burned by the Romish church, at the Synod of Udiamper, near Cochin, in 1599; but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac Scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, though made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion (if indeed they can be said to have been at any time subject to it); for the Native Governments have ever formed a barrier between the Inquisition at Goa and the Christians in the mountains.

"In the Acts of the Council of Nice, it is recorded that Joannes, Bishop of India, signed his name at that Council, A. D. 325. This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian Æra, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested. Some of their present copies are certainly of ancient date. Though written on a strong thick paper (like that of some MSS. in the British Museum, commonly called *Eastern Paper*) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote church of the mountains, which merits particular description: — it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters (not rudely drawn) the colours of which are distinguishable; and, in some places, the enamel of the gilding is preserved; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their Bishops; and that it was industriously concealed from the Romish Inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the Scriptures has admitted as canonical the Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations, — that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testament differs from that of the European copies, — this copy adhering less to unity of subject in the arrangement than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott (Gen. iv. 8) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

"Thus it appears, that during the dark ages of Europe, while Ignorance and Superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of 100 churches; and that it has been handed down to the present time under circumstances so highly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

"There are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiamper destroyed no volumes but those which treated of religious doctrine or church supremacy. Two different characters of writing appear ever to have been in use among the Syrian Christians, — the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

"But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portugueze historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin, for safe custody, certain tablets of brass; on which were engraved Rights of Nobility and other Privileges, granted to the Christians by a Prince of a former age; and that while these tablets were under the charge of the Portugueze, they had been unaccountably lost, and had never after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portugueze writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarte. He died without issue; and his kingdom descended, by the custom of the country, to the King of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian King.

"It is further recorded by the same historians, that besides the documents deposited with the Portugueze, the Christians possessed three other tablets, containing ancient grants, which they kept in their own custody: and that these were exhibited to the Romish Archbishop Menezes, at the church of Tevelecar, near the mountains, in 1599, — the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period, little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said, that they were seen about 40 years ago; but Adrian Moens, a Governor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us, that he used every means in his power, for many years, to obtain a sight of the Christian Plates; and was at length satisfied they were irrecoverably lost; or rather, he adds, that they never existed.

"The learned world will be gratified, to know that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also (as is supposed) delivered by the Syrian Archbishop to the Portugueze, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Macaulay, the British Resident in Travancore; and are now officially deposited with that officer.

"The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is thirteen inches long, by about four broad. They are closely written: four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail headed or triangular-headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrene*: and to each name is prefixed the title of *Magen*; that is, Chief.

"It may be doubted whether there exists in the world another document of equal antiquity which is, at the same time, of so great a length and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin indeed contest the palm of antiquity and of preservation; for they also produce tablets, containing privileges granted at a remote period. The Jewish tables are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly shew an ancient Hebrew translation of their plates. Dr. Leyden made another translation; which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation, which approaches nearer to Dr. Leyden's than to the Hebrew. In a Hebrew manuscript, which will shortly be published, it is recorded that a grant on brass tablets was given to the Jews in A. D. 379.

"As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate *fac-*

while of the whole, and to transmit copies to the learned societies in Hindostan and in Europe: for this purpose an engraver is now employed on the plates at Cochin. The Christian and Jewish plates together will make 14 pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit College, at Trichiur, by direction of the Rajah of Cochin.

"When the White Jews at Cochin were questioned respecting the ancient copies of their Scriptures, they answered, That it had been usual to *bury* the old copy read in the synagogue, when decayed by time and use. This, however, does not appear to have been the practice of the Black Jews, who were the first settlers; for in the record-chests of their synagogues, old copies of the law have been discovered; some of which are complete, and, for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence, their vicinity to the sea-coast having exposed their community to frequent revolution: but many old writings have been found at the remote synagogues of their ancient enemies the Black Jews, situated at Tritooa, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Amongst these writings are some of great length, in Rabbinical Hebrew; but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew, on the brass-plates: but it is in a decayed state: and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them, and preserve the reading.—It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the Black Jews had colonized on the coasts of India long before the Christian Æra. There was another colony at Rajapoor, in the Mahratta territory, which is not yet extinct; and there are at this time Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity, seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China, whose respective places of residence may be easily discovered. The places which have been already ascertained are 65 in number. These tribes have in general (particularly those who have passed the Indus) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognized as Jews. The very imperfect resemblance of their countenance to the Jews of Europe, indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the west. A fact corroborative of this is, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel* or *Israelites*; for the name *Jew* is derived from Judah; whereas the ancestors of these tribes were not subject to the kings of Judah, but to the kings of Israel. They have, in most places, the book of the Law, the book of Job, and the Psalms; but know little of the prophets. Some of them have even lost the book of the Law; and only know that they are Israelites from tradition, and from their observance of peculiar rites.

"A copy of the Scriptures, belonging to the Jews of the east, who might be supposed to have no communication with the Jews in the west, has been long a *desideratum* with Hebrew scholars. In the coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the law, written on a *roll of leather*. The skins are sewed together, and the roll is about 52 feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna, in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say, that in some synagogues the law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goats skins, and dyed red; which agrees with the description of the roll above mentioned.

"Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British Universities.

"The princes of the Deccan have manifested a liberal regard for the extension of Shanscrit learning, by furnishing lists of the books in their temples for the College of Fort William, in Bengal. His Excellency the Rajah of Tanjore was pleased to set the example, by giving the voluminous catalogue of the ancient library of the Kings of Tanjore; and his example has been followed by the Ranny of Ramnad, patroness of the celebrated temple of Ramisseram, near Adam's Bridge; by his Highness the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron

of the ancient Shanscrit College, at the temple of Trichinr. It is understood that a copy of any book in these catalogues will be given when required. The brahmins of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples in the north; and for the same reason that the Christian and Jewish records have been so well preserved; which is, that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

"The design of investigating the History and Literature of the Christians and Jews in the East, was submitted to the Marquis Wellesley, before he left India. His Lordship, judging it to be of importance that the actual relation of the Syrian Christians to our own church should be ascertained, and auguring something interesting to the republic of letters, from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan, in the prosecution of his enquiries, wherever it might be practicable. To the operation of these orders it is owing that the proposed researches, of which some slight notices are given above, have not been made in vain.

"*Cochin, January*, 1807."

HOME INTELLIGENCE.

ORDINATIONS, &c.

JULY 16, at *Blackburn*, the Rev. Jos. Fletcher, A. M. late student at Hoxton Academy; under the patronage of which institution he completed his studies at Glasgow. Messrs. Taylor, Bradley, White, Simpson, Roby, and Bowden, engaged in the service.

Same day at *Andover*, the Rev. Lewis Winchester, late student at Gosport. The Rev. Mess. Cox, J. Winter, Griffin, Bennett, Bishop, Adams, and Lacy conducted the service.

July 29, at *Middleton Cheney*, the Rev. R. Davis, late student at Bristol. The Rev. Mess. Taylor, Barker, Keely, Heighton, Dr. Ryland, and Mr. Sutcliff, were engaged.

Aug. 11, at *Henley* (Oxon.) the Rev. J. Churchill (removed from Ongar) was set apart to the pastoral office over the church at Henley. The Rev. Messrs. Kello, Cook, Douglas, and Dr. Davies were employed in this service.

Aug. 12, at *Nottingham* (Sion Chapel) the Rev. John Bryan, late of London. The Rev. Messrs. Sleigh, Gawthorne, Alliott, Roby, Brewer, and Smith were engaged.

Aug. 26, at *Ashbourn*, the Rev. S. Franklin, late student at Cheshunt. The Rev. Messrs. Gawthorne, Start, Smith, and Browning conducted the several parts of the service.

Sept. 10, at *Sunderland*, the Rev. I. Watts was ordained pastor of the neighbouring Baptist church at Monkwearmouth. The Rev. Mess. Gretrex, Bigg, and Hill were engaged.

June 9 and 10. The Associated Baptist Churches of Kent and Sussex met at RYE. The Rev. Messrs. Fisher, Gough, Giles, White, Knott, Purdy, and other ministers engaged. — Next Meeting the second Tuesday in June 1808, at Lessness Heath, near Woolwich: Messrs. Fuller, Atwood, and Knott to preach.

June 17. A chapel was opened at Earl Shilton, near Hinckley. The Rev. Mess. Davies, Robt. Hall, Evans, Hartley, and Hitchen, were engaged in the several services of the day.

ON Friday, August 28, at Newport Pagnel, died *Ann*, wife of the Rev. *S. Greatheed*, aged 49 years. A fortnight before her death (which was caused by an erysipelous fever) she appeared to be as well as she usually had been. Her daily and uniform walk with God had happily prepared her for so sudden a change. In her, the cause of Christ, and many of his people, have lost a liberal benefactress; her intimate acquaintance, a cordial and faithful friend; and her bereaved husband a most affectionate and valuable helpmate. She was an Israelite indeed, "in whom was no guile." She was interred in the burial-ground of the Independent Meeting-house at Newport Pagnel, Sept. 3, on the same day, and at the same hour of the day, on which, 19 years before, she had entered into the marriage state. The Rev. W. Bull, of whose church she had been a member from her youth, improved the solemn occasion, from Rev. v. 12, "Worthy is the Lamb:" a text which, for many years, she had constantly read on that day, in Mason's Spiritual Treasury.

				L.	s.	d.
Friends at Malton, &c. by the Rev. Mr. Howell				6	0	0
Rev. Mr. Collison and Congregation, Walthamstow				20	10	0
Rev. Mr. Clark and Congregation, at Brigg and Wrawby				12	18	0
Legacy of T. Carter, Esq. late of Peckham	250	0	0			
Paid Duty	25	0	0			
				223	0	0

Collections by the Rev. Messrs. Collison and Fuhr, during their Tour in Yorkshire and Lancashire.

Warrington, Rev. Mr. Johnson				16	17	4
Manchester, Rev. S. Bradley	46	0	5			
Ditto, Rev. Mr. Roby	37	15	6			
Ditto, Rev. R. Bradley	20	0	0	103	15	11
Stockport				13	10	9
Wakefield, Rev. S. Bruce	30	6	9			
Ditto, Rev. Mr. Rayson	15	15	0	46	1	9
Ossett, near Wakefield, Rev. Mr. Taylor				8	8	3
Hopton, Rev. Mr. Toothill				16	18	6
Holmfirth, Rev. J. Cockin, jun.				13	3	0
Huddersfield, Rev. W. Moorehouse				55	7	0
Keighley, Rev. D. Dewhirst				7	0	0
Bingley, Rev. A. Hudswell				4	11	5
Heskmondwike				12	2	3
Allerton Hall				10	0	0
Bradford, Rev. T. Holdgate				17	7	0
Idle, Rev. W. Vint				8	8	0
Leeds, Rev. Mr. Parsons	56	11	3			
Ditto, Rev. Mr. Eccles	33	7	7			
Ditto, Rev. Mr. Farmer	11	1	6			
Ditto, Rev. Mr. Langdon	8	13	6	109	13	10
York, Rev. G. Thurgarland				13	11	6
Knaresborough, Rev. W. Howell				12	11	6
Green Hammerton, Rev. J. Jackson				12	0	0
Thirsk, Rev. J. Storry				12	0	0
Darlington				10	0	0
Whitby, Rev. J. Arundel	21	17	6			
Ditto, Rev. G. Young	7	11	6	29	9	0
Scarborough, Rev. S. Bottomley	28	12	6			
Ditto, Rev. W. Haigh	5	19	6			
Ditto, Wesleyan Chapel	4	9	0	39	1	0
Muston				6	4	0
Bridlington, Rev. R. Davidson	21	4	0			
Ditto, Key	8	8	11	29	12	11
Great Driffield, Rev. B. Hobson				11	3	0
Beverley, Rev. J. Mather				8	12	3
Cottingham, Rev. A. Kidd				16	5	0
Hull, Rev. G. Lambert	90	0	6			
Ditto, Rev. Mr. Richards	32	2	0			
Ditto, Rev. Mr. Lyon	20	0	0			
Ditto, Bethel Chapel	28	8	6	170	11	0
Total				L. 814	6	2

FOR THE DISTRESSED GERMANS.

At the Rev. Mr. Dewhirst's, Bury	10	8	0
At Sutton Coldfield Church, by the Rev. Dr. Ryland	17	0	0
At the Rev. J. Clement's, New Mill, near Tring, Herts	8	1	0
At the Rev. Mr. Culver's, Woolwich	12	0	0
At the Rev. R. Davis's, Byrom Street Chapel, Liverpool	35	0	0
Mr. Hobbs and Congregation, Colchester	85	7	0
From a Worcestershire Friend	2	0	0

HIBERNIAN SOCIETY.

A VERY numerous Meeting of this Society was held at the New London Tavern, Sept. 2, to receive the Report of the Deputation who visited Ireland, for the purposes of the Society. The Report of the Deputation having been read, *it was resolved*, That the said Report be received; and so much of it printed as may appear to the Committee suitable for the promotion of the interests of this Institution.

Resolved, That the most cordial Thanks of this Society be given to the Rev. Messrs. Bogue, Charles, and Hughes; and to Sam. Mills, Esq. the Treasurer, for their compliance with the request of the Committee to visit Ireland, — for the important services they have rendered to the Society by their execution of that appointment, and for the interesting information derived from their enquiries and observations.

[*The Report will probably appear in our next.*]

List of Lectures, &c. in and near London, for October.

1. *Th. Ev.* Fetter Lane, Mr. Burder. — The Resurrection.
2. *Fri. Ev.* Camomile Str. Lecture to the Jews.

4. LORD'S DAY Ev. Broad Str. Mr. G. Clayton; Devonshire Sq. Mr. Atkinson; Hare Crt. Mr. Young; Crown Crt. Mr. Greig; Peter Str. Mr. Tapp; Palace Str. Mr. Dunn.
5. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Greig's, Crown Court.
6. *Tu. M.* Broad Str. Mr. Clayton.
7. *Wed. M.* Crown Crt. Mr. Buck. — Patience.
   Ev. Prayer-Meeting for the Nation, at Mr. Clayton's.
8. *Th. M.* Monthly Meeting (Indep.) at Mr. Goode's, Mr. J. Clayton to preach. — The Danger of reading improper Books.
   Ev. Fetter Lane, Mr. Ford. — The Gospel suited to Sinners.
9. *Fri. Ev.* Lect. to the Jews, Camomile Street.

11. LORD'S DAY Ev. Broad Str. Mr. Hughes; Devonshire Square, Mr. Powell; Hare Crt. Mr. Burder; Orange St. Mr. Townsend; Chapel Str. Mr. Gold; Crown Crt. Mr. Gore; Peter Str. Mr. Button; Palace St. Mr. J. Thomas.
12. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
13. *Tu. M.* Broad Str. Mr. Goode.
14. *Wed. M.* Crown Ct. Mr. J. Hyatt. — The just Claims of the World and of Religion upon a Christian.
   Ev. Prayer-Meeting for the Nation, at Mr. Knight's.
15. *Th. Ev.* Fetter Lane, Mr. J. Clayton. — A Sight of the Invisible.
16. *Fri. Ev.* Sermon to Young People, Fetter Lane, by Mr. Brooksbank.
   Lect. to the Jews, Camomile Str.

18. LORD'S DAY Ev. Broad Str. Mr. Gaffee; Devonshire Sq. Mr. Shenston; Hare Crt. Mr. Winter; Orange Str. Mr. Burder; Chapel Str. Mr. Buck; Crown Ct. Mr. Hyatt; Palace Str. Mr. Clout; Peter Str. Mr. Humphries.
20. *Tu. M.* Broad Str. Mr. Ford.
21. *Wed. M.* Crown Crt. Mr. Hackett. — Brotherly Love.
   Ev. Prayer-Meeting for the Nation, at Mr. Burder's.
22. *Th. M.* Monthly Meeting (Bapt.) at Dr. Rippon's.
   Ev. Fetter Lane, Mr. Hughes. — Eminent Piety.
23. *Fri. Ev.* Lect. to the Jews, Camomile Street.

25. LORD'S DAY Ev. Broad Str. Mr. Dore; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. Lyndall; Chapel Str. Mr. Atkinson; Crown Ct. Mr. J. Clayton; Peter Str. Mr. G. Clayton; Palace Str. Mr. Gore.
27. *Tu. M.* Broad Str. Mr. Goode.
28. *Wed. M.* Crown Crt. Mr. Stevens. — Glorifying God by great Fruitfulness.
   Ev. Prayer-Meeting for the Nation, at Mr. J. Clayton's.
29. *Th. Ev.* Fetter Lane, Mr. Townsend. — The Temper most hurtful to Christian Societies.
30. *Fri. Ev.* Lect. to the Jews.

LORD'S DAY MORN. Lecture, Camomile Str. at 7 o'clock: Oct. 4, Mr. Ball; 11th, Mr. Thomas; 18th, Mr. Clayton; 25th, Mr. Gore.

MINISTERS SUPPLYING AT

Surry Chapel, Mr. Jay, of Bath.
Spa Fields, Mr. Brown.
Sion Chapel, Mr. Jeary.
Hoxton, Mr. Brewer, of Birmingham.

Printed by G. AULD, Greville Street, London.



Dadley & C.o Sc.

Revd Jonathan Scott D.D
late of Mulbrook

Pubd by Williams & Smith Stationers Court 20th 1807

THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1807.

MEMOIR
OF
THE LATE REV. JONATHAN SCOTT.

We have seldom had occasion to call the attention of our readers to a life of greater importance to the best interests of mankind than that of Mr. Scott: an importance which arose from the connection of his situation, character, and exertions, with the late revival of the cause of Christ. Long before his call to the Christian ministry, and while he was a lover of pleasure and a slave to sin, the great work of God had been carried on with eminent success in various parts of Great Britain, both in the Established Church and among Protestant Dissenters; and especially under the ministry of the Rev. George Whitfield, and others connected with him; but, throughout a considerable extent of country, in the midst of which the Lord was mercifully pleased to fix the residence of this his faithful servant, little had been done. Seeing himself surrounded with towns and villages, in which multitudes were perishing for want of spiritual knowledge, he devised liberal plans for enlightening and saving them. The God whom he served, enabled him to execute those plans with persevering diligence and zeal; and, in many places, crowned his endeavours with great success.

The Rev. Jonathan Scott was born at Shrewsbury on the 15th of November, 1735. He was the second son of Richard Scott, Esq. by Mary his wife, the daughter and sole heiress of Jonathan Scott, Esq. of Betton, in the county of Salop. Richard Scott, Esq. was a military officer, and rose to the rank of captain in the British army. His son Jonathan, having received a polite education, embraced the profession of arms in his 17th year. He began his military career in the capacity of a cornet; and was, in due course of time, promoted to the rank of a captain-lieutenant in the 7th regiment of dragoons. He continued to serve his king and country as a soldier, about 17 years. It does not appear that he ever had opportunity particularly to distinguish himself by any military exploit. Although he was with the British

army on the continent of Europe during three campaigns, and was present at several engagements with the enemy, and sometimes in situations of peculiar danger, he was never in the very hottest of battle. In the actions in which he was engaged, the cavalry, to which he belonged, took no part until the heat of the engagement was over. He was present at the famous battle fought near Minden, on the 1st of August, 1759; but, being attached to the cavalry of the right wing of the allied army, commanded by Lord George Sackville, had no share in the action.

The former part of Mr. Scott's military life was spent in gaiety and folly. The army proved to him, what it has been to multitudes beside, — a school of vice. What he heard from the lips, and saw in the lives, of his dissipated associates, exactly suited the sinful propensities of his heart. He entered into their views, went with them in their ways, and was, for a considerable length of time, as much, perhaps, devoted to a life of dissipation as the gayest of them all. Yet the army appears to have been, eventually, to this chosen vessel, a school of religion.

The danger to which, as a soldier, he was exposed, was seriously impressed upon his mind. This led to a train of thoughts, and a succession of resolutions, which appear to have been preparatory to his acquiring self-knowledge, to his reception of the gospel, and to the conversion of his soul. His resolutions were, at this period, and for a considerable time afterwards, pharisaical. They were founded in self-confidence; and, therefore, terminated in disappointment and shame. His selfish religion was without steadiness, and without perseverance. He had, from time to time, what he termed, Religious Fits. It was his custom, at the beginning of one of these fits, to make a resolution to be very strict and pious for a certain time, perhaps for a month; judging, that if he could keep his resolution to the end of the month, he should be able to persevere for a further limited time; — but, alas! before the fixed period arrived, sometimes, perhaps, but a little before, some unthought-of temptation came in his way, and down fell all his work in ruins at once; — the consequence was, his pleasing hopes vanished, and he was left in the greatest distress.

All this while, it was his daily practice (though felt as a toilsome duty) to read the psalms and lessons of the day: a practice well known to his brother-officers; but, as his conduct in other respects conformed to theirs, they gave him no opposition; but were used pleasantly to ask him, "Well, Scott, have you read your psalms and lessons to-day?"

While Mr. Scott continued to strive to make himself righteous by his own works, he necessarily laboured in vain. He "followed after righteousness, but did not attain righteousness, because he sought it not by faith, but, as it were, by the works of

the law." He renewed his resolutions from time to time, but invariably, in the event, broke through them all. Being much concerned to find himself so very unable to live up to the plans he had laid down, he happened to meet with those words of David, "Seven times a day will I praise thee." 'Here,' said he to himself, 'I have failed; for want of acting thus, my resolutions have come to nothing.' In consequence of this, he made it his practice for some time to pray to God as often as he understood the psalmist proposed to do, not doubting now, after he had made this discovery, but he should be able to maintain his ground and persevere. Nevertheless, his future conduct taught him that he was not yet right—that something was still wanting; but what that something was, he could by no means discover; he felt his poverty, but was altogether unacquainted with the Pearl of great price. Occasionally it was his practice to omit religious duties altogether, sometimes from the conviction of their inefficacy, and sometimes of their hypocrisy, as it was his apprehension that he should be miserable without the gratification of those sinful propensities against which he prayed.

It may not be improper here to introduce an anecdote which Mr. Scott related to one of his particular friends. In a town where he happened to be with his regiment, there had been a bequest of certain books on religious subjects, to be distributed gratis to every soldier that should pass through the place. Mr. Scott having heard of the bequest, earnestly intreated the commander of the regiment to procure those books for his officers and men, alleging, that they might do them a great deal of good, or, at least, could do them no harm. The commander consented, the books were obtained, and one having been allotted to Mr. Scott, he eagerly retired to his room to read it. While alone, he used a form of prayer contained in this book. The prayer concluded with the words, "for Jesus' sake." Of the name of Jesus he was then entirely ignorant, and indeed continued so to be for some time after; yet, on repeating that blessed name, he was seized with feelings of an extraordinary kind, such as he could not describe, but which were sweet to his soul, and which he was persuaded he should never forget. He was constrained to repeat the words "for Jesus' sake," which had made so powerful an impression on his mind, again and again. Whatever may be thought of the nature of this impression, he was to be the subject of others of a no less agreeable, but of a more permanent kind, consequent on the great change, which, by the instrumentality of the divine word, afterwards took place in his mind; but it may not be improper, previously, to introduce a very singular instance of Divine Providence, by which he was preserved for the great work to be wrought in him, and the important ends to be accomplished through him. In riding near Shrewsbury, his horse fell with

him, and actually dislocated his neck *; but a person of surgical skill coming by at the instant, and perceiving his situation, immediately replaced it: a circumstance which he was accustomed to repeat with the greatest sense of gratitude to the God of his life.

The circumstances attending his conversion were as follows:— At a time when he was quartered in or near Brighthelmstone, Mr. Romaine was engaged to preach at Oat Hall, in Sussex, in a house fitted up by Lady Huntingdon. At this place, Mr. Scott was led to hear that venerable man of God in the following singular manner: — Being out a shooting, he was overtaken with a storm; and, recollecting that a farmer lived near, with whom some horses belonging to the regiment had been at grass, he betook himself to his house for shelter; where he was kindly and hospitably entertained. The farmer being a pious man, and Mr. Scott happening at this time to be in one of his religious fits, the conversation took a serious turn, which issued in an importunate invitation of the former to Mr. Scott, to accompany him to hear Mr. Romaine, whom he represented as a very extraordinary man. Mr. Scott complied; and was true to his appointment. He was struck with the neatness and solemnity of the congregation, as well as the impressive manner in which the prayers were read. Mr. Romaine preached on our Lord's words in John xiv. 6, "I am the way." The truth delivered was exactly suited to his case; and God, who, in his good providence, brought him to hear it, by the power of his grace, made it effectual to the everlasting benefit of his soul. When giving an account of his conversion, under the ministry of Mr. Romaine, to two of his friends, about six years before his death, he informed them that his mind was at that time fully prepared to receive the gospel of Christ; so that, the instant he heard it, he received and embraced it with all his heart. "This," said he to himself on the blessed occasion, "this is the thing, the very thing I want, and have wanted so long, and knew not what it was, or how to obtain it;" and, of so decisive a nature was the work now wrought, that he has been heard to declare that, from this period, he never, to his knowledge, heard any other than a gospel sermon; or ever neglected an opportunity he could embrace for hearing one.

After he had heard Mr. Romaine with so much satisfaction and profit, he was particularly anxious to have some conversation with him. He rode with him from preaching,—was with him in the house where he took some refreshment after preach-

* It may be proper to remark, that a complete dislocation of the neck would so compress the spinal marrow, that it would produce a palsy of all the vital organs, which would be inevitably followed by death; but a partial dislocation might take place; and, by being speedily restored, the patient would survive. The latter might occasion such a distortion as would be apparent; and is what is commonly, but incorrectly, called *breaking the neck.*

ing,—put himself at different times in his way,—and made use of all the means he could devise to bring about a free intercourse. But all his attempts were ineffectual. Mr. Romaine continued shy and distant; so that Mr. Scott could never accomplish his purpose while he continued in the country.

Soon after this, Mr Scott was induced to visit his native place, Shrewsbury; and having to pass through London, a thought struck him, that he would wait upon Mr. Romaine, to see (to use his own expression) whether there was any difference between the air of London and that of Brighthelmstone. He did so; and, to his great surprize, Mr. Romaine received him with the utmost affability. He conversed with him in a very sweet and profitable way; and prayed most affectionately with and for him. Thus a most cordial intimacy commenced between these two eminently great, good, and useful men, which nothing but death could interrupt. When they were about to part, Mr. Romaine requested him to convey a letter for him to Mr. Powis, of Berwick, in Shropshire.

It happened at that time that Mr. Powis, who was a lover of the gospel, entertained the late Rev. Mr. Venn, as a visitor, in his house. One morning, soon after breakfast and family prayer, Mr. and Mrs. Powis and Mr. Venn were in the parlour, looking over the lawn in front of the hall, and whom should they see but Mr. Scott, who was now bringing Mr. Romaine's letter, enter upon the lawn, dressed in his uniform and riding his military horse. Mr. Powis recognized him at a distance, and said, "There is Captain Scott; what can he want here? I am determined not to see him if I can avoid it." Upon this they all withdrew.

Mr. Scott rode up, and asked, "Is Mr. Powis at home?" The servant, uninstructed by his master to adopt the fashionable expedient of stating an untruth to avoid an inconvenience, informed him he was. Mr. Powis was called, and received his visitor with an air of distant civility, thinking that his presence would be an interruption to the spiritual enjoyments of himself and friends; but after he had read Mr. Romaine's letter, which he received with considerable agitation, giving an account of Mr. Scott's conversion, he caught him in his arms, embraced and rejoiced over him as over one raised from the dead. In this position, with an elevated voice, he cried out, "Mr. Venn! Mr. Venn! Mrs. Powis! Mrs. Powis! come, come here quickly! here is Captain Scott, a convert to Christ, a new creature in Christ Jesus!" They both came, and being informed of the contents of Mr. Romaine's letter, all three, in the joy of their hearts, embraced the penitent, and, in imitation of the Angels in Heaven, rejoiced over him who had been dead, but was alive again; and had been lost, but was found.

The change which God had wrought in the heart of Mr. Scott, soon manifested itself: it could not be hid. He was decidedly on his part, who had done such great things for his soul. He

was blessed with new joys; he formed new connexions; he engaged in new pursuits: God, who had quickened him by his grace, kept him alive, and made him happy in his soul. He was alienated from his former associates: they were without relish for his company, and he was equally without relish for theirs. But new companions were graciously given to him: with them he took sweet counsel: he mingled his prayers with theirs; and the God whom they served made them mutual blessings to each other. In a letter to a most affectionate and respectable friend, whose correspondence and intercourse with him appear to have been much to his edification, dated Lewes, March 20th, 1766, he writes as follows: "God is ever watchful over me, and keeps my soul alive and vigilant amidst the dangers that surround me. This peculiar goodness to me raises in me the comfortable belief that the Lord is with me, and will, in good time, teach me more of his will, and enable me, from time to time, to do it."

In another letter to the same friend, dated December the 17th, 1766, he says, "To the praise of free grace, I must invite all that fear the Lord, to come and hear what great things he hath done for my soul. He hath plucked my feet out of the net, he hath broken my bonds, and set my happy soul at liberty. O! how good and gracious is the Lord to such an unworthy wretch! But worthy is the Lamb that was slain; in him is my merit; in him is my worthiness. This, and this only, will I mention and make my boast. Join me then, my dear friend, and all ye servants of God, in lauding and magnifying the God of our salvation; and giving him the praise that is alone due to his great name." In the former letter he says, "I find that before I left the regiment, in order to go to Shrewsbury, I began to be a suspected person. Attending the ministry of such a notorious person as dear Romaine, and associating with some christian people, were sufficient to cause suspicions that I was turned this, and turned that. Upon my rejoining the regiment, I found it was no longer bare suspicion. Now they are convinced I am turned an arrant Methodist; and this their persuasion is a very lucky one for me; for now they begin to think my company not worth being over solicitous about; and I am sure you will readily believe that a very little of theirs is enough to satisfy me; or, more properly speaking, to dissatisfy me, so as to be tired of it, since their whole conversation consists in idle, vain nonsense, larded with horrid oaths and filthy obscenity; this is the more shocking to me, as I must sometimes be present at it, and have it not in my power to remedy it."

Referring to the goodness of God, in favouring him with a most comfortable and useful companion on his journey towards Zion, in the letter last quoted, he says, "I must not here omit to thank and praise God for his goodness in giving me one dear Christian friend, a faithful brother in Christ; he is a most gracious child of God, indeed. We lodge together in one house;

and you may believe that we poor pilgrims in a strange land leave each other as seldom as possible. We strive to assist, comfort, and help each other on our way towards the promised Heavenly Canaan, all in our power; and the Lord is very gracious to us, and blesses us greatly to each other. How ought I to praise the Lord for this great blessing, — this dear friend! with whom I talk and sing of our dear Jesus's redeeming love! O how do we, in our retirement, taste the delightful comforts of those sweet words in Malachi, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him!" This gentleman was not his only pious associate. He was in the habit of holding a meeting at his lodgings twice a day, in the year 1766, with such of the soldiers as chose to attend. These meetings, there is reason to believe, were profitable to the souls of many who frequented them.

Of the exact time when Mr. Scott began to exercise his ministry, we have not been informed. He probably began to preach towards the close of the year 1766. The writer of this article has seen several of his letters, dated in 1766; none of which contains any intimation respecting his preaching; — but in one, dated Leicester, Jan. 3, 1767, he says, "I hope the Lord is at work here, though by the meanest, weakest, and unworthiest of all instruments. But it is all his own work, therefore he can work by the weakest means, or without any. Be all praise and glory given to his great name!" It was at Leicester, as he was marching through with his regiment, that he first opened his commission as a minister of the Lord Jesus. A pious person, to whom he was introduced, having, probably, been informed of his usefulness in holding meetings with some of the men of his regiment, put him into a parlour, and left him with no other company but a Bible, a Hymn-Book, and his God; telling him that he must preach there that evening. He complied with the earnest request, and thus entered into that work to which the great Head of the Church had chosen him, and in which he honoured him with abundant success. Many years after this, he was informed, by a very respectable friend residing here, that on coming to this place, he found several truly pious persons, who were the fruits of his ministry.

Having put his hand to the plough, he did not look back. While in the army, he preached at Berwick, York, Leeds, Manchester, and various other places to which his military duty called him. At Berwick, he was invited to preach by the Mayor of the town, who procured a place of worship for him. When he came to preach, he found the gentleman's servants stationed at the door of the place, to keep out the mob: but to this Mr.

Scott objected. He was commissioned to preach the gospel "to every creature:" and insisted that the lowest of the people should be permitted to hear him. At Manchester, his ministry was known to have been owned to the conversion of two respectable persons; the one a lady, who heard him in consequence of his preaching having been announced in a newspaper; the other, a gentleman, who heard him in a timber-yard. — The gentleman afterwards settled at Stone, in Staffordshire, and was the instrument in laying the foundation of a gospel interest at that place.

It is of great importance that ministers, if married, should be united to truly suitable partners. A minister's wife may be a great help or a great hinderance to her husband in his work. Mr. Scott was exceedingly happy in his choice of a wife. On the 1st of June, 1768, he married Miss Elizabeth Clay, of Wollerton, near Drayton, in Shropshire. She was possessed of a handsome estate; and, which was of far greater importance, was a lady of eminent piety and exemplary prudence. She was fond of retirement, and spent much of her time in holy converse with God. She was, in short, to him, a most suitable and excellent wife. To her pious conduct, — her affectionate care of his person, and economical management of his temporal affairs, he, under God, owed much of his comfort and usefulness.

The heart of Mr. Scott was at all times warmly attached to his Sovereign; and it does not appear that he had any objection to continuing in his service, provided he could have been freely permitted at the same time to serve the King of Kings in the ministry of the gospel. But these very different services were deemed incongruous by some of his superiors. One of them, therefore, advised him to leave the army. He took his advice; and, on the 16th of March, 1769, sold his commission; and, from that time, fully devoted himself to the service of Christ in the ministry of his word; and thus ended all the brilliant views of military rank and fame to which Mr. Scott (had he continued in the army) might have aspired. Mr. Scott was a man of no ordinary capacity. He was well qualified for a military command. His mind was fertile, his apprehension quick, his utterance ready, and his fortitude great. The way to worldly honour was open before him. He had a prospect of obtaining what was once the object of his highest ambition. He had a prospect of shining with conspicuous lustre among the heroes of his country; — but the great Sovereign of the world and the church had destined him to more important services and higher honours than any that mere military heroes can ever perform or attain. Blessed with that knowledge which connected with the salvation of the soul, he wisely preferred the reproach of Christ to all the honours of the world; — he became indifferent to the honour that comes from man, and sought the honour that comes from God; and made it the business of his life to glorify his name.

[*To be concluded in our next.*]

ON THE PROGRESS OF THE GOSPEL.

Mr. Editor, ——

The importance of diffusing and cherishing a missionary spirit, is very generally acknowledged. This object is considerably promoted by the Missionary Meetings, and by the publication of the Sermons and Transactions. But there are hundreds who read your excellent Miscellany, who neither attend the anniversaries, nor see the missionary publications. With a hope, therefore, of preventing such persons from sinking into supineness, — of inflaming their zeal, — and of exciting them to greater diligence, the following Essay is offered for insertion in your Magazine. If it be considered acceptable, it is at your service; — if it be useful, the end of the writer will be accomplished. Yours,

Hastings. R

To mark the progress of the gospel, it might be proper to revert to the period when the glorious system was fully developed. But a complete description of the then moral state of the world would occupy too large a portion of this paper. Let the following inspired abridgment suffice: — "Darkness covered the earth, and gross darkness the people." By the Jews a partial exemption might, indeed, have been claimed. Favoured with superior light, they excelled the Gentiles in their knowledge of the true God; but, influenced by their unreasonable prejudices, they rejected with disdain their promised Messiah, and refused to believe "the report" of the gospel. But the rejection of the Messiah by the Jews, and their refusing to listen to the tidings of great joy, neither frustrated the design of the Saviour's mission, nor retarded the progress of divine truth. To the Gentiles the Saviour "turned, and they gladly received him." Disciples were commissioned; — they went forth and preached the "gospel of the kingdom;" — men were converted, and "devils were subject to them." The success of the gospel was indeed but partial before the Saviour ratified its truth and importance by his death; but when, by the resurrection of "the Lord of Life," it received an additional recommendation, its progress became more rapid, and its effects more visible. Previous to his ascension, Jesus assembles his disciples on a certain mountain, and invests them with authority to "go forth into all the world, and to preach the gospel to every creature." Emboldened by their commission, and fired with zeal for their Master's honour, they proceed. The standard of their Redeemer is erected "amongst the thickest ranks of his enemies." Salvation is published through Him "whom the Jews with wicked hands had crucified and slain;" and soon three thousand are pierced to the heart," and cry out, "What must we do to be saved?"

Nor were the exertions of the Apostles confined to a single

district. Their commission was extensive. The *world* was their sphere of action; and the then known parts of it were, it is generally supposed, visited by the Apostles, and by the missionaries, whom they judged qualified for assisting them in the work of evangelizing men. One of them (St. Paul) affirms that, "from Jerusalem round about to Illyricum (a circuit of several hundred miles) he had fully preached Christ's gospel." The progress of the gospel, in the early ages of Christianity, is the more to be admired on account of the opposition with which it met. Let it not be imagined, that it had the sanction of princes, or the supposed advantage of connection with the civil government. Till the fourth century it stood as its divine Author had left it, in a condition of independence upon civil power, and totally unconnected with worldly polity. Without the recommendation of human appendages, and unassisted by the force of arms, it had to contend with angry monarchs, and with crafty and idolatrous priests: the former, foolishly suspecting that the success of the gospel would make men drag them from their thrones; the latter, convinced that their diabolical impositions would be detected, and their unlawful gains be diminished.

And not only was the *system* opposed, but its *supporters* had much to endure. The native enmity of the human heart, and the malicious influence of Satan, whose empire now began to totter, soon produced violent persecutions. The first preachers of the gospel were favoured with peculiar evidences of being divinely appointed; but their authority was questioned, and various attempts were made to prevent their success. By the Scriptures we are told, that they were "forbidden to speak in the name of Jesus;" that they were considered "as the filth of the earth;" that they endured "trials of cruel mockings;" that they submitted to the most painful sufferings; and that, eventually, they sealed the truths of the gospel with their blood! At different periods, and in various places, Satan seemed to triumph, and success appeared doubtful. But, though the kings of the earth raged, and the people imagined a vain thing, yet He "who sits in the Heaven" smiled at their folly, made bare his holy arm, displayed his glory as "the God of salvation," and revived the hopes of his faithful servants, by giving "testimony to the word of his grace," and by granting "signs and wonders to be wrought by their hands."

Thus the "little cloud," which, at the first, was "no bigger than a man's hand," gradually increased, — spread over the nations, extended itself to Britain, and, bursting over our isle, diffused such a copious shower of blessings as has fertilized the hearts of millions, and made England, once comparable to a dreary wilderness, to "rejoice and to blossom as the rose."

The progress of the gospel will continue. This we conclude from the testimony of Scripture; and from the general adaptation of the gospel to all nations.

To enumerate Scriptures is unnecessary. Let the reader peruse the following animated and elegant predictions of the latter-day glory: — Psa. xxii. 27. Psa. lxxii. Isa. ii. 2, 3. Isa. lx. and Rev. xi. 15. — By the gospel much has been already done; but not enough to justify a conclusion that we may not enlarge our expectations. Surely, these predictions and promises will remain unaccomplished

"Till Christ has all the nations bless'd
"That see the light, or feel the sun."

Consider also the general suitableness of the gospel. One of the peculiar excellencies of the gospel consists in its meeting the wants of all nations, and in its being calculated to benefit all descriptions of men. Herein it differs materially from the Jewish economy which it superseded: — that dispensation was confined to the Jewish nation: indeed, this was necessary. To mention nothing else, How could distant nations assemble three times a year, which the Jews were required to do? It was impossible; at least, it would have been attended with much inconvenience. But the gospel makes no such requisitions. It informs us, that "in every place, the man that fears God and works righteousness is accepted of him;" and that "they are of the true circumcision who worship God in the spirit, — who rejoice in Christ Jesus, and have no confidence in the flesh."

As then the gospel is calculated for general diffusion; — as it discovers the exact remedy for "healing the nations," and introduces light, life, and happiness, wherever it comes, how earnestly should Christians intercede with God to "send forth his light and his truth;" — to bless his servants with prudence, zeal, and fortitude while they convey this best of blessings to nations yet enveloped in the shades of ignorance, of superstition, and of idolatry! "Ye that make mention of the name of the Lord, give him no rest till he establish and make Jerusalem a praise in the earth."

But prayer must be attended with *exertion*. "As surely as I live," saith the Lord, "the whole earth shall be filled with my glory." Animating passage! Let us, my brethren, exert ourselves with a hope of being the instruments of accomplishing what it promises; and, while we make our feeble efforts, we may anticipate the period when the truth of it shall be universally felt.

Ye heralds of salvation! — ye Christians, who are exerting your talents in the service of your Redeemer, continue your exertions; and, aided by the light of inspiration, look through the surrounding gloom, and see the dawning of the glorious day, when all shall know the Saviour! The standard of Immanuel is already planted before the enemy's ranks; — the banner of redeeming love is unfurled; — the sound of the gospel-trumpet "waxes louder and louder;" — nations are convulsed, and they begin to listen to the universal Sovereign! And shall these en-

couraging symptoms deceive us? No; God will "say to the north, Give up; and to the south, Keep not back." Let the gospel continue its progress, and the plundering Arab, influenced by the love of Jesus, will relinquish his dishonest practices, and "provide things honest in the sight of men;"—the ferocious savage will become susceptible of fellow-feeling, and shudder at his former brutality:—the heart of the frozen Laplander will glow with the fire of pure devotion;—the sable African be fully emancipated from the slavery of Satan and of his agents; and the unbelieving race of Abraham be gathered "with the fulness of the Gentiles." Desirable period! Hasten its approach, O King of Zion! Then shall the thunder of cannon and the clashing of arms die away into everlasting silence. Peace and prosperity will diffuse their generous blessings without discrimination. On Earth, "Glory to God in the highest!" will be the theme of every tongue; and Heaven will resound with "Hallelujah! for the Lord God Omnipotent reigneth!"

PROVISION FOR THE WIDOWS OF MINISTERS.

Sir, *To the Editor.*

It is painful to read so many instances of gospel ministers, who, after giving up their whole time for the benefit of others, when they have done their work below, leave their widows and orphans destitute of every means of support. Surely, it must be a great grief to ministers, while living, to reflect on the situations to which their families must be reduced, for whom they cannot be expected to lay by any part of their (in general) very scanty income. It has been proposed, through the medium of the Evangelical Magazine, that where ministers cannot afford to pay the annual subscription to an Annuity Society, that the churches over which they preside should do it by a subscription among its members; but, alas! the hint, though good, it is to be feared, has been very partially attended to in the more wealthy congregations, while there are others as unable almost to do it as their pastor.

I am far from wishing to obtrude my sentiments on the public; but would suggest to you, Sir, the propriety of proposing that a Fund should be raised for the sole purpose of paying the subscription to some Annuity Society for those ministers whose income is so small as to be barely sufficient for their support, and whose congregations are unable also, from their poverty, to contribute in so needful and good a cause.

If I am not mistaken, an annual payment of Five Guineas will entitle the widow of the person to Twenty Pounds, which would be a very comfortable assistance; and, if so, how easily might one or two hundred ministers' widows be relieved from a

state of poverty, or dependence on their relatives, by the benevolence of the religious public. It might be said, as an objection, that it would be difficult to raise five hundred, or a thousand guineas annually; but let not that be a bar to setting the business on foot. All know what Christians have done, are still doing, and will do. They cannot but act like themselves; and, I am confident, that, by annual subscriptions and collections, full as much as above stated may be obtained. I feel myself called upon to make these remarks, from perusing the Memoir of the late Rev. John Smith, of Burford, Oxon.; in which I find that his widow, and two youngest children, are entirely unprovided for.

Their case is truly distressing; and, I hope, will be seriously taken up. — I inclose my mite* for them, to which you will, no doubt, have others to add; and, whenever a Fund is about to be raised for the purpose I have alluded to, the list of annual subscribers to it shall not want the signature of

your constant reader, T. P.

* This is in the hands of the Publishers, and will be paid when called for.

THE ANGEL JEHOVAH.

No. II.

Jesus Christ, the divine Logos, or Word, has been the medium of divine communication to man, in all the various dispensations of providence. Dr. Owen says, "There is frequent mention in the Targumists of the Word of the Lord; and it first occurs in them on the first appearance of a divine person, after the fall of Adam. The words are, "They heard the voice of the Lord God walking in the garden." The participle *walking* may be as well referred unto the *voice* as unto the Lord God; — and although the original word for voice, most commonly signifies "an outward voice, or sound thereof;" yet, when applied unto God, it frequently denotes his almighty power, whereby he effects what he pleaseth. So in Psalm xxix. 3—9, those things are ascribed to this Voice of the Lord, which elsewhere are assigned to the Word of his power*. Now, all the works of creation and providence which are assigned to the Voice of the Lord, or to the Word of his power, are immediately wrought by the essential Word of God†, which was with God at the creation of all things, as his eternal wisdom and power. This expression, therefore, of the Voice of the Lord, may denote the essential Word of God, the Person of the Son; for our first parents heard this Word

* Heb. i. 3. † John i. 3. Col. i. 16.

walking, before they heard the sound of any voice or words whatever; for God spake not unto them until after this. And, as after the promise he appeared in a human shape, to instruct the church in the mystery of his future incarnation, and, under the name of Angel, to shadow out his office as sent into it, and employed in it by the Father, so here, before the promise, he discovered his distinct glorious Person, as the eternal voice or Word of the Father."

This is that angel who appeared to Hagar by a fountain in the wilderness; for he spake in his own name, and said, "I will multiply thy seed exceedingly. And she called the name of Jehovah that spake unto her, "Thou, God, seest me." Hagar does not appear to be ignorant who the person was that appeared to her. She had long been in Abraham's family, and, no doubt, the frequent descriptions he had given of the Angel Jehovah, who had so often appeared to him, taught her that this was the same; and, therefore, she called the name of the Jehovah that spake unto her, "Thou, God, seest me."

When the believer considers the relation subsisting between him and the Lord Jesus Christ, the offices he sustains, and his dependence on his wisdom, it appears to be an infinite mercy for him that Omniscience is one of his essential perfections. Christ himself declared, "All the churches shall know that I am He which searcheth the reins and hearts*." When Christ appealed unto Peter with, "Son of Jonas, lovest thou me?" and his conscience accused him of denying his Lord, it was Peter's inexpressible blessing that he whom he had denied, looked, not as man looketh, but that he could look at his heart: he knew the interior of Peter's heart. He was witness to the sincerity of his repentance. He knew that his tears did not flow from hypocrisy; but from genuine love to his Redeemer. With confidence and pleasure, therefore, he appealed to the Omniscient Friend, saying, "Thou knowest all things, — thou knowest that I love thee."

What a source of consolation to the humble believer, for him to know that, while the all-piercing eye of Jesus discovers the impure thoughts of his heart, and beholds all his improper conduct, that he also sees him in his closet, when no other eye is upon him! He sees the secret tears he sheds, his desires are before him, and his groans are not hidden from him. He beholds all the loathings of his own heart; the humiliating discoveries he has of himself, and how he humbles himself before God. He is witness to all the agonies of his mind on account of his sins; he sees how the inadvertencies of his tongue or of his actions grieve his mind, and force him to the throne of grace. He knows how little he esteems himself on account of those few excellencies which excite the esteem of others; how deeply he

* Jer. xvii. 10. Rev. ii. 23.

loaths himself for the undue estimate which, in a proud moment, he puts upon them; and how truly he esteems others better than himself. His God sees him examining his heart, and comparing its principles, motives, and designs with the word. He observes how impartially he pursues the scrutiny; and how readily he suffers the word to bear on his conscience. He beholds with what earnestness the Christian enquires into the frame of his heart, with relation to the doctrines, the privileges, and the precepts of the word; — how desirous he is to be perfect in all the will of God. He is witness how this scrutiny empties him of self-complacency; how it produces a deeper conviction of his moral inability to do any thing good; how it drives him to the Fountain opened for sin and uncleanness, and makes him value the blood of sprinkling.

It was Hagar's mercy that the Angel Jehovah saw the dangers to which she was exposed by leaving her master's house; arrested her in her course, and commanded her to return and submit to her mistress. Remember, my soul, that this Angel seeth thee in all thy ways! he counteth all thy wanderings: all thy conduct toward others is before him; — he beholds and judges between thee and those with whom thou contendest, and those which contend with thee. Thy motives, the undisguised state of the case, with all its various shades, are open to his eyes. No partiality to thyself, — no false colouring, — no misrepresentation, can escape his notice, nor make the case appear to him otherwise than it really is. Look well, therefore, to thy motives and thy designs; for thy "God is a God of knowledge; by him actions and thoughts are weighed." If thou be guilty, go and submit thyself to him thou hast offended, or be sure your sin will find you out; and the same measure thou metest, shall be measured to thee again. If thou art innocent, be assured "he will bring forth thy righteousness as the light, and thy judgment as the noon-day." What a blessing for the believer, who, through the power of indwelling sin, is prone to wander from the house of mercy and of safety, that the Jehovah-Angel sees all his wanderings, brings him back with weeping and supplication, restoreth his soul, and leads him in paths of righteousness, for his own name's sake.

The Angel Jehovah consoled Hagar, by informing her that he had heard her affliction. He saw the state of her mind, and all the painful feelings of her heart. To thee, my soul, it is consoling under all thy troubles, that thy God seeth thee. He is well acquainted with the cause, the degree, and the effects of all thy afflictions. Not a groan can heave my breast, nor a tear drop from my eye, but the Jehovah-Angel is privy to it. No plan can be laid in the councils of my spiritual enemies, but he sees its commencement, how it is designed to operate, the instruments and seasons of its accomplishment, and knows well how to oppose it, or make it work for my good. He sees all my

perplexities about my spiritual or temporal concerns. Every step of my future life is before him; all my relative connections, my personal or family concerns, are under his direction. Commit, therefore, my soul, thy ways unto him, and he shall bring it to pass; — cast all thy care upon him, for he careth for thee. With the present be not dissatisfied; about the future be not anxious; of thy temper and conduct be zealous and watchful; for, remember, "thy God seeth thee."

ON THE INTERPRETATION OF SCRIPTURE.

Mr. Editor, ——

Having learned so many instructive anecdotes from your Miscellany, I feel bound in justice to tell you whatever of an interesting nature befals myself. This morning, being Monday, rather a leisure day with me, I called upon a friend, for whom I have a high esteem, on account of his fervent piety, though he is tinged with some notions unworthy of his general good sense. As I entered, I perceived, from his countenance, that he was, to use sacred language, "walking on his high places."

"I had a delightful day yesterday," cried he, "for we had a fine minister in the morning, who gave us a charming sermon; and our own minister gave us nearly such another in the afternoon. The first sermon was on those words, "Whom have I in Heaven but thee, — and there is none upon earth that I desire beside thee." Instead of treating it in the dry literal way, applying it to David, as if he had none in Heaven or earth that he loved in comparison with God; which, you know, is very discouraging, when we find we have not the same feelings, he took the text in a new, spiritual light, as the words of the true David, the Lord Jesus Christ, who says of the church, "Whom have I in Heaven but thee, the church triumphant above, and there is none upon earth that I desire but the church militant below." Now, what could be more new, striking, evangelical, and comfortable? And, in the course of the sermon, there were many texts introduced and explained in the same way, as gospel allegories.

"In the afternoon, our minister took for his text, Ps. cxxxix. 6, "Thine eye did see my substance, yet being imperfect." He told us, that all the commentators, in wandering after the literal meaning, had missed the true sense; "which," says he, "I will now give you: — David here preaches the doctrine of original sin, and confesses that God saw him to be an imperfect, sinful creature, even in the womb." He then proceeded to prove this from the fifty-first Psalm, where every one knows that David confesses his original depravity as the source of his natural transgressions. Though this sermon was not quite so charming as that in the morning, yet, you see, it gave a new view of the text,

and brought the gospel out of it, in a way one should not have expected. This reminds me of a wonderful preacher in the same way, who lately preached on "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs." He said, it had a gospel sense, and referred to the mystery of the Trinity, and the work of the Holy Ghost. Abraham begat Isaac, means the eternal generation of the Son of God, who is the only begotten of the Father; then the Holy Ghost is represented by Jacob, for he proceeds from the Son as well as the Father: and, lastly, "Jacob begat the twelve patriarchs," signifies, the work of the Spirit in sending forth the twelve apostles."

This last interpretation appeared to me so striking, that I could remain silent no longer, but exclaimed, 'How justly has the apostle said, "Unlearned and unstable men wrest the Scriptures;" that is, put them on the rack to torture them, in order to make them speak what they never intended!' I am so far from being charmed with these new evangelical interpretations, that I am shocked and alarmed. All the novelty and ingenuity which they display, make no compensation for the banishment of that which is the great design of preaching, to make known the mind of the Spirit in the Scriptures.

For what else but the real mind of God, expressed in his word, can be the food of faith? Unless we derive his genuine meaning in any passage, our faith is not fixed on the truth of God, but the ingenuity of man. What will be our condition at the last day, if it should be found that, instead of taking into our hearts his declarations of truth and grace, we were carried away with the novelty of some allegoric meaning, forced upon his words in defiance of his plain meaning? And, when once the heated imagination of a popular preacher is allowed to melt down Scripture as wax, to take any impression which his ingenuity chooses to give, the Bible, instead of being, as you think, rich in meaning, has really no sense at all. The doctrines of the gospel, far from being supported by such fanciful comments, are really betrayed into the hands of their enemies; for, when they see certain truths brought out of texts, where common sense may see they never were intended to be taught, they suppose that the doctrines themselves are only the reveries of ingenious brains, which can only be supported by twisting Scripture contrary to its original meaning. Or else, they learn to use ingenious liberties with those texts which really contain evangelical doctrines, and put them on the rack, to banish Christ out of them, reversing the process by which you attempt to force Christ into them: for, they say 'Why is it not as fair for us as for you?'

As I now perceived that my friend had too little relish for my sentiments to give them easy credit, I enquired for one who resides in the house; and, being told that he was in the next

room, I called him in. He is an ingenious man, and, though of a sceptical turn, indifferent to all sentiments, he loves to argue against the peculiar doctrines of the cross. Yet, as the Devil has been forced to confess the glory of Christ, I thought I might draw him into the conversation in such a way as to correct the errors of my friend. It is needless to relate by what process I brought him to the point I wished; let it suffice to know that, when he found we differed on the proper way of interpreting Scripture, he seized the opportunity to speak thus: —

"As to the Scripture, I have sometimes thought there is not much meaning in it; for I have heard some famous preachers give such strange, out-of-the-way sense to their text, that I was convinced they did not trouble themselves to find out what was really meant by the words, but what curious things they could say from them. At the same time, I have watched the countenances of religious people, and seen them highly charmed with the *hocus pocus* of this conjuror, who could bring a hen and chickens out of a snuff-box; or, in other words, bring out of a text what was never in it. I have often said to myself, Do these people read the Bible every day, to know no more of its meaning than to be caught with such perversions?

"But," said he to my friend, "as I know you are partial to such strange twists, I will not hurt your feelings by harping on this string; but will make my peace with you, by expounding Scripture on your own plan. You often tell me, I must be regenerate, because our Lord says, "Ye must be born again." Now, what a fine view of the resurrection is this! When we spring from the womb of our mother Earth, and are born into a new world! — this is all the regeneration I want. Nay, don't tell me that is not the meaning of the speaker. It is a fine new interpretation of the passage, and suits my gospel, if not yours. As to its not being the real meaning of Christ, when he spake of the new birth, I am sure it is as much his meaning, as original sin was David's, when he uttered the text we heard yesterday afternoon. Yet, I know, you were charmed with the interpretation given to those words; though it is evident, to every unprejudiced man, that David is only magnifying the Omniscience of God, who saw him before his body was perfectly formed in the womb."

I saw my friend began now to have enough of his own system; I, therefore, thought it prudent to ask him to walk a little way with me. I then begged him to reflect seriously on the consequences which result from such treatment of Scripture; — told him how sorry I was to find his minister had been influenced by the taste of his hearers to adopt such a strain, instead of examining into its soundness, and then exposing its fallacy. We then parted; but, if I find any happy result, I may perhaps inform you, for the benefit of your readers.

J. B.

THE CAUSES OF DEISM.

Is there not a Cause? — DAVID.

AN infallible authority asserts, that the heart is deceitful above all things, and desperately wicked. If this testimony be true, the primary cause of Deism lies deep; it is seated in the depravity of human nature. The fountain is empoisoned, and the streams partake of the deadly infection. Opportunity and temptation do not communicate; they only draw forth the latent corruptions of the fallen soul. These seeds of infidelity already contain the germ of life, though concealed for a time beneath the surface, smoothed by civilization, early correction, or careful education. But the effects of rain and sunshine are not more certain in the vegetation of the natural world, than the influence of occasion and solicitation upon the human heart. Every man is by nature in a state of virtual infidelity; the declarations of revealed truth are not really believed: and the transition to speculative unbelief is neither difficult nor surprizing. But though we state that the awful depravity of nature is the general and remote cause of Deism, we nevertheless acknowledge the presence and operation of other causes which are subordinate and occasional.

Immorality inclines men to receive the principles of infidelity. A corrupt tree brings forth corrupt fruit, answerable to its degenerate nature: so from a corrupt heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetuousness, wickedness, deceit, lasciviousness, &c. These immoralities, which stain the conduct, become an immediate and powerful inducement to Deism. As they are congenial to the heart whence they proceed, so they are sincerely loved. The degenerate parent-soul looks with a partial eye upon her own offspring; indulges them with that freedom in secret which is the proof of sincere attachment, and is jealous of every thing which threatens separation from her darling idols, her beloved lusts. Resolved to persist in the crooked paths of rebellion against God,—every extenuation of the evil of sin is eagerly sought after,—and every assurance of impurity is joyfully received. To such a course of conduct, how suitable and relieving is the creed of Deism!—It is a theory derived from human depravity, and demonstrates its origin by its application.—It furnishes an apology for every crime by an appeal to constitutional inclinations, as to principles authorized by the God of nature; silences the harsh clamours of conscience, by a disavowal of superstition; and administers the sacrifice of annihilation to every intrusive fear. "The fool hath

sa[illegible] in his heart, There is no God." Is the cause of this brutal conclusion sought for? "They are corrupt; they have done abominable works. They are all gone aside; they are altogether become filthy: there is none that doeth good,—no, not one."

A defective education must be noticed as one of the earliest occasions of Deism. To read the Bible, or to commit to memory the first principles of Christianity, is, in many of our public schools, considered as a practice puritanic and obsolete. Socinians and Deists have warmly joined to expel the Scriptures from our juvenile seminaries, as unsuitable to the period of childhood: as calculated unfairly to prepossess the unsuspicious mind with conclusions in favour of a revelation, the evidence of which they are not able to examine. Besides (say these reasoners) by associating the tasks of school with the sacred writings, we may excite that aversion which mature reflection will not be able to overcome. Many sincere but incautious friends of revelation have too readily fallen into the snare thus artfully laid for their offspring; and the consequences are such as fill the reflecting mind with pain and alarm. Instead of the sentiments and phraseology of Christ and his inspired servants, the minds of the young are stored with the maxims and diction of ancient philosophers or modern novelists. The language of revelation is to them a strange dialect; nor can they recognize the venerable authority of prophets or apostles, when their writings are appealed to by the evangelical minister of God. Thus the access of saving truth to the understanding is rendered difficult, in proportion to their want of acquaintance with the medium through which it is conveyed. Their attention to the Bible is probably first excited by the bold and blasphemous sneers of infidelity; the seed of speculative Deism is dropt into the heart, and takes deep root in a soil too awfully favourable to its future growth and maturity.

Parents and guardians of the rising age, would you wish to counteract this fatal mischief? — Begin, then, with your tender and important charge, as soon as capacity begins to dawn. Train up, catechize your children in the way they should go, that, when they are old, they may not, through the seductions of Deism, depart from it. This is a direct injunction, delivered by the highest authority; and we see the auspicious result of obedience exemplified in one of the most striking instances:— The matchless Paul congratulates his son Timothy, that, from a child, he had known the holy Scriptures, and which had made him wise unto salvation, through faith in Christ Jesus.

May we not, in many instances, trace Deism to an impatience of controul? Education, defective as it in general is, lays some restraints on the passions. The recurrence of the Christian Sabbath, sanctioned too by the laws of our land, opposes a public and powerful barrier to licentiousness of sentiment, and profligacy of conduct. The prohibitions and alarm-

ing sanctions of the revelation of God, are perpetually interfering with the favourite pursuits and criminal indulgences of the vain and the immoral. Even these characters are sometimes startled with the distant thunders of Sinai; and conscience brings them into a state of bondage through fear. Now Deism proposes a short road to emancipation: 'Let us break their bands asunder, and cast away their cords from us," is the counsel dictated.—"Our lips are our own: who is Lord over us?" is the haughty challenge. Thus, in proportion as Deism attains its purpose, every moral authority is subverted: every restraint on the lawless passions is discarded; and the institutions of civil society present a tottering and short-lived security against the return of gloomy savagism and universal anarchy.

A spirit of bold speculation, unawed by the majesty of the incomprehensible God, unchecked by the conviction of human fallibility, has led numbers into the ranks of infidelity. True courage is a noble trait in the character of man, and is a constant companion of sound wisdom; but there is a disposition, miscalled Courage, whose proper appellation is Temerity. This is a blind and headlong temper, averse to sober inquiry, and unacquainted with the calculations of prudence. Under its influence, the Bible, though surrounded with claims of the most awful import, and disclosing truths of eternal moment, is treated with less respect than the dreams of heathen sages, or the reveries of the wildest theorists. Suspicion of incompetence, where the profoundest minds have paused, and bent the knee of prayer, is quite unknown to these daring souls. No doubt, they are the men of intuition, and wisdom was born and must die with them! These are the characters who become vain in their imagination, and their foolish heart is darkened: professing themselves to be wise, they become fools, and perish in their own deceivings. Let the youth of education and science beware of this proud rock, on which thousands have struck, making shipwreck of faith and a good conscience.

Confusion of thought has proved a frequent occasion of renouncing Christianity. Numbers cannot, or will not, discern the difference between the corruptions of men and the religion of Christ. Why should the mummery of Rome be confounded with the noble simplicity of gospel-worship? What affinity have the sublime doctrines of the New Testament with the dogmas of Popes, or the decrees of councils? Why should man, in whatever station, or of whatever attainments, be identified with the book of heaven? The word of revelation must be tried by its own intrinsic character, independent of every thing adventitious or human. And how reasonable this rule of judgment! How readily acceded to in every cause, and on every other occasion! So far is the word of God from referring to its merely-nominal advocates, in proof of its own authenticity; or as exemplifying

its genuine graces, that, we are commanded to bring every sentiment, practice, and character, to the standard of Heaven—to the law and to the testimony; assured that, if they correspond not with these, it is because there is no light in them. When the superstitious come before the majesty of God with their services of will-worship, the interrogation of the Bible is, "Who hath required this at your hands?" These immoralities; those angry contentions; those bitter envyings and persecutions, which have deformed the ecclesiastical page, and on account of which many have rejected the Christian name, are no more chargeable on the word of God than the robberies, forgeries, and murders, committed in Great Britain, are imputable to the laws of the land. The laws of England do not more explicitly consign the perpetrators of these crimes to the punishment of death, than the declarations of the Bible solemnly assure us, that the adorable Judge will at last say to all the workers of iniquity, "Depart from me, I never knew you!" Why, then, do ye not, O ye enemies of revealed truth,—why do ye not of yourselves judge righteous judgment, separating the chaff from the wheat, and the precious from the vile? An answer will be required at the bar of God.

Finally, Deism is often the offspring af a graceless profession of the gospel. Some of the most decided, zealous, and embittered infidels in our native land, once appeared among the followers of a crucified Saviour. Like the stony-ground hearers, they received the word with joy; or were strongly wrought upon by the terrors of the Lord; but having no root of genuine conversion in themselves; they only endured for a while, and, in a time of temptation, fell away. When the charm of novelty, and the fervour of passion subsided, the love of the world and sin (suspended in its sensible exercise, but never radically subverted) began to resume its influence: conscience remonstrated, and tormenting fears were engendered. For a time, inclination and conscience maintained a doubtful contest; but who can bear such a continued martyrdom? The truth of the Bible is the source of agony, and the seal of final ruin to the soul that is not upright with God. Here, then, is the dilemma. — If they admit divine revelation to be true, then they are inevitably miserable for both worlds; but if they deny its authenticity, and shake off its authority, they are promised the gratifications of sin without present remorse, or the forebodings of a future reckoning. Under circumstances so urgent, can we wonder that the wretched asylum of Deism is resorted to as the only system adapted to the exigence, or that its gloomy cause should be so strenuously advocated by persons whose interests require that revelation should not be true?

Sheffield FIGLINUS.

THE HYPOCRISY OF COVETOUSNESS.

Sir, *To the Editor.*

Having been much pleased in reading Dr. C. Mather's Essays to do Good, and fearing that the zeal of many good men is damped by the want of co-operation in those who have the means, the insertion of the following Extract from the late Mr. Robinson's Morning Exercises on Covetousness, will oblige yours sincerely, REUSIP.

"MARK his hypocrisy! He weeps over the profligacy of the poor, and says, It is a sad thing that they are brought up without being educated in the fear of God. He laments every time the bell tolls, the miserable condition of widows and orphans. He celebrates the praise of learning, and wishes public speakers had all the powers of a learned criticism, and all the graces of elocution. He prays for the downpouring of the Spirit, and the outgoings of God in his sanctuary, and then how his soul would be refreshed! What a comfortable Christian would he be then! Tell this son of the morning that there are schoolmasters waiting to educate the poor, tutors longing to instruct youth, and young men burning with a vehement passion for learning and oratory; — tell him that the gratitude of widows, the hymns of orphans, and the blessings of numbers ready to perish, are the presence of God in his church. Tell him, All these wait to pour themselves like a tide into his congregation, and wait only for a little of his money to pay for cutting a canal. See how thunderstruck he is! His solemn face becomes lank and black; he suspects he has been too liberal already, — his generosity has been often abused; — why should he be taxed and others spared? — the Lord will save his own elect; God is never at a loss for means; no exertions will do without the divine presence and blessing; and, beside, his property is all locked up. Behold, it is hid in the earth in the midst of my tent!

"Let us respect truth even in the mouth of a miser. His ignoble soul tells you, that he would not give a wedge of gold to save you all from eternal ruin; — but, he says, God is not like him; God loves you, and will save you freely. This is strictly and literally true. There have been thousands of poor people beside you, who have been instructed and animated, converted and saved, without having paid a penny for the whole; but this, instead of freezing, should melt the hearts of all who are able, and set them a running into acts of generosity."

QUERIES.

Mr. Editor, ——

IT is now about twelve months since I sent the following Query to be inserted in the Evangelical Magazine. As it appears to have been overlooked, and as the subject is of great im-

portance, I shall offer no apology for troubling you with it a second time.

The practice alluded to is become so general, that a candid enquiry in regard to its propriety, is deemed absolutely essential to the due observance of the Sabbath. If vending books on that day be unscriptural, of which, I think, there can be no doubt, the evils resulting from it cannot be exposed too soon, that the practice may be discouraged and abandoned. But, if allowable, then our pastors and teachers, if they choose, may profit by the sale of religious books, and our churches may be made the general depositories of them, for their more easy circulation among assembled professors on the Christian Sabbath.

"Is not the selling of Sermons, Hymn Books, or any other kind of religious books, at places of worship, on the Sabbath-Day, a violation of the Fourth Commandment, and a turning the house of God into a house of merchandize? Can any one be justified in receiving the profits arising from it*?"

LEX ET EVANGELIUM.

* Another Correspondent complains of the custom of selling Tickets at Chapels on the Lord's Day; and says, he has heard the money chinking while the minister was engaged in prayer to God!

IF a Christian is placed, in providence, in the house of an irreligious master, who frequently requests him (when, for particular reasons, he wishes to be alone) to deny him to any occasional enquirers, is it his duty to comply with the request?

Evangelicana.

A Testimony to the Holy Bible, by the late Rev. and learned Abp. Secker.

THE Bible is not indeed a plan of religion delineated with minute accuracy to instruct men, as in something altogether new, or to excite a vain admiration and applause; but it is somewhat unspeakably more great and noble, comprehending, in the grandest and most magnificent order, along with every essential of that plan, the various dispensations of God to mankind, from the formation of this earth to the consummation of all things. Other books may afford us much entertainment and instruction; may gratify our curiosity, — may delight our imagination, — may improve our understanding, — may calm our passions, — may exalt our sentiments, — may even improve our hearts; — but they have not, they cannot have, that authority in what they affirm, in what they promise and threaten, that the Scriptures have. There is a peculiar weight and energy in them, which is not to be found in any other writings. Their denunciations are more awful, their convictions stronger, their consolations more powerful, their counsels more authentic, their warnings more alarming, their expostulations more penetrating. There are passages in them throughout so sublime, so pathetic, full of such energy and force upon the heart and conscience, yet without the least appearance of labour and study for that purpose. Indeed, the design of the whole is so noble, so well suited to the sad

condition of human kind, the morals have in them such purity and dignity, the doctrines, so many of them above reason, yet so perfectly reconcilable with it, the expression is so majestic, yet familiarized with such easy simplicity, that the more we read and study these writings with pious dispositions and judicious attention, the more we shall see and feel the hand of God in them. J. S. B.

THE PRAISE OF PATIENCE.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility: Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecutions, consummates martyrdom: Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights the faithful and invites the unbelieving; she adorns the woman and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and in every age. Behold her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows sit cheerfulness and joy; her mouth is lovely in silence; her complexion and colour that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

This portrait is copied by Bishop Horne from Tertullian's noble treatise on the subject. Sermon x. vol. ii.

THE EXCESSIVE ANTIQUITY OF THE CHINESE DISPROVED.

It is well known that the Chinese pretend to an excessive antiquity. Their chronology exceeds all bounds of probability: and, could their pretensions be verified, the Mosaic account of the creation must necessarily be discredited. But we have a singular fact to state, which will prove that their boasted antiquity really falls within the limits of the Mosaic Chronology. For the evidence we are about to produce, we are indebted to the discoveries of modern astronomy. The Chinese have ever made a point of inserting in their calendars remarkable eclipses, or conjunctions of the planets, together with the name of that Emperor in whose reign they were observed. To these events they have also fixed *their own dates*. There is a very singular conjunction of the sun, moon, and several planets, recorded in their annals, as having taken place almost at the very commencement of their remote history. The far-famed Cassini, to ascertain the fact, calculated back, and decisively proved, that such an extraordinary conjunction actually did take place at China, on Feb. 26, 1012 years before Christ. This falls four hundred years after the flood, and a little after the birth of Abraham. Here are two important facts ascertained. The one is, that the Chinese are a very ancient nation; and the other, that their pretensions to antiquity beyond that of Moses are unfounded; because this event, which they themselves represent as happening near the beginning of their immense calculations, falls far within the history and chronology of the Scriptures. *Collyer's Scripture Facts.*

ANECDOTES.

An itinerant minister having preached at G. H. several times, with a prospect of success, was in one of his visits much discouraged to find that a set of players had given notice by hand-bills that they were to perform directly opposite to the house in which he was to preach, and precisely at the same time; but, to his great surprize and pleasure, he found the house unusually crowded, insomuch, that he with difficulty entered; while he was informed, that the players had but three persons to attend them, and, in consequence, left the place without performing.—What can more strikingly shew the utility of village preaching?

The two following anecdotes relating to the journey of Mr. Collison and Mr. Frey, to make collections for the Missionary Society, may be worthy of notice: — At ———, in Yorkshire, after a handsome collection on the preceding evening, a poor man, whose wages are about 28s. per week, brought the next morning at breakfast-time, a donation of twenty guineas. Our friends hesitated to receive it; doubting whether it was consistent with his duty to his family and the world to contribute such a sum; when he answered to the following effect: "Before I knew the grace of our Lord, I was a poor drunkard: I never could save a shilling. My family were in beggary and rags; but since it has pleased God to renew me by his grace, we have been industrious and frugal; we have not spent many idle shillings; and we have been enabled to put something into the bank; and this I freely offer to the blessed cause of our Lord and Saviour."—This is the second donation of this same poor man, to the same amount!!!

At W———, in the same county, Mr. F———, in the course of a sermon happened to say, that "if the ladies who came out of Egypt could give their golden trinkets to Aaron, to make a calf for the support of idolatry, surely Christian ladies would not deem it a great sacrifice to give up some of their trinkets, for the noble and benevolent cause of diffusing among the Heathen the unsearchable riches of Christ." The next morning a box was sent to Mr. C———, by an unknown lady, containing an amber necklace, a pair of gold ear-rings, and a diamond ring, as a present to the Missionary Society.

FOR MINISTERS.

One can never go about study or preaching, with much success, if any thing lie heavy on the conscience.

A minister had need look to it, that he profits by all his preaching *himself*; because he knows not what *others* do: Many, he is sensible, get no good; of many more he is uncertain: so that if he get no good himself, his labours may be in vain altogether.

Few rare and worthy men continue so to their end; but, one way or other, suffer some declension or eclipse to befal them; falling into coldness, being surprized by some gross sin, or seduced and entangled by the world. Therefore, let me beware.

There is much need for *Ministers*, as well as private Christians, to pray to be kept in *old age*, and unto the *end*, as at any time; for many who have run well, and acted very commendably for a while, have sadly fallen, to the great injury of the cause of Christ. This may moderate our grief, when *young* men of great hopes are taken away.

O! how much rather would I die in peace quickly, than live and disgrace the gospel, and be a stumbling blocck to any!

Rogers of Dedham, in Christianæ Militiæ Viaticum, an excellent little book for Ministers, published by Dr. Ryland, 1795, and sold by Button.

Obituary.

MRS. SARAH PORRIT

Was born at Runswick, a village on the coast of Yorkshire, near Whitby. In her early years she had few opportunities of knowing the truth; for in that part of the Yorkshire coast, the gospel is little known: Being possessed, however, of an inquisitive mind, she was much given to reading, and made great progress in the acquisition of knowledge. Having a lively imagination, and a feeling heart, she was a great lover of poetry, and wrote some poetical pieces herself. But her talents and her knowledge were, for a long time, unaccompanied with real religion. Her behaviour was decent; and she was regular in attending the church; — but she knew not the Gospel in its purity and power! At last, however, it pleased the Almighty to awaken her, and lead her to seek salvation through the blood of Christ. Various means were blessed for this important end: among these we may mention severe afflictions, the reading of the Scriptures, and the perusing of some religious poems, but especially Dr. Young's Night Thoughts: a book which she highly valued, though she afterwards found, that some sentiments which it contains, are not strictly evangelical. By such means the Spirit was beginning his work in her soul; but, she did not obtain clear views of the scheme of salvation by grace, till Providence gave her an opportunity of hearing the gospel in its purity.

In the year 1799, Mr. Porrit, her husband, who was master of a vessel, fell overboard, and was drowned, at a short distance from his own abode. After this peculiarly afflictive dispensation, Mrs. P. came, with her family, to reside at Whitby. Hence she attained the ministry of the Rev. Peter Thomson, a worthy minister, who died some time ago, at Leeds. Under his ministry Mrs. P. obtained a distinct knowledge of the method of salvation; and was filled with joy and peace in believing.

From this time she continued to live under the influence of the gospel; and by her piety and circumspection, her patience and benevolence, and her attention to the various duties of the Christian life, she adorned the doctrine of God her Saviour. During the latter period of her life, she seldom enjoyed good health; but her frequent afflictions served to make her live nearer to God, and abound in the exercise of every Christian grace.

In August, 1806, she was attacked by a rheumatic disorder, which, in a short time, became severe, and assumed a dangerous form, being accompanied with other diseases, which had previously weakened her constitution. This illness she bore with amazing patience and fortitude. Sometimes, indeed, her spirits were depressed with sickness: at other times she was agitated with violent pain. Nor was she altogether exempted from doubts and anxieties with regard to her spiritual condition. Yet her mind habitually rested in the Lord, depending on the merits of Christ, and the promises of a faithful God. "He cannot deny himself," she was wont to say; "he will not leave me;" and the thoughts of his unalterable truth and unchanging love afforded her the sweetest comforts amidst acute and tedious pains.

From the beginning of her illness, Mrs. P. was apprehensive that she would not recover; but the prospect of death did not alarm her: for sometime, however, the thought of leaving her young family gave her considerable uneasiness: she was afraid lest any of them should neglect religion, and perish in unbelief. This distressing apprehension often filled her with anxiety; but at last she was able to dismiss these anxious thoughts, and was willing to leave them to the care of her

Heavenly Father. "I find," she said, "that, to die comfortably, we must love God above all earthly friends." She was comforted with the thought that God could easily bring her children to himself, independent of the means which she, had she been spared, might have used for their salvation. "Who knows," said she, "but my death may be the means of their conversion?"

Having cast this, her greatest care, upon the Lord, she ceased to wish for recovery; nay, she earnestly desired "to be absent from the body, and present with the Lord." When she was asked, if she wished that God might prolong her life, her answer was, "Not a moment, if it be his will;" and this eagerness for her departure did not arise from impatience, but from a strong love to Christ and to Heaven. She one day was heard to exclaim, "O to be in the place where there is no sin!" On that blessed place she often fixed her thoughts; and the incidents which took place around her were improved for raising her affections thither. On one occasion, when she had felt pleasure in conversing with a Christian friend, she made this beautiful remark: "If the company of a saint on earth be so pleasant, how delightful will it be to enjoy the company of all the glorious hosts above!" At another time, when it was observed that the beams of the sun were shining pleasantly into her chamber, she said, "There is a better Sun, whose beams are more refreshing." Her strong hopes of immortal glory were accompanied with genuine humility: she trusted in the merits of Jesus, as a ruined sinner, who could flee to no other refuge. She often wondered that God could shew mercy to such a sinner. When she was once expressing her low thoughts of herself, and was reminded that Manasseh, an odious tyrant,—and Paul, a blasphemer and persecutor, are now in Heaven, among angels and glorified saints, she replied, with much emotion, "O, how astonished will they be to see me there!"

A hope so securely founded could not be overturned; and Mrs. Porrit's joy and confidence in a redeeming God, increased in proportion as her dissolution drew nigh. While her corporeal frame was racked with pain, she still relied on her Heavenly Father, and blessed him for his goodness. During the last days of her life, her increasing afflictions prevented her from speaking much; but it was evident that her mind was daily growing more detached from the world, and more elevated towards God and Heaven; at the same time she had a strong regard for the church below; and the interest which she felt in its affairs was strikingly discovered, even on the day before she died: it was the Lord's Day; and the communion was observed in the congregation. By the advice of her physician, she frequently took a little opium, to procure rest, and abate her pain: in the morning she had taken a little; but when she recollected that it was the Communion Sabbath, she regretted having taken it; and, resolving not to sleep while her fellow-christians were commemorating the Saviour's dying love, she desired one of her daughters to read to her a sermon on the Lord's Supper; and her mind was so impressed with the subject, that sleep was entirely banished. In the evening her end was evidently drawing near; her voice failed her; but though she could not speak what she felt, she gave clear indications that she was rejoicing, in hope of the glory of God. A little before her departure, she was heard to say, "Sweet Jesus, receive my soul!"—the kind Redeemer soon heard her voice, and received her to himself in the morning of April 6, 1807, in the 47th year of her age.

On the following Sabbath her death was improved, in the congregation of Cliff-lane, by a discourse from Job vii. 16, "I loathe it: I would not live alway:" a text which she herself had selected, and which is peculiarly expressive of her contempt for the world, and her desire of eternal life. Y.

RECENT DEATHS.

The Rev. Dr. Daniel Fisher lately finished his course at Hackney, aged 76. He was born near Cockermouth, in Cumberland; and received his academical education in London, under Dr. Marryat. For several years he exercised his ministry at Warminster, where he kept a flourishing boarding-school. In 1771, he succeeded the late Dr. Walker, as classical and mathematical tutor, in the academy at Homerton; he was afterwards appointed divinity tutor, in the room of Dr. Conder: he was also one of the Tuesday lecturers at Broad Street. When the infirmities of years increased, he resigned his tutorship, and spent the rest of his days in private. He was a Calvinist in sentiment; and his discourses, though not popular, were evangelical, judicious, and practical. He was possessed of great prudence, and unaffected humility. He was exact in ordering all his affairs. In conversation he was pious, cheerful, and full of anecdote; his temper was mild, placid, and peaceable. In short, his whole moral and religious character was not only unexceptionable, but truly amiable.

Though the failure of his speech, and of his intellects, towards the last, prevented his expressing a high degree of joy in the prospect of dissolution, he had long discovered a settled hope and a calm expectation of future blessedness, and a patient waiting for it. The powers of understanding, memory, and speech, so totally forsook him, that his dismission from the body became more desirable than his continuance in it.

His remains were interred in Bunhill-fields, when the Rev. Mr. Kello pronounced the funeral oration. The Rev. Mr. Wall, preached the funeral sermon, at his meeting-house, Moorfields, Dr. Fisher having been a member of the church at that place for many years. In the afternoon of the same day, another funeral discourse was delivered at Hackney, by the Rev. Mr. Palmer, which is published, and from which this short account is taken.

Died, on Saturday, Sept. 12, 1807, at Deptford, Mrs. Ann Rout, aged 77. To a life of unbounded benevolence was added a confidence in the approach of death, that nothing but a well-grounded hope in the mercy of God, through our Lord Jesus Christ, could inspire.

On Wednesday, Sep. 30, died the Rev. Mr. Braithwaite, minister of Hatton Chapel, London, in the 33d year of his age. On Tuesday, Oct. 13, his remains were conveyed from the chapel (where they had been laid during the preceding Sabbath) in a hearse drawn by four horses, and attended by his friends, in 24 mourning coaches, to Blackfriars Church, where they were deposited in a vault adjoining to that of the late Rev. Mr. Romaine.

Several very striking instances of *sudden death* have of late occurred in the parish of D——. An apothecary, not long ago, was called from public worship for medical interference; but (awful to relate!) he was only permitted to be an eye-witness of the sudden summons a neighbour had received to quit for ever all terrestrial things, and to stand before the righteous bar of God. A few days after this solemn occurrence, another person in the neighbourhood, who in the evening retired to rest, enjoying a very favourable state of health, was found in the morning a stiff pale corpse! —But a short interval elapsed, and a young woman, walking in the street toward evening, fell down and almost instantly expired.— Shortly after, a female servant of a respectable family shared a similar fate. She retired to bed at the usual hour in good health and spirits, with the other servants. At the time of rising in the morning, she appeared rather unwell; and on being spoken to, heaved two or three deep sighs, the last of which sighed her soul into eternity. In about half an hour after, the writer was a witness to the solemn scene; and attempted to improve it, by making a few appropriate reflections, and addressing the Almighty with humble supplications, in the presence of the mourning relatives and friends.

REVIEW OF RELIGIOUS PUBLICATIONS.

Christian Memoirs, *in the form of a New Pilgrimage to the Heavenly Jerusalem: containing, by way of Allegorical Narrative, a great variety of Dialogues on the most interesting subjects. By* W. Shrubsole. *Third edit. corrected, with the Life of the author*, 8vo,

Allegorical writing is confessedly the most difficult species of composition. It requires the exercise of a sound judgment and a correct taste; and if it be not well executed, it excites disgust rather than affords delight. A few, a very few authors, have been eminently successful. To such persons the tribute of public esteem has been liberally paid; and to none more deservedly than to honest John Bunyan, whose Pilgrim has been, for more than a century, the admiration of the Christian world. His success has created a thousand imitators; few of whom have risen to mediocrity; and many have sunk beneath contempt. But Mr. Shrubsole has succeeded far better than most of our allegorical writers, of which this third edition of his Christian Memoir is, at least, a presumptive proof.

This writer has avowedly taken the Pilgrim's Progress as the model of his work; but he has adapted it to modern times; and has introduced a great variety of characters, among whom are the following: *Probus*, *Resolute*, *Friendly*, and *Sincere*, represent four different dispositions of real Christians. *Deist*, *Arius*, and *Socinius* are introduced, in order to expose their several errors; as are also Dr. *Tinkle*, Dr. *Knowall*, and *Duplex*. For the same purposes the author gives us the characters of Dr. *Decree*, Dr. *Flippant*, Mr. *Demure*, &c. The zealous ministers of the gospel are represented under the names of *Fervidus* (Mr. Whitfield) who makes a very conspicuous figure in the work; *Clericus*, *Apollos*, *Liberal*, *Hearty*, and others. The lukewarm professor, the presumptuous professor, the Antinomian professor, are exposed under appropriate titles; while the steady, uniform, lively Christian, is represented by such characters as *Candidus*, *Newman*, *Serious*, *Valiant*, *Ardent*, &c. &c.

Mr. Shrubsole was well acquainted with religion, and with the religious world; and he has drawn, with considerable ability, *a picture of his own times*, which may be surveyed with pleasure and profit by the spiritual spectator, and particularly by those who were acquainted with the then living characters. In short, to use the words of a former reviewer, "There is scarcely any religious character which is not appositely introduced; nor any evangelical truth but what is scripturally recommended; nor any fundamental error but what is judiciously exposed." What the author says, in his preface, he aimed at, we think he has accomplished in a considerable degree. — "I have been solicitous to enforce the fundamental principles of the gospel; to discountenance bigotry to any form of worship, or non-essential points of doctrine; and warmly to recommend love, candour, and communion, to those of every party who hold the doctrines of grace, and possess the life and power of Christianity."

This edition, besides being printed in a very handsome manner, is enriched with an interesting life of the author, and a preface, which do honour to the filial piety of his son.

The work is certainly full of entertainment, and well calculated to communicate valuable instruction, especially to young minds, in the pleasing vehicle of amusement.

A Sermon *preached at St. Ann's, Blackfriars, May* 19, 1807, *before the Society for Missions to Africa and the East, by the Rev.* Basil Woodd, *M. A. with the Report of the Committee, &c.*

Mr. Woodd founds his discourse on Isa. xl. 5, "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it:" from

which animating prophecy he considers, 1, The glory of the Lord: 2, The Revelation of that glory: 3, The extent of that Revelation: 4, Its certainty: and, 5, The duty of Missionary exertions, in order to promote it. Under the last head, he pleads, in a pathetic manner, the cause of missions; and, in the conclusion, expresses his good wishes for the various societies embarked in this great cause, in terms which do much honour to his Christian candour.

The Report, which follows this sermon, states, that three of their Missionaries who had been sent from England, in the course of the last year, had arrived at Sierra Leone in the month of September. They found one of the Missionaries who had preceded them, still fully occupied with attending to the spiritual concerns of the colony. The other had employed a part of his time in making excursions into the adjacent country, which afforded him the opportunity of perfecting his knowledge of the Susoo language, and of selecting a proper station for the permanent establishment of the Mission. The number of Missionaries being now enlarged, four of them (one of whom, however, has since withdrawn himself from the service) were about to proceed to the Rio Pongas, in order to fix themselves under the wing of a friendly Susoo chief, one of whose sons had been educated at Clapham; and, it is hoped, had learnt to appreciate the benefits of instruction.

With a view to the preparation of young men for the Missionary service, a seminary has been formed in this country, which is placed under the eye of several clergymen, and under the immediate superintendence of a gentleman who, to his other qualifications, adds a personal acquaintance with Africa. To this seminary three young men were about to be removed from the institution at Berlin. That institution, notwithstanding the calamities which Prussia has experienced, still subsists, and contains twelve students. To Mr. Jericke, the superintendent, who had been deprived of the chief part of his income by the presence of the French, the Committee, in consideration of his services to the society, has sent fifty pounds. The sum of two hundred pounds has been transmitted to Calcutta, in order to promote the translation of the scriptures into the languages of the East; which is now proceeding at that place.

The committee conclude with expressing a hope, that their design, with respect to Africa, will be greatly promoted by two recent occurrences, — the Abolition of the Slave Trade, and the Formation of the African Institution.

Four Sermons, *preached at the General Meeting of the Missionary Society, in May*, 1807.—*Price* 2*s.* 6*d.*

[*Concluded from our last.*]

In our last Number we gave an analytical review of two of the Sermons preached before the Missionary Society at their last anniversary; we now proceed to notice the latter two.

Mr. Griffin's discourse, which was delivered at Tottenham Court Chapel, is entitled—"The signs of the times favourable to the cause of missions," and the text chosen for this subject is, Psalm cii. 13. "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come." Mr. Griffin's object is to discuss the following question: "Why are the signs of the times favourable to the cause of missions?" In answer to this inquiry, he notices, 1, The present state of society in Europe and North America, with its probable influence on the state of the world in general. This is contrasted with the state of society previous to the Reformation. He considers the effect of the discovery of the Western Continent, the art of printing, and the increase of the representative system of government. 2, The analogy of present events with those of the last three hundred years, as favourable to the same cause. The important and widely-diffused effects of the Reformation are here pointed out, and the conflict between the people of

this country and the house of Stuart, terminating in the Revolution of 1688. While the author laments that tremendous political earthquake, the French Revolution, he indulges the hope of its final result being beneficial to Europe. He supposes that the commerce of Britain, her increasing colonies, the activity of her people, and the principles of her constitution, are destined to effect important changes in Africa, Asia, and South America.

A third sign favourable to missions, is the internal and relative state of Great Britain, which includes the excellent spirit of our constitution, — the principles and habits of Britons, — our colonizing system, — the extent of our language, — the rich stores of gospel-truth amongst us, — the preponderating influence of Britain in the political scale of the world; and the character and conduct of the British government.

Our author next expresses his hopes, as founded on the present state of knowledge, and the increased means of diffusing it through the world. Under this particular, he adverts to the institution of Bible, Tract, and Book Societies, the vast increase of Sunday-schools, and the establishment of Missionary Societies.

Mr. G. proceeds to notice the state of public opinion, and its influence on society; he considers public opinion as increasingly in favour of toleration; and pays a just tribute of gratitude to the advocates of the Abolition of the Slave Trade, who have at length triumphed over all the efforts of sophistry, self-interest, and custom.

In the sixth place, The admirable spirit of most real Christians in the present day, is considered as a favourable symptom. The spirit of the church is represented as having been gradually improving, especially in its liberality and benevolence.

The aspect of prophecy is next considered as encouraging, as it relates to the diminution of the Papal hierarchy, the destruction of the Mahometan power, and to the conversion of the Jews.

In the last place, the preacher directs our attention to the near approach of that time in which there shall be a copious and universal effusion of the Holy Spirit. The whole is then improved by suitable inferences.

Our limits will not permit us to remark on each of these important particulars. Our readers will perceive that the preacher has a wide scope for speculation. Many of his suggestions must be matters of opinion; but we trust that, on the whole, they rest on a solid foundation; and that those who long for the extension of Messiah's kingdom may safely conclude, that the aspects of the times are favourable to that event.

The last Sermon was preached by Dr. Draper, at St. Saviour's church. The subject, — "Missionary exertions directed and encouraged by Christ," is founded on the apostolic commission, Matt. xxviii. 18—20, "Go and teach all nations," &c.

Every branch of this commission is commented upon in a very lively and energetic manner. The authority of our glorious Redeemer is boldly displayed; — the evangelical subject of missions is clearly described; — the *practical* manner in which they are to be enforced is strongly insisted upon, "teaching them *to observe* all things whatsoever I have commanded you;" and the grand encouragement to missionaries, amidst all the opposition they may expect, is pointed out, "Lo! I am with you always, even unto the end of the world." The presence of Christ with his ministers to instruct them, to strengthen them, to qualify them for their stations, to afford them a delightful experience of the power and comfort of the truth they preach, and to crown their labours with success.

This animated discourse concludes with an exhortation to the Society to persevere in their laudable efforts to evangelize the Heathen, and to the congregation to assist, by a liberal contribution, in this great and God-like design.

We believe that all these discourses were heard by the numerous audiences to which they were addressed, with deep attention, and

warm approbation: and we are persuaded, that the lovers of missions who had not opportunity to hear them, will peruse them with pleasure and profit in their closets.

The Report of the Directors, which is prefixed to the Sermons, contains a full account of the present state of the missions supported by the Society at Otaheite, in various parts of South Africa, in North America, in the East Indies, and in Ceylon, together with the efforts made in favour of the Jews, and the state of the seminary at Gosport. The leading circumstances contained in the Report have been briefly stated in this Magazine, as they occurred; but we must refer to the Report itself for a distinct statement of each mission, in which its concerns for the whole year appear at one view.

As some of our readers may not have opportunity to read the Sermons and Report, we apprehend that the following account of Disbursements, &c. will be acceptable; will convey a just idea of the great expence attendant on the support of Missions; and shew the necessity of unremitted exertions in their favour.

	l.	*s.*	*d.*
Otaheite - - - -	109	8	1
South Africa, various Missions - -	1,296	13	9
North America, New Carlisle, &c. - -	120	12	6
South America, Buenos Ayres - -	180	7	3
Asia, Vizigapatam, Tranquebar, Surat - -	737	3	0
—— Ceylon - - - -	720	0	0
—— China - - - -	547	5	2
For the Jews - - - -	837	6	8
Gosport Seminary - - - -	920	0	0
Various Disbursements, for Printing, Printing Press, Translations, Stationery, Travelling Expences, Books, Collector, &c.	821	19	8
Total,	*l.*6,290	10	1

GENERAL STATEMENT.

Dr. *The Treasurer of the Missionary Society*	*l.*	*s.*	*d.*
1806.			
June 1. To balance in the Treasurer's hands	85	3	10
1807.			
June 1. To total amount of Collections, Donations, and Subscriptions in London and its Vicinity -	2,389	14	9
To total amount of ditto in the Country -	3,312	5	11
To produce of two Exchequer Bills, sold March and April, 1807 - -	2,322	13	4
To amount of dividends on Stock - -	809	0	0
To Interest on India bonds - -	16	12	11
To discounts on sundry accounts settled by Mr. Langton - -	6	8	3
	*l.*8,941	19	0

per Contra Cr.	*l.*	*s.*	*d.*
1807			
June 1. By total amount of Disbursements, as per preceding List	6,290	16	1
By three Exchequer bills bought in May, 1807	2,607	13	6
By balance remaining in the Treasurer's hands	43	9	5
	*l.*8,941	19	0

LITERARY NOTICES.

Rev. Samuel Burder, Author of "Oriental Customs," is preparing for the press a new Family Bible, under the Title of "*The Scripture Expositor*, which will be illustrated with numerous Engravings, from the Old Masters. It will form 2 large vols. in 4to, and will be published periodically. The Prospectus at length is intended for our next.

A Concise History of the Church of Christ. By the Rev. J. Sabine, in one Vol. 12mo. 4s. 6d. is proposed to be published by Subscription.

In a few days will be published, Animadversions on "an Admonitory Epistle to the Rev. R. Hill." By J. Bail. 1s. Also

Remarks on a recent Hypothesis relative to the Origin of Moral Evil; in a Series of Letters to Dr. Williams. By the Rev. W. Bennett.

Dr. Rippon has resumed his proposed History of Bunhill Fields; about four vols. of which are ready for press: but the plan of publishing by subscription is relinquished. — *See the Advertisement on our Cover.*

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Sermons, by D. Brichan, D.D. 8vo. 8s.

Thoughts on the Effects of the British Government in India, and the Means of conveying Civil and Religious Instruction to the Natives. By the Rev. W. Tennant. 8vo. 7s.

The Original Evidences of Christianity. By —— Nesbitt. 8vo. 6s.

Cursory Remarks on St. Pierre's Studies of Nature. By W. Cole, of Colchester, 8vo. 2s.

Funeral Sermon for the Rev. D. Fisher, D.D. By S. Palmer. 1s.

A Portraiture of Methodism. By Joseph Nightingale. 8vo. 10s. 6d.

The Way to Heaven delineated. By S. Moore. 2s.

Reflections on the Sinfulness of Cruelty to Brutes. By R. Mant, A.M. 1s.

A Letter, stating the connection which Presbyterians, Dissenters, and Catholics, had with a recent event; with Lord Grenville's Letter to Dr. Gaskin, and Scævola's Letter. 7th Edition. Price 1s.

The Power of the Civil Magistrate in Matters of Religion, considered; being the Substance of Two Remonstrances presented to the General Associate Synod, 1804 and 1805; and of the Answers to them, prepared by a Committee. By A. Allan, Minister at Cupar Angus, 2s.

Sketches of Human Nature, or Hints, chiefly relating to the Duties and Difficulties that occur in the Intercourse of Christians with each other, and with the World. By W. Innes, Dundee.

An Attempt towards a Statement of the Doctrine of Scripture on some disputed points respecting the Constitution, Government, Worship, and Discipline of the Church of Christ. By G. Ewing, Glasgow, 2s 6d

The Danger of reading Improper Books, a Sermon, at the Monthly Meeting. By the Rev. J. Clayton, jun.

The Nature, Evil, and Cure of Selfishness, a Sermon. By the Rev. S. Bradley, of Manchester. 1s.

The Child's Welfare; or the Experience of Miss Louisa Fuller, aged 11 years. By J. Holloway, of Reading. 2d Edit. 6d.

Leland's View of the Principal Deistical Writers. Fine Edition, with Portraits. 2 vols. 8vo. 6s.

Whiston's Josephus. New Edits. Six vols. 12mo, 1l. 1s. — Four vols. 8vo, 1l. 12s. — Two vols. 4to, with plates, 1l. 13s. — Ditto, fine, 3l. 3s

Rev. Thomas Watson's Sermons and Discourses. 2 vols. 8vo. 12s.

The Full Assurance of Hope, urged from Heb. vi. 11. By W. Howell, 12mo, 1s. 6d.

MISSIONARY COLLECTIONS, &c.

		L.	*s.*	*d.*
Rev. R. Hartley and Congregation, Lutterworth	—	19	1	6
Rev. J. Fowler and ditto, Edmonton	—	26	10	0
The dying Bequest of a Pious Poor Woman, by Mr. J. Purdue		1	1	0

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Extract from an Address, read at the Ministers' Conference held at Herrnhuth, June 11, 1806, at which 74 Protestant Clergymen were assembled.

After having enumerated several societies, with which the Ministers' Conference stands in conuection, the address proceeds thus:

"Among the numerous body of Christian brethren for whom we feel the most lively interest, we also reckon all the different Missionary and Bible Societies which have been established, both in England and other countries; and we will now rather speak *to* them than *of* them. Whether, and when, this address shall come into the hands of any of them, we will leave to God's providence. Brethren, our blessed Lord and Saviour has reserved a work of great importance for our times, the execution of which he has entrusted to you; namely, the spreading of the knowledge and glory of his name among neglected Heathen and ill-instructed Christians. To accomplish this object, some of you have sacrificed your worldly prospects, your convenience, your natural attachment to your native country, and your domestic comforts; nay, even hazarded your healths and your lives. A greater number of you have cheerfully contributed part of their property, towards defraying the expences of missions, and continue to do so. And others, still more numerous, unable to assist the good cause, by pecuniary contribution, have united with the former, in offering up to the Lord their joint prayers and supplications, that he may graciously be pleased to succour his afflicted church, to protect and extend his kingdom, and to put his blessing upon your undertakings. You have, as yet, not met everywhere with equal success; but it has, however, uniformly been such, that all intelligent Christians agree, that, with the nineteenth century, a new era has commenced in the church of Christ. A new conflict has begun betwixt Christ and Belial. The adherents of both are arming on either side. The cause you have espoused, is that of your Saviour; and in this party, know it with humility, you stand in the foremost rank. Could we, who are here assembled together, convey a word to your ears and to your hearts, we would address you in those of Josh. i. 7, 8, with a slight alteration adapted to the new covenant of grace: "Only be strong, and very courageous, that you may observe to do according to that gospel which the Saviour of the world has committed unto you. Let the book of the new covenant not depart out of your mouth, but meditate therein day and night; then you shall work your way prosperous, and then you shall have good success:" and should even the field of the church require to be tilled with the blood of martyrs, refuse not yours to the cause of that Saviour who shed his blood, and laid down his life, for his church. Though difficulties and dangers should encompass you on every side, arm yourselves with the apostolic sentiment of 2 Cor. iv. 7—10. It was with real pleasure and hearty assent, that we read in one of your reports the declaration, "The best Missionary we can send is the Bible." With this in your hands, or, which is still better, in your hearts, go out, proceed on your course, proclaim the glad tidings of salvation; repeat your endeavours, and know assuredly, that you have already gained something for the cause of your Saviour, although you should have been able to do nothing more than to speak openly and to weep in secret; although you should not yet have been able to erect schools or churches, or publicly to perform divine service; but should you in any place have ad-

vanced so far, may you daily experience what is the efficacy of the Redeemer's blood upon lost sinners! Rejoice us, as you have hitherto done, with further accounts of the success you meet with in your undertakings. These will prove, not only a rich feast to our own hearts, as often as we are here assembled together, but they will also serve to kindle a holy emulation in many of the members of our congregation. Finally, May He, our one only Lord and Saviour, lift up his once pierced hands over every flock committed to your charge, and shower upon them every blessing which he has in store for them in his compassionate heart.

[*Answer to the above.*]

To the Conference of Christian Ministers assembled at Hernnhuth, in June, 1807.

Beloved Brethren,

Our dear brother Mr. Steinkoffp having communicated to the Missionary Society an extract from your Address of June 11, 1806, to the Missionary and Bible Societies, the same was read at our annual meeting held in London, in May, 1807, and which afforded us much pleasure.

We greatly rejoice that, notwithstanding those convulsions with which several nations of the continent have been afflicted, and in which many of you reside, you are enabled to persevere in your annual conference; and in maintaining your correspondence with Christian brethren of various churches, and in different countries.

The kingdom of our common Lord is an everlasting kingdom, not liable to those changes and revolutions by which human empires rise and fall, flourish and decay; and He who from his eternal throne surveys and controuls all the affairs of men, well knows how to bring order out of confusion, and to render the shaking of nations the means of consolidating and extending his spiritual dominions. He has all power in Heaven and on earth, none can stay his hand, nor prevent the execution of his gracious purposes to the children of men.

It has pleased God to cast our lot in a country marvellously exempted by his good providence from the devastations which have visited many other nations; to his sovereign goodness alone we ascribe that happy exemption; for alas, much formality in religion, many abominable vices, and great infidelity also, too much prevail among us. Nevertheless, there are more than a few in our highly-favoured land who have not defiled their garments; who know the joyful sound of the gospel, who wish to exemplify its holy precepts, and to endeavour, with all the ardour of their souls, to diffuse throughout the whole world the sweet savour of the Redeemer's name. We think it our duty, as a society instituted for the purpose of sending the gospel to heathen and other unenlightened nations, to embrace the opportunities which internal peace, commerce, and wealth afford, to exert ourselves to the utmost in this most important work; and it affords us great cause of thankfulness to reflect, that our Society has been the means of exciting a greater spirit of Christian Union and Christian exertion, than was before known among us; and that this institution has proved the occasion of forming several others, having the same glorious object in view, the extension of the Saviour's kingdom among the fallen children of Adam.

Accept, faithful brethren, our Christian salutations; let us have a share in the petitions you present in your assembly for all your brethren, and especially for all institutions directed to public benefit. We shall likewise remember you, and earnestly pray for the peace of the continent and for the prosperity of each of you, your flocks, conferences, and all your schemes for general usefulness. With sacred joy we anticipate the time when the children of God, of whatever name, shall come from the east and the west, the north and the south, and sit down together at the marriage supper of the Lamb. To his care and keeping we commend you, and remain your affec-

tionate brethren in Christ, the Missionary Society,

Signed, in behalf and by order of the Society,

J. Hardcastle, *Treasurer.*
G. Burder, *Secretary.*

London, *May* 14, 1807.

Extract of a Letter from Mr. Balfour, in America.

New York, June 10, 1807.

In coming to this place from Halifax, we were obliged, by contrary winds, to put into Liverpool in Nova Scotia. I called on the new-light minister, who invited me to preach. During my stay, I had an opportunity to preach three times to pretty large and attentive congregations. In that place there has been lately, what is not uncommon in this country, a great stir about religion. A few of the leading features of such revival may be interesting to you, and from which you may judge for yourself. The one that has been lately in Liverpool, is considered one of the greatest which has been known in the province. It is said to have begun in the woods among two or three families, who live far removed from any place of worship. A young man from among them came to Liverpool; and on the Sabbath began in the chapel, during the interval, to tell the people about what had taken place with him and others in the woods. Of the people who heard him, one began to fall down, and another to cry out; some began to pray, others to sing; the people crowded to the chapel to see what had taken place: as they came they were affected, fell down, and cried out with them. The minister merely looked on; for he could neither preach nor pray for the noise made by the people. This continued all night. When they dismissed, they met in clubs in the streets, and in one another's houses, prayed, sung hymns, and cried out as in the chapel. For a whole week there was no business done in the town, no not even so much as fire kindled with many of them to dress victuals. Poor and rich, male and female, young and old, were all equally affected. There were but a very few individuals in the whole town who were not less or more affected on that occasion. By the time I was there, the matter was abated, and they were complaining of things being very cold among them. I wished to hear their minister preach; but neither he nor they seemed inclined while I staid there to permit me to be a hearer. I wished to visit some of their private meetings; but they made apologies, and declined my request. In all the three meetings I had with them, there was the utmost decency maintained. I earnestly wished to see how they went on with my own eyes, and to hear for myself; but all was composure while I was with them. I conversed pretty closely with several of the persons who said they were converted upon the above occasion. They talked much of the Spirit,—of the power of God,—of conversion,—and of coming out, as they call it. They concluded themselves converted if they had on the above occasion been affected, fell down, cried out, &c. They talked with a degree of unpleasant confidence about themselves. They seemed displeased if you hinted to them the possibility of being deceived. What to think or say of it is difficult; nor would I pronounce upon the whole from a part.

EDINBURGH MISSIONARY SOCIETY.

Letters have been lately received from Messrs. Brunton, Mitchell, Pinkerton, and Fraser. The last is dated Karass, May 19; when they were all in good health. On account of the unsettled state of the country, and the hostile disposition which some of the Mohammedan tribes manifested towards the Russians, they were taking the most effectual measures in their power to render their situation as secure as possible. They had hired some Russian peasants to assist them in rebuilding Mr. Brunton's house, and in making another double fence round their little settlement. Ka-

tegary, the young Sultan, was perfectly recovered, and is indefatigable in his endeavours to persuade his countrymen to embrace Christianity. There is good reason to believe that several are convinced, and would openly profess the gospel, were it not for the terror in which they are kept by the violence of their blinded and bigotted chiefs. The leaven, however, is working, and the effects, it is hoped, will by and by appear.

Both Abdy and Shellivy continue friendly. The latter comes almost every week to see the missionaries; but for fear of exciting the jealousy of the chiefs, he generally takes some bye-way, that he may not be observed. He speaks very freely to Mr. B. and tells him many things, which he durst not have told, he says, to his own father, had he been alive. It is to be feared that both he and Abdy persuade themselves that they may believe one religion, and profess another. They suppose, perhaps, that the outrageous violence of the Mohammedans, and the cruel tyranny of their chiefs, will afford them an apology for this strange inconsistency at the last day. Mr. B. mentions that Abdy is very useful to them, by giving intelligence of what is passing in the country; by which means, they have been enabled, on different occasions, to disconcert the plans of their enemies. They take notice of the progress which the children are making in their education, and mention some who can read the Bible, and write a little. Some of the young people, they hope, will be soon qualified to be teachers of others.

American Tradition of the Deluge.

The President of the United States, some time since, communicated to the Congress the discoveries made by Dr. Sibley, and Mr. Dunbar, in exploring the rivers Missouri, Washita, and the Red River. The account states a remarkable tradition among six or seven nations inhabiting the western shore of the Red River, which deserves particular regard, as it confirms, in general, the Scriptural account of the Deluge. The tradition is, that the world was entirely covered with water, with the exception of one hill, which was inhabited by a family of one of these nations, called the *Cados*. This family was preserved by the Great Spirit, and the whole world is peopled with their offspring.

STATE OF THE CLERGY IN FRANCE.

The Bishop of Amiens, in a late Address to the Clergy of his diocese, complains that many of them had refused to pay a small contribution which had been fixed upon, towards the support of a seminary for clerical education. "Are you then ignorant," says this zealous prelate, "that Death mows down your pastors, and that we every day experience the heaviest losses? Two years are not elapsed since we have sat on the episcopal seat of Amiens, and already 101 priests have sunk under their painful labours; in the same time we have only ordained *four*. We are, therefore, alarmed at the number of parishes which remain destitute of religious assistance, and of those which are threatened with the same calamity; especially when we reflect, that, among those who remain, 343 are more than 70 years of age; 94 have passed that age; and others, more laden with infirmities than with years, are apparently on the borders of eternity."

This representation corresponds with what has appeared in some of the French Journals, that the minister of religion in Paris, received, in one day, *four* notices from mayors of different towns, stating that they had been obliged to perform divine service on one Sunday, — there being *no priest* in the neighbourhood, whom they could obtain for that purpose. It is understood, that the *starving* salary of the priesthood is the cause of this, as no young men will enter on a course of life which does not admit the hope of a maintenance. Those

who see every thing that is done by Bonaparte and Talleyrand in the worst light, conceive that this is their plan for the extinction of Christianity, by extinguishing the priesthood. In some places, however, recourse has been had to charitable contributions for the support of the sinking church.

What a favourable opportunity does this state of Catholic interests in France afford to the Protestants, if they have zeal enough to avail themselves of it!

Let those who love the gospel in our happier country, take the hint; and, by the generous support of their laborious ministers, encourage young men of talents and respectability to devote themselves to the ministry of the word.

The public papers report, that there are 17 Cardinals' Hats vacant at Rome; and that one of the Cardinals last elected, had declined that dignity. It would appear, from this state of the Romish church, that Bonaparte wishes the Papal system to die away. The Papal ports are all occupied by French troops; and the whole power of the Pope, temporal and spiritual, especially the former, will probably be soon absorbed by the King of Italy.

The Infidels of France have lately had recourse to a new stratagem. A writer in the Marseilles Gazette, October 20, pretends that some labourers at Gios, in Asia Minor, have lately found among some rubbish, a *small* marble globe, which was found to be hollow, but, with a shell of *immense thickness and weight*, and which being broken, there were found in it a *number* of writings in Greek, bearing dates between 58 and 98, which proved to be wholly the writings of Cerinthus; containing his epistles to the churches, various dissertations on controverted points, and especially a book, agreeing in every essential particular with the book now called the Revelation of St. John; and which, from the erasures, interlineations, alterations, and appearance, carries with it the full evidence that it was fabricated by him, and published after his death, by way of upholding some of the peculiar tenets of Cerinthus, and palmed on St. John.

Remark. — It must be by a very strong faith that any one can believe this story; for it must have been an extraordinary kind of "a small" globe, with a shell of "immense thinkness and weight," which could have contained such a number of manuscripts as are said to have been found in this; but the truth is, anonymous publications of this kind deserve no manner of credit.

Credat Judæus Apelles!

Earthquake. — A very severe shock of an Earthquake was felt at Lisbon on Saturday, June 12, at four o'clock in the afternoon. It was more violent than any experienced since the fatal one in 1755. An awful impression was instantly made on the inhabitants, who ran out of their houses and fell on their knees in the streets, imploring the divine mercy. It lasted about eight seconds. Had it continued two seconds more, it is thought that the whole city would have been in ruins. Many houses experienced its effects; and some old dwellings were thrown down, by which two persons were killed, and several limbs broken.

MISSION TO DEMERARY.

A New Mission to Demerary, on the northern coast of South America, a colony formerly in the possession of the Dutch, but now belonging to this country, is determined upon. Many thousands of the poor negro-slaves in that colony, are totally without religious instruction: for their sake chiefly this mission, at the request of a benevolent planter, is undertaken. One of the Missionary Students at Gosport has volunteered his services; and will probably sail in the month of November.

*** *Mr. Creighton returned from Monte Video, Oct. 17, in the Rolla.*

HOME INTELLIGENCE.

Vaccination, or Cow-Pox.

The College of Physicians in London have lately made their Report, concerning the state of Vaccine Inoculation. They observe, that during eight years past, its progress has been rapid in every quarter of the world. In the United Kingdom some hundred thousands have been vaccinated; in the East Indies, 800,000; and among the nations of Europe the practice has become general

"Vaccination, they observe, appears to be in general perfectly safe; the instances to the contrary being extremely rare. The disease excited by it is slight, and seldom prevents persons from following their ordinary occupations.

"The security derived from it against the small-pox, if not absolutely perfect, is as nearly so as can perhaps be expected from any human discovery; for amongst several hundred thousand cases, the number of alleged failures has been surprizingly small; so much so, as to form no reasonable objection to the general adoption of Vaccination; for it appears, that there are not nearly so many failures, in a given number of vaccinated persons, as there are deaths in an equal number of persons inoculated for the small-pox; and it is a most important fact, that in almost every case, where the small-pox has succeeded vaccination, whether by inoculation or by casual infection, the disease has neither been the same in violence, nor in the duration of its symptoms, but remarkably mild, as if deprived of its usual malignity."

The College also affirm strongly, that instead of producing new and monstrous diseases as has been pretended, vaccination does less mischief to the constitution than the small-pox, either natural or inoculated; but that in its mildness, its safety, or its consequences, the individual may look for peculiar advantages: it spreads no infection, and can be communicated only by inoculation.

The Report of the London College is also confirmed by similar observations by the College of Physicians of Edinburgh and Dublin, and by the Royal Colleges of Surgeons of London, Dublin, and Edinburgh. The whole is drawn up with peculiar candour, and is well worthy of the consideration of those parents who retain any doubts on this important subject. It is sold at the low price of 3d.

It is no small recommendation of this discovery, that 20,000*l.* have lately been voted by Parliament to Dr. Jenner, who first made it public.

SOCIETIES

FOR THE DISTRIBUTION OF RELIGIOUS TRACTS.

The benefits arising from the distribution of Religious Tracts are particularly obvious from the Correspondence annexed to the Eighth Annual Report of the Religious Tract Society, recently published. The extension of the benefits to be derived from this source of religious instruction will be promoted by the numerous societies which have been recently formed for the purchase of Tracts, by small periodical contributions, as persons acting in society stimulate each other to exertion; and their example has also a tendency to promote active benevolence among those who are not immediately associated with them.

The Committee of the Religious Tract Society having extended to such societies the advantages of subscribers, it would be very desirable that, in every district, the followers of Him "who went about doing good," would unite for the purpose of embracing every seasonable opportunity of communicating religious instruction by this cheap and easy method, which, however contemptible in the eyes of the world,

bears some analogy to the manner in which the sacred Scriptures were originally promulgated before they were collected into one volume.

The Committee are of opinion, that considerable advantages would arise from a mutual correspondence between the Secretaries of the several Provincial Tract Societies and the Secretary of the Religious Tract Society, the Rev. Jos. Hughes, Battersea, near London, as the communication from time to time of such instances of usefulness as may come to their knowledge, and are well authenticated, will tend to encourage others to perseverance, while the number of the Society's Publications may be enlarged by the labours of their brethren in various parts of the country.

GRAMMAR SCHOOL

FOR THE CHILDREN OF DISSENTERS.

We are informed that the plan of the Dissenting Grammar School, which has been for a considerable time under consideration, is in a great degree of forwardness. The Committee has purchased large and commodious premisses at Mill-Hill, near Barnet: a situation peculiarly pleasant and salubrious. The Rev. John Atkinson, of Hoxton, whose education, classical attainments, experience in the art of teaching, and piety, have strongly recommended him, has been chosen head master; and the Committee are enquiring for suitable gentlemen to fill up the remaining departments. The school is expected to open on Monday, the 25th of January next: Terms, 45*l.* per annum, exclusive of washing. For the Sons of Ministers, 30*l.* per annum.

It is also proposed, that as soon as the finances of the Society will permit, an additional number of boys, sons of ministers or others, shall be received on terms still farther reduced, in cases which shall meet the approbation of the Committee. The grand object of this institution, is, to unite the advantages of a strictly classical and religious education. English grammar, writing, arithmetic, geography, history, the mathematics, and other branches of useful learning, will have a due share of attention. The French language will not be professedly taught in the school, lest it should interfere with objects of greater importance. When a solid foundation is laid in an intimate acquaintance with the Greek and Roman classics, modern languages, it is well known, are acquired with ease. An approved French teacher, however, will attend at the expence of such parents as may desire it.

This institution, it is presumed, holds out to the public superior advantages on comparatively moderate terms; it affords ministers an opportunity of educating their sons on terms still more moderate; and it opens a channel for communicating the best of blessings (a learned and pious education) to some youths whose contracted circumstances may be the least recommendation of them to the patronage of the Society.

It is scarcely necessary to observe, that, in order to execute the last part of the plan in contemplation, recourse must be had to the liberality of the public, for donations and annual subscriptions. The purchase of the premisses, the fitting them up completely for the object in view, and the salaries of the masters, which must be both certain and liberal, involve expences which call for generous exertions.

Such parents as wish to send their sons to this seminary, are desired to signify their intention to the Secretary, or any of the Committee.

Samuel Favell, Esq. Treasurer, Tooley Street, Southwark.

William Whitwell, Esq. Secretary, Hackney.

Committee,—Rev. Mess. J. Clayton, jun. Hughes, Humphrys, Savill, Smith, and Winter; W. Akers, and J. Bunnell, Esqrs. I. Buxton, M.D. J. Collins, J. Davies, R. Dawson, S. Favell, J. Fox, J. Gutteridge, S. Houston, and E. Maitland, Esqrs. Mr. J. Page; B. Tomkins, W. Sabine, W. Savill, J. Watson, H. Waymouth, and W. Whitwell, Esqrs.

Subscriptions are received for the use of the intended institution, by the Treasurer, Secretary, Committee, and the following Bankers:

Fuller, Chatteris, and Co.—Hankey, Alers, and Co.—Brown, Cobb, and Co.—Rogers, Olding, and Co.—Mainwaring, and Co.

LITERARY PREMIUM.

A gentleman, lately deceased, has bequeathed *Twelve Hundred Pounds* to be paid to the person who shall write the best Treatise on the following subjects, viz.

"The Evidences that there is a Being all-powerful, wise, and good; by whom every thing exists; and particularly to obviate difficulties regarding the Wisdom and Goodness of the Deity; and this, in the first place, from considerations independent of written Revelation: and, in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the Inferences most necessary for and useful to Mankind."

Three judges of the performances exhibited, are to be appointed by the Ministers and Professors of the Colleges at Aberdeen. Letters are to be addressed to Mr. C. Galen, Aberdeen, of whom all necessary information may be obtained. The time for composing the Treatise extends to January 1, 1814.

The Society for the Suppression of Vice have lately circulated among their members an Occasional Report (No. 4.) of their proceedings; from which it appears that they have continued, with much activity and effect, to enforce the laws against the Profanation of the Sabbath, not only in the metropolis, but in several districts of its vicinity. From a comparative view of the number of prosecutions under the Lord's Day Act, they conclude that the offence has become much less frequent. At the last general meeting, only 70 cases were reported; at a former, 180.

The Society have also prosecuted a man who kept a stall near the Admiralty, for selling obscene books. He was sentenced to be imprisoned ten months, to stand in the pillory, near Charing Cross, and to give security of 100*l.* for seven years. It is peculiarly gratifying to find that this prosecution was so conducted in court, as to prevent the bad effects of an exposure of the libel; for the obnoxious passages, having been found by the Defendant's Counsel to agree with the record, were not read.

Another person was prosecuted for indecently exposing his person to a young woman, at a shop in Soho. He was sentenced to twelve months imprisonment in the House of Correction.

A woman who had sold an obscene book, absconded to avoid trial; but petitioned the Society, who complied with her request, on condition that she should appear in court, plead guilty, and enter into recognizances not again to commit the like offence.

A cock-pit at the West end of the town, has also been suppressed.

The Society are gratified in having been instrumental in forming similar Societies at York, Gloucester, Long Sutton, and Reading.

We regret that this Society is restricted to members of the Church of England. "Resting," say they, "on such a basis, viz. the legal establishment of the kingdom, institutions like the present are more likely to obtain the approbation and support of the legislature and magistrates of the country, without whose concurrence their field of usefulness, it is to be apprehended, would become very limited indeed." For our part, we conceive more highly of the Legislature and Magistracy of our country than to suppose that they would disregard the demands of justice, or refuse to execute the laws of the country, because persons called Methodists or Dissenters formed a part of such a Society. We have known many instances in which the Magistrates have most readily performed their duty at the request of persons not belonging to the establishment; and we think that this Society would have acquired strength and vigour from a combination of good men of all denominations.

In the success of this Society, however, Christians of all descriptions will rejoice, even though they are not allowed to contribute their assistance.

London Female Penitentiary.

The house at Pentonville, procured for the use of this Institution, is nearly ready for the reception of the unhappy women, for whose reformation this charity is designed; and of whom, we believe, five-and-twenty are already under the care of the Female Committee.

The election of Medical Officers to this institution took place Sept. 11; when the following Gentlemen were chosen:—Dr. Pinckard, Physician; W. Blair, Esq. Surgeon; and Mr. S. Griffith, Apothecary.

On Friday evening, Oct. 9, a woman of the town, who resided in splendid apartments in Buckingham Street, was dressing at her glass for the theatre, when she dropped down and expired immediately! The verdict of the jury was, *Died by the visitation of God*:—an awful visitation indeed! thus, suddenly, while preparing herself to entrap unwary souls, to be summoned into the presence of her holy Judge!

Hibernian Society.

The interesting Report made to this Society by the Gentlemen who visited Ireland at their request, is now in the press; and is expected to be published the beginning of the month. It will be sold for the benefit of the Institution.

SADLER'S WELLS.

On Thursday evening, Oct. 15, a very melancholy event took place at Sadler's Wells, a place of entertainment in the skirts of London. A little after Ten o'clock, some of the company in the gallery were quarrelsome, and began to fight: there was also a troublesome party in the pit, who seemed desirous of creating a riot. It was thought that the word *fight*, which some persons repeated to others, as the cause of the disturbance, was misunderstood for *fire*; the alarm of which soon began to spread through the house, and threw the audience into the greatest consternation. Distress and confusion instantly ensued; and though the cry of "No fire! No fire!" was vociferated from the stage, and even by a speaking-trumpet, the people began to rush out at every avenue with the utmost violence and precipitation. Some jumped out of the boxes and gallery into the pit, and on to the stage, while numbers were crushed to death, or suffocated, in attempting to get down the gallery stairs. In a short time eighteen dead bodies were found, besides a great number of persons who were dreadfully bruised, or had their bones broken.

On Friday the Coroner's jury sat, when they inspected the bodies of eighteen persons extended at length in the music room and kitchen of Sadler's Wells; of these some had already undergone a material change, from the rapid progress of putrefaction, so that they could scarcely be known by their afflicted relatives and friends, who attended to claim them. Many of the sufferers were under 20 years of age.

Who can reflect on this catastrophe without the most painful feelings? How awful the thought!—that 18 persons, in full health and vigour, without the least apprehension of death or danger, should be suddenly hurried out of the world, from the midst of a noisy carnal throng (amusing themselves with foolish and hurtful vanities) to the eternal world,—without probably a moment's space for repentance or prayer! There are few persons such advocates for public amusements as to be willing to meet death in such a place: the most thoughtless will admit that it is more desirable to be removed while better engaged. We sincerely wish that this calamity may operate to discourage young persons from such sinful and dangerous amusements as those of the theatre.

It may be proper to remark, that in case of an alarm of fire being given at any place of public concourse, the wisest and safest way is to sit still. It is giving place to the momentary apprehension of danger, to loud exclamations, and to sudden efforts to escape, that creates the real mischief. These alarms are generally false, and fre-

quently malicious. Everyone therefore should sit still; and a few moments would convince the assembly that no danger was to be apprehended.

On January 1, 1807, a neat and commodious chapel (42 feet by 36) was opened at Duckenfield, Cheshire, by Mr. Evans, of Stockport, who preached from Hag. ii. 9; Mr. Roby, of Manchester, from Ps. xcv. 6; Mr. Blackburn, of Delph, in the evening, from Ps. cxviii. 25.

May 21. The Rev. W. Marsh was ordained pastor of the Independent church at the above place. Introduction, &c. Mr. Blackburn; ordination prayer, Mr. Hudson, of Tintwistle; charge, Mr. Meldrum, of Hatherlow, from 2 Tim. iv. 2; sermon, Mr. Whitehead, of Charlesworth, from Mat. xviii. 20; Mr. Mather, of New Windsor, preached in the evening from Deut. xxxiii. 29; Mr. Ashton, of Stockport, and Mr. Hampshire, of Henley, prayed, &c. — This new and promising cause at Duckenfield, may be considered as the fruit of many prayers and much exertion of the neighbouring ministers and their friends, who, in the year 1795, licensed a place in Ashton under Line, and supplied it all that year gratis. It afterwards declined till this year, when a gracious Providence laid a foundation for, we trust, more lasting usefulness. A few poor people have exerted themselves with all their strength; and need the prayers and assistance of their Christian friends.

Aug. 19. The Rev. T. Wood was ordained over the Independent church at Peniston, Yorkshire. Introduction, &c. Mr. Phillips, Classical Tutor at Rotherham; ordination prayer, Mr. Dawson, of Sheffield; charge, Mr. Boden, of Sheffield, from Col. iv. 7; sermon, Mr. King, of Doncaster, from Phil. ii. 16. The other parts of the service by Mr. Rayson, of Wakefield, Mr. Dixon, of Sheffield, and Mr. Moorhouse, jun.

Sept. 9. The Gloucestershire Association met at Wotten under Edge. Mr. Phillips, of Chedworth, and Mr. Jones, of Cheford, preached: the former from Gal. ii. 20; the latter from Ps. xci. 14—16. The afternoon was employed in transacting the business of the Benevolent Society for the Relief of Ministers, their Widows and Orphans. The Society finding that they had reached a pecuniary point fixed by its provisionary laws, exchanged them for others more permanent; and rejoiced in the success which they had attained. Mr. Thorpe preached in the evening from Rom. viii. 28. Mess. Winter, Lowell, Sloper, Ball, and Bishop, engaged in prayer.

Sept. 15. Mr. John Church was ordained over the Independent church at Banbury. Prayer, &c. Mr. Read, of Warwick; ordination prayer, Mr. Taylor, of Witney; charge, Mr. Franklin, of Coventry, from 1 Cor. ii. 1—4; sermon, Mr. Scraggs, of Buckingham, from Heb. xiii. 17; Mr. Toms, of Hook Norton, concluded. The present pastor is a Baptist; but mixed communion is to be admitted.

The same day the Wilts Association met at Devizes. The following ministers preached:—Morning, Mr. Williams, from Gen. xviii. 19; afternoon, Mr. Berry, from Col. i. 15 to 17; evening, Mr. Thorp, from Heb. vi. 4—9. Mr. Sibree preached the preceding evening, from 1 Pet. ii. 9. — The next meeting will be held on Thursday, in Easter, 1808, at Mr. Sloper's, Westbury: Mr. Bourne to preach in the morning, on Secret Worship; afternoon, Mr. Clift.

Sept. 16. The Dorset Association met at Dorchester. Mr. Cracknell, of Weymouth, preached on Self-Examination, from 2 Cor. xiii. 5. In the afternoon, Mr. Lloyd, of Cerne, preached from Mal. iii. 16. Mr. Saltren, of Bridport, preached in the evening from John viii. 54, Mess. Vickery, Banister, Wheaton, Molland, Weston, and Higgs engaged in the devotions of the day. In future meetings, the Lord's Supper is to be administered after the morning sermon. The Association declared themselves cordially inclined to unite and co-operate with the proposed General Union of Independents, in promoting the objects pointed out in their Address.

On Sept. 17, Mr. Wilkins (lately a minister in Lady Huntingdon's connexion) was set apart to the pastoral care of the Independent church, Abingdon, Berks. Prayer and reading, Mr. Evans, Baptist minister of the same town; introductory service, Mr. Douglas, of Reading; prayer, Mr. Griffiths, of Aston; sermon, from Col. ii. 6, Mr. Winter, of Newbury; concluding prayer, Mr. English, of Wooburn.

Sept. 20. Mr. J. Perry was ordained pastor of the Baptist church at Newbury, Berks. Mr. Cooper, of Romsey, delivered the introductory discourse, &c.; Mr. Bicheno (who had lately resigned the pastoral office here) gave an account of the church, &c.; Mr. Holloway, of Reading, offered up the ordination prayer; Mr. Cole, of Whitchurch, gave the charge, from Mat. xxiii. 8, and concluded. In the afternoon, Mr. Cooper prayed; Mr. Holloway preached, from Deut. i. 38, and concluded.

CHAPELS OPENED.

Hambledon, Bucks, Sept. 22. — Eighteen months ago this parish was destitute of the gospel: the people have now one of the Rev. G. Collison's students, the Rev. Mr. Eastmead, settled among them. Mr. English, of Wooburn, and Mr. Frey preached on the occasion; and Mr. Jones, of London, Mr. Churchill, of Henley, Mr. Redford, of Windsor, and Mr. Barratt, now of Petersfield, prayed.

Beaconsfield, Bucks, Sept. 23. — This chapel was built in 1800, by Mr. Glover, of Uxbridge, at his sole expence. In the year 1805 it was conveyed to the Village Itinerancy, who have been obliged to give it a new roof, and considerable enlargement. Joseph Martin, Esq. of Beaconsfield, has engaged for half the expence: he has also clothed 12 female children, who attend; and has presented a handsome organ for the use of the chapel. Mr. Collison, of Walthamstow, Mr. Cooke, of Maidenhead, and Mr. Hyatt, of London, preached on the occasion. Mr. Lovegrove, of Wallingford, Mr. Edwards, of Great Marlow, Mr. Torlin, of Harlington, Mr. Hescox, of Burnham, Mr. Geary, of Beaconsfield, and Mr. Wilks, of London, engaged in prayer. Mr. Cooke, organist of St. Magnus, London Bridge, led the psalmody.

Oct. 7. The Buckinghamshire Association met at Mr. Gardner's, Potter's Pury. Mr. Scraggs, of Buckingham, and Mr. Denham, of Towcester, preached: the former from 1 Tim. iv. 6; and the latter from Eccles. v. 1. Messrs. Aston, Reynolds, and Fletcher engaged in the other parts of the service.—The next meeting to be held at Towcester, the second Wednesday in April, 1808. — The ministers unanimously agreed to promote the circulation of the Eclectic Review.

The Presbytery of Glasgow, at their Meeting on Wednesday, Oct. 7, took into consideration the circumstance of an organ having been used on a Sabbath, about six weeks ago, in one of the churches of that city; and after deliberating at great length, a motion to the following purport was made and seconded:— That the Presbytery are of opinion, That the use of organs in the public worship of God, is contrary to the law of the land, and to the law and constitution of our established church, and therefore prohibit it in all the churches and chapels within their bounds; and with respect to the conduct of the clergyman in this matter, they are satisfied with his judicial declaration, that he would not again use the organ in the public worship of God, without the authority of the church.

From the Times, Oct. 14.

Oct. 15, at Plaistow, in Essex, a neat place of worship was opened. Mr. Collyer preached in the morning, from Psalm lxv. 4; and Mr. Steven in the afternoon, from Ps. xlviii. 9. Mess. Newman, Parker, J. P. Smith, and Brown, engaged in prayer. Mr. Newman has long preached occasionally in this village; and several families from London having settled there, a place is now erected for stated worship, with the pleasing prospect of much utility.

Lately died suddenly, Mr. Barker, of Burslem, an occasional preacher. He was in the midst of his discourse in the Methodist Chapel at Stafford, when he fell down suddenly and expired, to the great terror of the congregation. He has left a wife and several children.

Died lately, at Rome, aged 82, Cardinal BENEDICTUS CLEMENS, known by the title of the Duke of York. He was the last of the STUART family, and of the Pretenders to the British Throne.

Died, Oct. 19, at Ipswich, the Rev. Dr. Gordon.

COLLECTIONS FOR THE DISTRESSED GERMANS.

Parish of Woolvey, by the Rev. Mr. Hollefear	*L.* 3	16	6
Congreg. at the Old College, Homerton, by the Rev. J. P. Smith	55	2	0
Independ. Meeting, Harleston, Norfolk, by the Rev. Dr. Fisher	6	8	6
Contributions of a few Friends at Denny, Stirlingshire, by the Rev. J. Dempster — —	5	12	0
Rev. T. Hopkins and Congregation, Linton, Cambridgeshire	16	0	6
Congregation at Langham, Essex, by the Rev. Z. Trivett	14	14	0

List of Lectures, &c. in and near London, for November.

1. LORD'S DAY Ev. Broad Str. Mr. Collison; Devonshire Sq. Mr. Stevens; Hare Crt. Mr. W. Smith; Crown Crt. Mr. Knight; Peter Str. Dr. Duncan.
2. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Humphrys's, Union St.
3. *Tu. M.* Broad Str. Mr. Ford.
4. *Wed. M.* Crown Crt. Mr. Dunn. — The Saint's Victory crowned with Glory.
   Ev. Prayer-Meeting for the Nation, at Mr. T. Thomas's.
5. *Th. M.* Monthly Meeting (Indep.) at Mr. Gaffee's, Mr. Ford to preach. — The Scripture Doctrine of Offences.
   Ev. Fetter Lane, Mr. Waugh. — How a Christian should die (*concl.*)
6. *Fri. Ev.* Lect. to Jews, Jewry Str.

8. LORD'S DAY Ev. Broad Str. Mr. Stevens; Devonshire Square, Mr. Gould; Hare Crt. Mr. J. Thomas; Crown Crt. Mr. Webb; Peter Str. Mr. Spilsbury.
9. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
10. *Tu. M.* Broad Str. Mr. Humphrys.
11. *Wed. M.* Crown Ct. Mr. Greig. — The Hindrances to Prayer.
    Ev. Prayer-Meeting for the Nation, at Mr. Coxhead's, Wild Street.
12. *Th. Ev.* Fetter Lane, Mr. Nicol. — The Rich Fool.
13. *Fri. Ev.* Lect. to Jews, Jewry Str.

15. LORD'S DAY Ev. Broad Str. Mr. Townsend; Devonshire Sq. Dr. Jenkins; Chapel Str. Mr. Greig; Crown Ct. Mr. Stevens; Peter Str. Dr. Brichan.
17. *Tu. M.* Broad Str. Mr. Burder.
18. *Wed. M.* Crown Crt. Mr. Austin. — Fruits of Righteousness.
    Ev. Prayer-Meeting for the Nation, at Mr. Williams's, Stepney.
19. *Th. M.* Monthly Meeting (Bapt.) at Mr. Coxhead's.
    Ev. Fetter Lane, Mr. Austin. — The Perseverance of the Saints.
20. *Fri. Ev.* Sermon to Young People, at Barbican, by Mr. Ford.
    Lect. to the Jews, Jewry Str.

22. LORD'S DAY Ev. Broad Str. Dr. Rippon; Devonsh. Sq. Mr. ——; Hare Crt. Mr. Frey; Peter Str. Mr. Brooksbank.
24. *Tu. M.* Broad Str. Mr. Humphrys.
25. *Wed. M.* Crown Crt. Mr. Ivimey. — Fear of God a Preservative from Sin.
    Ev. Prayer-Meeting for the Nation, at Mr. Gaffee's.
26. *Th. Ev.* Fetter Lane, Mr. Collison. — The Value of Life.
27. *Fri. Ev.* Lect. to Jews, Jewry Str.

29. LORD'S DAY Ev. Hare Crt. Mr. Shenstone; Peter St. Dr. Rippon.

MINISTERS SUPPLYING AT

Surry Chapel, Rev. Mr. Hill.
Spa Fields, Mr. Finley.
Sion Chapel, Mr.
Hoxton, Mr. Harris, of Cambridge.

POETRY.

AN ITALIAN EPIGRAM,

on our Lord's being bound to a Pillar in Pilate's Judgment Hall.

Rev. Sir, *To the Editor.*

If the following Epigram meets with your approbation, I should be glad to see it rescued from oblivion, by an early insertion in your valuable Miscellany.

Havant. Yours, with best wishes, SIMPLEX.

——" ET TU MARMOREUM QUOQUE!"——

Marble — the pillar against which he stood:
Marble — the men that thirsted for his blood!
And more than marble was the Son of God!

From Nature's quarry was the former hewn;
But hate infernal turn'd the next to stone;
While patience made the Rock of Ages one!

If Faith's perspective bring the scene to view'
And Nature's shudder prove the record true,
I, if I weep not, must be marble too!

Weep, then, my heart, mine eyes, a fountain flow;
Melt all my griefs, and deep dissolve in woe
This mind of marble, and this breast of snow!

The pillar, stone! more soft its hardest part
Than that in me, whose rock defies the smart
That rent the Suff'rer, and that brake his heart!

Come, then, Reflection, and before mine eye,
Let these sad sorrows in perspective lie,
Till marbles weep, and weeping rocks reply!

So shall I stand, as bound with Him who stood
Firm as a rock, resisting unto blood;
Redemption's witness, and the friend of God!

Arm'd with his mind, — all meeknes, but all zeal,
Patient to bear, tho' exquisite to feel,
Hell's dread assaults, and Heaven's more dreadful will!

Come, then, O thou! my pattern, and my guard;
In life, — in death, I meet, by thee prepar'd,
My hope's last conflict, and its last reward!

PROVIDENCE.

To GOD all Nature owes her rich supply, —
He clothes the lily, tints the rose's die,
Observes the sparrow, hears the raven's cry!
He orders all things, — governs throughout space, —
Sure in his ends and purposes of grace:
Our finite minds in wonder would adore,
And trust the providence we can't explore. —
Could we but penetrate the sable cloud,
The sun would spread its cheering beams abroad,
Give us the pleasing contrast to descry,
Of darkness follow'd by an azure sky.
So, could we rend the veil by sorrow made,
That places mercy in the darkest shade;
In light and love our glorious God would shine,
And the full heart adore the Pow'r Divine!

O! for an humble faith, that hopes to rise
Above the presage of o'erclouded skies, —
That taught by Heav'n, with steady eye pursues
A holy kingdom, and immortal views, —
Improves the circumstance of ev'ry hour,
And leaves the end with an Almighty Pow'r! CORNELIA.

A FRAGMENT.

Castle at Deal, 11 o'clock at night.

. . . . . I saw the broad expanse of ocean covered by innumerable stars! I heard the roar of waves dash successively against the shore! Ah! thought I, how inconsiderable an atom am I, compared to the objects around me! Yet I see, by the effort of a small part of my frame, these boundlessly sublime objects; and my mind discovers in their vast extent, only a very small part of his works, who is the Comprehensive Mind, operating over this complicated universe. Father Omnipotent, direct my heart to thee! Teach it to perceive wisdom and goodness in all thy works; and to confide, through all the varieties of life, in that benevolence which directs them!

Sweet solemn scene! which Mem'ry's faithful eye
Shall oft, by Recollection's pow'r, supply,
I bid thee now farewell! — yet, ere we part,
Impress with sacred awe my yielding heart;
Fix all thy solemn silence on my soul,
And bid my passions learn that soft controul
Which now, impress'd upon thy wat'ry breast,
Lulls ev'ry wind and ev'ry surge to rest!

Sweet solemn scene! — The sober veil of night
Owns the sweet magic of pale Luna's light;
Hung o'er the vast expanse, the silver ray
But faintly imitates the blaze of day, —
Flings o'er the wat'ry world reflected pow'r,
And yields to Fancy Meditation's hour; —
The sacred hour which bids the weary sleep,
But wakes the muse to wonder, and to weep!

Sweet solemn scene! — Silent the trackless ray
Pursues thro' ether its immeasur'd way;
Cheers many a scene, where fancy's ray is lost,
And guides the bark by waves and tempests tost;
Sleeps on the bank where Flora sports at ease,
And lights with partial gleam the waving trees;
With lucid softness spreads the veil of night,
And yields this world of wonders to our sight!

Sweet solemn scene! — majestically grand!
Shine fairest orb, and all this glitt'ring band!
And ah! may all who contemplate these rays
Unite in gratitude and ardent praise
To Him who rules above this starry sky,
Whose pow'r is wond'rous as immensity;
Who decks with chasten'd lustre all the scene,
And writes Omnipotence on ev'ry beam!

Sweet solemn scene! — yet ere I take my flight,
And all this soften'd splendor leaves my sight,
Pour on my soul Devotion's humble strain, —
Relieve my heart from Passion's wayward reign;
Soothe the rebellious sigh, — compose my breast,
And bid my heart confess that tranquil rest
Which Hope, which Faith, which Gratitude inspires,
Confided in that Pow'r which rules these mystic fires! M. G.

Printed by G. Auld, Greville Street, London.



Pidding & Co. Sc

Revd. Mr. Taylor
Ossett
Yorkshire

Pub by Williams & Smith Stationers Court 1 Dec 1807

THE

EVANGELICAL MAGAZINE.

DECEMBER, 1807.

MEMOIR

OF

THE LATE REV. JONATHAN SCOTT.

[Concluded from our last.]

HAVING quitted the army, Mr. Scott took up his abode at Wollerton. This was the place of his stated residence for many years. He had extraordinary zeal for introducing the gospel into places where it was not preached: this was the prevailing desire of his heart. In the barren district in which he was placed, he had many opportunities for gratifying this pious desire. During some of the former years of his residence at Wollerton, he introduced the gospel to Newport, where he built a chapel; to Stoke upon Trent, where he first preached in the month of June, 1773, to about a thousand hearers; to Whitchurch, to Newcastle, and, probably, to various other places in the adjacent country. At the three former places he had little success. At Newcastle the work of God was considerably prospered for several years; but, for some time past, has been unhappily on the decline. From Wollerton, he frequently made preaching excursions to places at a considerable distance. He was probably introduced to preach in London before the decease of Mr. Whitfield; for that great and good man gave some account of him in the Tabernacle-pulpit, and said, "I have invited him to come to London, and bring his artillery to Tabernacle-rampart, and try what execution he can do here." He was one of the supplies there for upwards of 20 years; and, it should be noticed, to the praise of Mr. Romaine's liberality, that he not only gave him encouragement to preach, but was particularly active in bringing him to that place. Notwithstanding he came with so venerable a sanction, a circumstance occurred in his journey which, at the time, induced him to doubt of the propriety of the step he was taking. A tremendous storm of thunder and lightning, which took place as he was entering London, was construed by him as a probable indication of the divine displeasure; and caused him to fear that the case of the old prophet misleading the young one, was exemplified in his present circumstances. He, however, per-

severed, and came to the Tabernacle, where an immense congregation was assembled to hear him; but, when the season for his addressing them arrived, he was absorbed in tears, and his utterance completely failed him; at length he became composed, and was enabled to deliver his message with savour and acceptance.

In London, and indeed in every other place where he laboured, he was highly esteemed as a zealous and faithful preacher, eminently devoted to the cause of his Master, Jesus Christ. The following extract of a letter, written a few days after one of his visits to the metropolis, dated Nov. 9, 1773, gives an idea of his views and his hopes respecting the state and spread of religion at that period, particularly in the Tabernacle connexion: — "I hope the Lord is doing great things in and for poor lost sinners, by the means of his glorious gospel. At least, if we may judge from appearances, such as most crowded, serious, attentive, and affected audiences; and these not only upon particular occasions, but for a constancy; and likewise from the many notes put up by persons under distress of soul to the minister, to pray for them; and from the many fresh applications there are from divers places to come over and help them. All these things look as if the harvest was great. O! that there may be much wheat found when the great Husbandman taketh his winnowing-fan into his hand to purge his floor! — and may more labourers be daily sent forth into the harvest! I know you will say Amen!"

Mr. Scott contributed much, under God, to the establishment of a respectable congregation in Chester, which was for many years under the pastoral care of the Rev. Mr. Armitage. He began to visit that people in the year 1770, soon after the introduction of the gospel among them. He frequently supplied them two or three Sabbaths at a time. His ministry was exceedingly popular there, and was instrumental in the conversion of several persons.

In December, 1773, he began to visit Lancaster, and continued his visits till about the close of 1776. He had a strong attachment to the people there, considering them as a sincere, hearty catholic people, with, as he said, *good large hearts*. He was in the habit of staying two or three months with them each visit. From Lancaster he also went to Ulverstone, Garstang, Elswick, and other places in the neighbourhood; in some of which he had the honour to introduce the gospel, and in all of which it pleased the Lord, more or less, to own his zealous and affectionate labours. Of the encouragement with which he was favoured in and about Lancaster, he wrote to a friend, Feb. 11, 1774, as follows: "I know you love Zion; and it will rejoice you to hear of her prosperity. I hope, I may in truth tell you the good news, that the Lord is abundantly blessing his word in and about this place. I have had several doors opened to preach; some in the file (or field) country (west of Preston)

which is the barrenest part of Lancashire; where, at present, there is the most pleasing and promising prospect of much good, through the divine blessing, being done. Indeed, the fields round this place seem already white unto harvest. The Lord of the harvest send out more faithful labourers everywhere, for great is the cry of poor sinners, "Come over and help us!" In these parts there are several monuments of his usefulness who are still living; and several have entered into their rest. In 1774, he had a most affectionate call to accept the pastoral care of the church at Lancaster; — but this, after asking counsel of God, and consulting some of his Christian friends, he saw fit to decline. However, he was, on the 18th of Sep. 1766, ordained there, not as a pastor of the church, but as a Presbyter or Teacher, at large. The ordination service was conducted as follows: — Rev. Mr. Allat, of Forton, delivered the introductory discourse; Mr. Edwards, of Leeds, received the confession of faith, prayed the ordination prayer, and gave the charge from Acts ix. 15.; Mr. Timothy Priestly, then of Manchester, preached from Isa. lii. 7.; and Mr. Phillips concluded with prayer. Mr. Edwards, for some time, entertained conscientious scruples respecting uniting in the ordination of a minister without a stated charge; but his scruples were all removed, after fervent prayer, by the powerful impression upon his mind of the text on which he founded his discourse, "Go thy way, for he is a chosen vessel unto me.'

Soon after Mr. Scott's settlement at Wollerton, he began to preach at Drayton. Here he organized a church; the members of which consisted chiefly of such persons whom the Lord had given him as seals to his ministry. It was at the request of this people, although not as their pastor, and with a view to dispensing the ordinance of the Lord's Supper unto them, that he was ordained. He built a chapel at Drayton in the year 1778. He considered the church and congregation there more particularly as the people of his charge; and in order to fulfil his ministry amongst them, as well as for the purpose of being nearer his other work, he, in the year ——, removed to that place.

In the year 1780, Mr. Scott opened a meeting-house at Nantwich. In the following year, or in the beginning of the year 1782, he fitted up a place to meet in at Congleton, where the work of God considerably prospered. Here also he built a chapel in the year 1790. As the Lord increased his work, he mercifully favoured him with increasing means for carrying it on. He was, probably in the year 1779, introduced to an intimate acquaintance with the late Lady Glenorchy. This eminently pious lady, considering herself as a steward of the property committed to her hands, devoted the whole of it, beyond her own necessary personal expences, to works of charity, and more especially to the support of his cause from whom she received it. She sought for a man of God to counsel and assist her in the dis-

tribution of her bounty. Mr. Scott was recommended to her; and she found him to be exactly suited to her purpose. Several young men were educated for the ministry at Oswestry, under the tuition of the Rev. Mr. Williams (now Dr. Williams) at her Ladyship's expence. While they remained at Oswestry, they were occasionally employed in assisting Mr. Scott in his work; and some of them laboured in the same connexion after they had finished their studies in the academy. Lady Glenorchy liberally contributed towards the support of such ministers of the connexion as received inadequate salaries from the congregations they served. She also largely assisted Mr. Scott in erecting different chapels.

Mr. Scott's endeavours were, perhaps, nowhere more successful than at Hanley, in Staffordshire. Near the close of the year 1782, he introduced the gospel to that place. He built a chapel there 15 yards square, with galleries on three sides, the following year. The congregation was regularly supplied for some time before by one of Lady Glenorchy's students, who was placed at Newcastle. Mr. Scott frequently favoured the people with his own services; which were highly acceptable and exceedingly useful. The Rev. Mr. Boden, now of Sheffield, was settled as their pastor in the year 1786. He continued to exercise his ministry among them with much success for several years; and the interest has continued to be increasingly prosperous under succeeding ministers to the present time. Mr. Scott built a chapel at Newcastle in the year 1785.

In the year 1786, Mr. Scott experienced a severe affliction in the decease of Lady Glenorchy. In a letter to a friend, dated October 2, 1786, he writes, respecting this painful event, as follows: "The death of my invaluable friend, the truly excellent Lady Glenorchy, greatly affected me. I know not her fellow left behind, dear Lady Huntingdon excepted. I cannot but be affected with and mourn for my own and Zion's great loss; but her work was done, — her crown prepared, and the righteous Judge has given it to, and put it upon her. He needed her no more upon earth! He loved her, — fitted her for, and has taken her to be for ever with himself! May we, as she was, be full of the fruits of righteousness; and soon we shall be with her before the throne above! She was happy in having finished her work so soon! — she is now inconceivably happy in the full and eternal fruition of God her Saviour!" Lady Glenorchy, having proved him to be a faithful steward of every talent put into his hands, bequeathed to Mr. Scott a chapel and dwelling-house at Matlock; and also a considerable sum of money to help him to proceed with those works for God, in which they had been mutually and successfully engaged.

Soon after Lady Glenorchy's decease, the academy instituted by her Ladyship was removed to Newcastle; and committed to the care of the Rev. Mr. Whitridge. Thus provision was made

for supplying the congregations at Stone and Stafford (where chapels were built through the exertions of ministers connected with Mr. Scott) and various congregations in that neighbourhood. In this seminary two eminently pious and useful ministers, who are now reaping the reward of their labours, viz. the Rev. James Garie*, late of Perth, and the Rev. John Reece, late of Sheffield, received their education.

In or about the year 1794, Mr. Scott removed to Matlock. Here the Lord gave him new seals to his ministry, and greatly revived the cause of religion in that place.

On the 31st of December, 1799, Mr. Scott lost his most excellent wife. This was indeed a most severe affliction; but God graciously remembered, supported, and comforted him in the day of his calamity and trouble. The exercises of his mind on the mournful occasion may be best expressed in his own words. In a letter to an intimate friend, dated January 15, 1800, he says, "Had not the Lord appeared for us and to us, as our refuge and strength, and very present help in our late, long, and deep affliction and trouble, the floods would have overwhelmed us, and we should have sunk in the mighty waters; but Jehovah is his memorial in all generations. Had I ten thousand tongues, I could not utter the thousandth part of the truth and faithfulness, the goodness and the mercies of the Lord to my dearest earthly treasure in her affliction, and to me his poor, sinful, and worthless worm. He knew our feeble frames, and remembered we were but dust; therefore, he did not always contend, nor keep his anger for ever, lest the spirits he had made and taught to hope in his mercy in Jesus should fail before him; but as a father pitieth his children, so the Lord pitied us, and suffered not his compassions to fail. I may say indeed, he made the bed of my dearest in her sickness, and strengthened her by his Word and Spirit on her bed of languishing. The Lord never once suffered the Enemy of Souls to take the advantage of her weakness, nor permitted her faith and hope in his word, his faithfulness, and his Christ, utterly to fail. He enabled her to cast

* Mr. Garie prosecuted his studies with much diligence and success. He was ordained Minister of a Dissenting Congregation in Plunket Street, Dublin. There he officiated for five years with much reputation and usefulness. Thence he removed to Perth. His letters of ordination were sustained by the Presbytery of Chanonry, and he officiated for two years as a Minister of the Church of Scotland; and the people unanimously desired for him their pastor: but he was not established in the living, the General Assembly voting him ineligible to a charge in the Church of Scotland, not because he was destitute of talents and qualifications for the ministry, but because he had not gone through a regular course of University Education. Reasons of dissent from the sentence of the General Assembly were drawn up and signed by Dr. Kemp, Dr. B. Johnston, &c. — *See the Protestant Dissenters' Magazine for February*, 1799. —— After Mr. Garie was ejected from the Church of Scotland, he settled with a Dissenting Congregation at Perth; and God greatly prospered his ministry.

the anchor of her hope on her eternal Rock, so that the winds and waves of her affliction beat hard upon the poor shattered vessel, her body; yet the immortal treasure within was not greatly moved." In a letter to another friend, dated February 21, 1800, he says, "You may conceive something, but very little of what I feel in my present situation, where every object that surrounds me, and especially some things that more particularly claim my attention, remind me afresh continually, and always keep upon my mind my late great loss, open my wound, and make it bleed afresh; but, blessed be God, in Jesus, his Spirit and Word, there is a balm for every wound, and a cordial for our fears; and when by faith I view my dearest earthly treasure, who had so long made the Lord her refuge, and found Him to be her strength and present help in times of trouble, now no more groaning in her earthly tabernacle, being burdened with sins and diseases, but made perfectly whole, holy, and happy in the presence of her lovely Redeemer and Saviour, giving him love, thanks, and endless praise, — I cease to mourn; I begin to give thanks and glory on her account; but cannot cease to bemoan myself, for my loss is great; but I sorrow not as those who have no hope, but trusting, I myself am a patient in Christ's hospital; I live in hopes of soon being in the land where the inhabitant is no more sick, but sings Hallelujah to God and the Lamb for ever and ever, for forgiving all his sins, healing all his diseases, and crowning him with everlasting love!"

The advantages and comforts which Mr. Scott enjoyed in the married state were very great; and his situation, when a widower, was proportionably desolate and melancholy. He was indeed quite unfitted for those labours and exertions which he wished still to pursue, while domestic concerns divided his time and attention. He saw it prudent to marry a second time; and the Lord gave him a most suitable partner in the relict of the late S. Barrow, Esq. to whom he was united on the 10th of June, 1802. After his second marriage, he resided and preached alternately at Nantwich and Matlock. In the early part of his ministry he had been accustomed for many years to travel much, frequently from 18 to 20 miles on the Lord's Day; and to preach five or six times a week. In his old age it was impracticable for him to continue such exertions; but his zeal for the cause of the Redeemer never forsook him. Still he was most willing to labour in the work of the Lord; and he was enabled with frequency to preach until near the time of his death.

On the 12th of April last, Mr. Scott administered the Sacrament of the Lord's Supper to the church at Nantwich. This was the last public service he performed. His heart was evidently much enlarged on the occasion, and a peculiarly sweet savour attended the exercise. Addressing himself to the minister who preached on that day, he said, "O how sweet is the Sabbath-day! May the Lord bless you, my brother, and give you to

feel in your heart some of the sweet drops of his love, that you may give it to us warm from the heart!" After the service, he said, "O my poor hard heart! May the Lord soften it! I hope I did feel a little softening to-day."

On Lord's Day, the 10th of May, he was enabled, for the last time, to attend public worship. On the following Friday he was very ill, and felt the symptoms of approaching dissolution; but, through abundant grace, felt those symptoms without dismay. On lying down, he said, "I am lying down on my dying bed; and I bless God that I am free from either pain or dread on this my dying bed."—On Saturday, May 16, in the presence of Mary (a servant) he said, "Into thine hands, O God, I commit my dear wife and dear friend!—into thine hands I commit poor Mary!

"Weak as helpless infancy
Hangs my helpless soul on thee!"

He was asked if he had much pain: his reply was, "No pain of body, nor terrors of mind."—Lord's Day, May 17, to James (a servant) he said, "James, I am going to spend an eternal Sabbath!" Frequently he said, "Men shall be blessed in Him!" *In Him* he often repeated; and emphatically added, "No blessing out of Him,—mind you that." He frequently exclaimed, "Precious Jesus! precious Jesus! Jesus is precious to me!" On Tuesday, the 19th, to a minister who visited him, he said, "When you preach, my brother, bring it all out at once;—don't keep it as men keep a new guinea, all to the last." When one observed, that those around his bed were highly privileged, by hearing his dying testimony to the truth, and expressed a hope that they should profit thereby,—he sharply replied, "I do not know that. Poor Benjamin (meaning a servant, a good man, who died in his house) prayed with them, and talked with them very faithfully; but some of them soon forgot it all, which I was sorry to see." Shortly after, he said to a minister present, "Use your tongue, brother, for the glory of God. Bring the people to Christ at once, and tell them simply what you know of Him; and may the Lord bless you!" Waking suddenly in the course of the night, and seeing a female friend weeping, he said, "Daughters of Jerusalem, weep not for me, but for yourselves." On an occasion, when he seemed to look earnestly around, Mrs. Scott said to him, 'I am here, love, what do you want?' He replied, "I want nothing but Jesus!" She added, 'You have Heaven in your countenance:' he rejoined, "I have more than that, my love: I have it in my heart, and that's better!" At another time he said, looking earnestly up, "Into thy hands I commit my body and spirit, which thou hast redeemed." Seeing Mrs. Scott much affected, he said, "Make the Lord thy refuge. You must all come to the blood of sprinkling: I believe you have. My dear love, I commit thee into the hands of Jesus, with all thy weighty concerns!"

At another time, he said, "The Lord sees my heart, and I know that his eye is upon me: I am the chief of sinners. I declare myself, that I am the chief of sinners! Let nothing be said of me, but that I am the chief of sinners!" Addressing Mrs. Scott, he said, "I hope you can give me up to the Lord." She replied, 'Yes, my love, the Lord is so gracious to you, I hope I do.'— He said, "Do not tell a lie; no, not for the sake of thy dear husband: you must give me up." On the 20th of May, to a minister who had to go out into the country that evening to preach, he said, "Brother, go and tell them I am going to Heaven; but all who die out of Christ will go to Hell. Tell them all I am dying, and going to Heaven!" To another minister he said, "God bless you in Christ for ever and ever! — but I am weak.

"To this dear Surety's hands
My soul commits her cause!"

Mrs. Scott said, 'May he keep you under the shadow of his wings!' Mr. Scott replied, "Jesus Christ, the same yesterday, to-day, and for ever!" When one said, 'Good Sir, do take some refreshment,'— he replied, "Don't call me *good*; I wish we may all see more of the poverty and emptiness of the creature, and more of the riches and fulness of the dear Redeemer!" On Thursday the 21st, to a servant he said, "God bless thee in his dear Son! He has blest me! Jesus hath lived and died for me!" Saturday the 23d, looking up to Heaven, he said, "Hold thou me up, and I shall be safe." Mrs. Scott replied, 'He does hold you up!' He added, "Precious Jesus!"— Sunday the 24th, he said, with peculiar emphasis, "The Lord is my righteousness and strength, — my strength and my Redeemer!" On a friend saying, 'Take a drop of wine into your dear mouth,' — he replied, "It is a dear mouth, for it was purchased with precious blood!" — Monday evening, the 25th, he was enabled triumphantly still to exclaim, "Blessed blood of the Lamb! — blessed blood of the Lamb!" — On Wednesday afternoon, the 27th, he was very weak, and unable to speak. Some of his friends spent a few minutes with him in prayer: he appeared to listen, and manifested marks of approbation. At one time he said, "O tell poor sinners what a sweet and precious Christ I have found, or rather, that has found me.

"Then will I tell to sinners round
What a dear Saviour I have found!
I'll point to thy redeeming blood,
And say, Behold the way to God!"

At another time he said, "I am the chief of sinners; but the Lord saith, I have redeemed thee, — thou art mine!" To Mrs. Scott he said, "My dear, I have no pain either in body or mind: I am not afraid of dying. He who was dead is alive again, and liveth for ever! "Because I live, saith he, ye shall live also." At another time he said, "Jesus loved me, and I cannot tell

why;" and then, stopping short, he added, "Yes, I can; because he would love me. "His blood did once for all atone;"—once for all, mind that. Once done, not to be done again." On taking to his bed the last time, he said,

"Weaker than a bruised reed,
Help I ev'ry moment need!"

At length the days of the years of his pilgrimage being accomplished, the Lord, whom he had served, called him home, without a sigh, a struggle, or a groan. His happy spirit left its mortal tabernacle a little before eleven o'clock, on Thursday morning, the 28th of May, to take its station among the spirits of the redeemed, before the throne of God and the Lamb for ever. On Tuesday, the 9th of June, his body was interred in a vault within the Protestant Dissenting chapel, in Queen Street, Chester. Here the remains of the late Mrs. Scott also lie, agreeable to a direction he had given, by the Rev. J. Whitridge, of Oswestry.

We will conclude this Memoir of Mr. Scott with a brief sketch of his character. His character was certainly a great one, as it embraced an assemblage of many excellent endowments. If the natural warmth of his temper and the original habits of military command gave a sternness and severity to his reproofs, they added at the same time a genuine fervour to his piety, and a dignity to his religion. He was no cold-hearted or half-hearted Christian, but walked before his God with an upright mind; and (which strongly manifests the strength and reality of religious affections) in his age he displayed, both in his public and private life, all the zeal and vigour of youth. The strength of his piety and his zeal for the spread of the gospel, continued without any abatement to the last. A very short time before his death, he united with his brethren in the establishment of an Association for promoting the Spread of the Gospel in the County of Chester; and liberally contributed to the fund of that Association.

Liberality was one of his conspicuous graces. It is believed, that through a long series of years, perhaps embracing the entire period of his religious course, he never employed less than the whole of his own proper income (the necessary expences of his

---

The following information, confirmed by ancient records in the family, came to hand too late for insertion in its proper place.

"Richard Scott, father of the late Rev. Jonathan Scott, was a younger son of —— Scott, of Scott's Hall, Kent; and married Mary, the eldest daughter and heiress of Jonathan Scott, of Betton, Salop (who was also a branch of the Kentish family). The Scotts, of Scott's Hall, trace their descent from John Baliol, King of Scotland, who, on his being driven from that kingdom, settled in Kent, and was known by the name of Baliol, the Scot. In course of time, the family dropped the name of Baliol, retaining only that of Scott, as to this day."

family being defrayed) in religious and charitable purposes; and as he sowed liberally, so he also reaped. He has been heard to declare, that though, prior to his conversion, he never had a sufficiency to supply his wants, yet afterwards he never experienced a pecuniary restraint. In a letter to a friend, dated Oct. 2, 1786, he says, "Hitherto, my extremities have been God's opportunities. He has suitably, seasonably, and oft most marvellously supplied my *every* want, and helped me through the difficulties of every work he has hitherto condescended to employ me in, — having always put it into the hearts of those who were able to help me, when I have needed it. Indeed, through his blessing, my own little property has seemed to multiply in using for Him. How else does it hold out as it does! Oh, my dear friend and brother, magnify the Lord with me, and let us exalt his name; for he has done great and marvellous things for us, in us, and by us! Let us, as we poor sinful creatures may, give him all thanks and praise." Though Mr. Scott began his religious life in circumstances not far from indigence, the providence of God, by both his alliances, raised him to a situation which at once secured the supply of his necessities, and afforded him the means of extensive liberality; and it must be particularly noticed, that his was not a liberality undirected by Prudence. Such was his firmness and strict fidelity (for he looked upon himself merely as a steward) that no considerations of personal attachment or other improper motive could have induced him to give to an occasion which he did not approve; and this contributed much to enable him to do good effectively and diffusively.

His talents for introducing religious topics, both in his conversation and correspondence, were of a very eminent kind. His conversation was peculiarly spiritual and savoury. It was scarcely possible to be in his company for any length of time, without hearing something calculated for edification. He viewed and felt religion as infinitely superior to every thing in the world; and neither wealth nor rank, however exalted, deterred him from introducing the subject. There was indeed such a mixture of good humour and wit in what he said, that it did not often offend; but generally pleased. It is thought he never wrote a letter, however foreign the subject of it might seem from a religious purpose, which did not contain at least some hint or reflection calculated to excite serious impressions.

There was such a dignity in his carriage, that it rarely happened that any indecent or profane language was uttered in his presence, particularly by any who had a previous acquaintance with him. When, however, this was the case, pointed reproof was sure to be given; but there was at once a peculiar delicacy in the management, as well as singular fidelity in the application of it. An ostler, at an inn in Coventry, being about to do something for his horse, used some profane language; when the ani-

mal, turning round to look at Mr. Scott, he improved the opportunity, and said to the ostler, "Do you observe how my horse stares at you? He is not used to such bad words at home: he never hears an oath there; and he does not know what to make of it." Thus the profane sinner was reproved, but could not be offended. The same was observable in his endeavours to impress the thoughtless with serious reflection. At another place, meeting with some ladies, who came to speak to him after preaching, one of them said, 'Do you remember, Sir, dancing with us at such a time and place?' He replied, "O yes, Madam, I remember it very well; and am much ashamed of those days of my vanity; but, Madam, you and I are many years older now, and so much nearer death and eternity." He then proceeded to speak of the great things of God, &c.

In the present times, the sense of the danger of our situation (felt it is to be feared by far too few) and the undisguised determination of an inveterate foe to accomplish our utter destruction, has united all ranks in sentiments of affection for our beloved Sovereign, and attachment to our happy constitution; but this was a trait which shone at all times with a most conspicuous lustre in the character of Mr. Scott, and particularly during that period when the French poison of disaffection was disseminated with so pernicious an industry in this and other nations. If any prejudiced individual has affected to doubt the reality of the existence of genuine patriotism, with a conscientious dissent from the Established Church, here might he have witnessed a full refutation of his prejudice and error *.

Mr. Scott was possessed of the gift and the spirit of prayer in a very eminent degree. His natural endowments, sanctified, spiritualized, and aided by divine grace, qualified him to conduct this very important part of public worship in a very edifying manner. His prayers discovered a ready invention, a fervour of sentiment and expression, an awful solemnity, and a particularity which evidenced his firm belief of the power, and the universal as well as special providence of Him whom he addressed.

His pulpit-discourses, though they might not be embellished with any beauties of arrangement, sentiment, expression, or any very particular eloquence or grace in the delivery, it must be recollected did not profess to be studied compositions; but they contained what was far more valuable, a true savour of piety, just views of Scripture truth, and a pointed address to the consciences of men. There was no trimming, — no temporizing,

* Since toleration is as much (to use an expression of the late Lord Mansfield) *established* by the decisions of our courts, and the principles of our constitution, as the religious institutions themselves, they who would destroy or abridge it are as worthy of being branded with stigmas of disloyalty and disaffection as those (if such there be) who may wish the demolition of the established church.

shunning to declare the whole counsel of God,—no fear of the faces of men, nor desire of gaining their applause. He paid perhaps too little attention to the composition of his sermons, and was not a very correct preacher; but when he enjoyed the important truths of the gospel in his own mind, as he obviously very frequently did, his sermons were truly excellent; and abundantly calculated, through the blessing of God, to promote the important ends of preaching.

Mr. Scott was a tender-hearted and truly compassionate man. He could not, without uneasiness, endure even the death of a fowl or other animal for the necessary food of his family. He never neglected his horse at home or abroad; nor would he, either from inattention or false delicacy, confide, without inspection, in the care of any man. He has been known, at the house of a friend, when he has thought his beast in any degree neglected, to strip and thoroughly clean him with his own hands,— thus administering at once to the comfort of his horse, and reproof to the servant of his friend; and even in his prayers he was accustomed, especially in his journies, to pray for the strength and support of his animal, as addressing a God whose care and providence extended to all his creatures.

Mr. Scott was also a real gentleman: he may have been indebted to the army for some of his exterior graces; but his principles were formed in the school of Christ. His politeness was therefore not insincerity, but the effect of a true and Christian benevolence. In short, Mr. Scott was throughout a real and not a fictitious character; — every action was a display of life and feeling! J. W.

THE WOMAN OF CANAAN.

Thoughts on MATT. XV. 21.

THE adorable Jesus went about doing good, healing all that were oppressed by the Devil; he sought occasions to give men to see and feel the effects of his divine power, for the establishment of his gospel, and the communication of spiritual blessings, to perishing sinners. He travels unto the coasts of Tyre and Sidon; there he meets a deeply afflicted parent, whose daughter was in a most distressing condition. Maternal sympathies are not to be described, whether they are pleasing or painful; children are often insensible to parental anxiety, and remain so, until they become parents themselves; and then frequently it is too late to correct errors, which, if healed in time, might have contributed to the comfort of their parents, sinking under the pressure of age, and difficulties occasioned by the improprieties of their offspring. But as the first sin began with parents, and as they communicate its principles to their

children, so children through all succeeding ages, have by the just dispensations of God, been the unnatural correctors of their sinful progenitors.

This afflicted mother was a foreigner; but she was instructed into the truths of God, and had profited by the advantages of her local situation, where the heavenly lamp was not to be extinguished till the gospel-day dawned, and the shadows receded. Some about this once highly favoured spot had knowledge; others united with their knowledge a general profession, and became proselytes of the gate; and others went further, and entered into full communion with the Jewish church. This should encourage hope and expectation, that the fulness of the Gentiles shall be gathered in, and the broken bough of the Jewish church be restored.

This stranger had a daughter under the immediate power of Satan; her indisposition suited his Satanic empire. He has an infernal pleasure in human misery; the tender mother deeply partook of her daughter's woe; she prays, "O thou incarnate Jehovah, thou who art David's Lord, and yet David's Son, afford thy gracious relief! I believe that thy power is infinite, and thy grace is free; prove thy compassion, and have mercy upon me!" Heartfelt prayer, though apparently neglected and discouraged, will in the issue prevail; it reaches God's throne,— it enters his attentive ear, — it touches his compassionate heart; he smiles approbation, — his power is engaged, and his hand gives relief. "I have heard thee concerning this thing."

As yet she seems neglected; "he answered her not a word."

"Behind a frowning providence
He hides a smiling face."

Joseph spake roughly to his brethren, yet he turned aside and wept; she might be ready to say "Call me not Naomi; call me Marah;" there is much bitterness in my allotment. Our Lord's silence was designed to draw forth more of her heart; to prove her real character as a strong believer; and to exemplify the riches of his wisdom, power, and grace.

The disciples show more concern for her than our Lord: they became her advocate; they little thought he himself was advocating her cause with his Father, under all these discouraging appearances! The love of Jesus is not to be doubted under the worst of outward calamities, or the deepest darkness we may experience. The disciples say "Send her away," grant her request, for "she crieth after us;" but our Lord's answer was more discouraging still; he seems to cut off all her hopes: "I am not sent but unto the lost sheep of the house of Israel;" my mission is only to the Jews. She was not ignorant of this; but she knew his sovereignty; that his power was unlimited, and that its exertions were only circumscribed by his covenant-rule. She understood the extent of that, as reaching to the Gentile world, and on that ground she found a firm standing.

She urges her case again: "she worshipped," and prayed "Lord help me!" thou very Jehovah incarnate, be my help! She changes her language;—it is not "thou Son of David;" her faith rises higher; she views him as God over all, blessed for ever. It is a great mercy to be satisfied that Jesus is the Almighty God, willing to save, yea, eager to save the perishing and applying soul. Her faith produced this adoration.

She directs her prayer for mercy. "Have mercy on me!" God be merciful to me a sinner! I am a miserable sinner, a wretched mother: my daughter is a most distressed object: I suffer in all her sufferings. O compassionate Jesus, grant relief, and show thy character as able and willing to save! The word *mercy* is taken from the propitiatory, or the mercy-seat that was sprinkled with blood, to shew that there was no mercy for sinners but through the blood of Jesus.—The publican so prayed, "Be propitious unto me!" while in the temple he by faith looked within the vail; so does this distressed woman; and does not ask for arbitrary, or uncovenanted mercy, but the grace and favour secured by the blood of him to whom she prayed.

In appearance, the miserable is denied mercy by the most merciful; and probably the first case he ever objected to; if so, this must have been the more trying to her faith. However, all this only serves to increase her importunity. She wanted the provision Jesus had to give; but she is told, "It is not meet to take the children's bread and cast it to dogs:"— It is unfit to give the blessings of the covenant to the Gentiles, who are out of the Jewish church:—"Without are dogs;" so they were esteemed. She well understood our Lord's meaning, and being taught by a degree of the same wisdom by which he spake, she acknowledges its justice and propriety. "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." She knew the plan of the covenant of grace, revealed in the first promise, illustrated by types and sacrifices, explained in the continued ministry of the prophets, and all substantiated in Jesus; the Holy Spirit was upon her, testifying to her that Jesus was the promised and expected Saviour. Jesus heard the voice of his own Spirit in her, and she prevailed; her daughter was healed; she was made happy: Jesus bore testimony to her singular knowledge and faith, while he displayed his own matchless love, power, and faithfulness.

1. Here is an extraordinary testimony, borne by a very unexpected person, to the Messiah as the light of the Gentiles, and the glory of his people Israel; while those of his own nation despised and rejected him. "He came to his own, but his own received him not: but to as many as received him, to them gave he the privileges of his children; a new birth; adopted them into his family, and bestowed on them the inheritance of grace here, and glory for ever.

2. We learn the power and perseverance of paternal anxiety for the good of children.

3. That there is no case so distressing but Jesus can relieve it: he heals all manner of diseases, and suits all cases. His infinitely gracious variety of character qualifies him for every work needful for any sinner's salvation, or the comfort and blessedness of any of his people. Fear not; only believe.

4. Faith, founded on the true character, promises, and power of the Lord Jesus, will conquer all difficulties; increased discouragements will but increase its exertions, and exemplify its glory and virtue. *

5. The issue will prove successful and triumphant,—as in this case Jesus is glorified, the daughter is healed, and the mother is happy.

Wooburn. UNCONSUMED.

* Heb ii.

EXPLANATION OF 1 TIMOTHY I. 20.

REQUESTED BY A CORRESPONDENT.

Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

ST. PAUL is here animating the evangelist Timothy to maintain the truth of the gospel at Ephesus, in opposition to some false teachers who had crept in there, and who taught differently from the inspired apostles of Christ. Instead of inculcating the "love" of God and man, proceeding from "a pure heart," directed by "a good conscience," and nourished by an "unfeigned faith" in gospel doctrine *, they had insisted upon "fabulous traditions," invented to prove that men could not be saved unless they obeyed the law of Moses; and they had dwelt on "uncertain genealogies," which occasioned "disputes" and prevented "edification." Of this description were two members of the church at Ephesus, who had set up themselves as teachers †, viz. Hymeneus and Alexander ‡, whom,

* Ver 5. † Ver. 7.

‡ Hymeneus was probably the same person mentioned by St. Paul in his second epistle to Timothy (ii. 17) who affirmed, that "the resurrection had already taken place," meaning a *spiritual* resurrection; and that no other was to be expected; and Alexander was probably "the coppersmith," complained of in 2 Tim. iv. 14, who "had done many ill offices" to the apostle, by stirring up others against him. There is reason to fear that he continued an incorrigible enemy to the gospel; for St. Paul adds, "The Lord reward him," or "The Lord will reward him, according to his works." This wicked man seems to have taken an active part in the riot at Ephesus, in which the apostle's life was so much endangered.

on account of their obstinate persistence in wilfully corrupting the gospel, the apostle, by virtue of his authority from Christ, had "delivered to Satan;" that is, had delivered up to the power of Satan, who was permitted to inflict upon them bodily pains and diseases, that, by so severe a discipline, they "might be taught" (παιδευθωσι, *taught by chastisement*) "not to blaspheme, — not to revile Christ, or his doctrine concerning the salvation of the Gentiles: — by feeling the dreadful consequences of their crimes, they might desist from their pernicious tenets.

We have a similar phrase in 1 Cor. v. 4, 5, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one (as the incestuous Corinthian) unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This must be understood of the act of excommunication, performed by the whole church, according to the authority of Christ, and agreeably to the direction of the apostle, who was inspired by the Holy Spirit to give the order for it. This offender was to be "delivered unto Satan;" that is, expelled from the family or kingdom of God, of which he was unworthy, and sent back, by this exclusion, into the family or kingdom of Satan, to share in all the miseries of his usurped dominion. The excluded person is thus deprived of all the advantages of church communion (by which men are, instrumentally, defended from the snares of the Devil) and given over to the enemy. By "the destruction of the flesh," many of the fathers understood the weakening or wasting of the body by some painful disease‖; but Beza and many others think that the destruction of the offender's pride, lust, and other fleshly passions is to be understood. In whichever way, however, it is taken, the design was corrective, "that the spirit might be saved in the day of judgment."

But when St. Paul says of Hymeneus and Alexander, "I have delivered them unto Satan," we are not to consider it as the ordinary act of excommunication, which, according to 1 Cor. v. 4, 5, must be the act of the church, assembled in the name of the Lord Christ; but as the act of the apostle himself, by the authority and under the immediate direction of the Lord, for it was done without the knowledge or concurrence of the church at Ephesus, who were probably first informed of it, through Timothy, to whom this epistle is addressed.

These passages serve to shew us the great importance both of gospel-truth and gospel-holiness; and that those who obstinately and grossly depart from either, are no fit members of a gospel-church. B.

‖ See 1 Cor. xi. 30, 32.

THE IMPENITENCE OF JERUSALEM.

How often would I have gathered thy Children together, and ye would not! — MATT. xxiii. 37.

REJECTION of Christ is a chief sin; it belongs to the first class of impieties. If the God of mercy give his Son from his bosom; if that blessed Saviour suffer, bleed, and die; if he extend his arms to receive the vile, the guilty, and Hell-deserving; and these, in return, despise his grace, turn their eyes disdainfully from his cross, and treat his atonement with contempt, there remaineth no more sacrifice for sin; the offended Saviour retires from these Jerusalem-sinners; but ere he departs, weeps over their folly, and pronounces their awful sentence, — "Behold, your house is left unto you desolate."

Jerusalem was a place rendered illustrious, on account of its superb temple, where God deigned to dwell; and while he honoured other places with his *general* visits, here he fixed his *abode*, manifested his gracious presence, and revealed himself in all his beauties. From Jerusalem too the word of the Lord was to go forth; hence flowed the river whose streams, everywhere diverging, made glad the city of God. Highly honoured, but guilty city! The compassionate Saviour, perceiving thy future miseries, exclaims, "O Jerusalem! Jerusalem! thou hast been the residence of Jehovah, but thine inhabitant shall depart; thou hast been honoured with his presence, but thy sun shall go down; thou hast been the repository of divine truth; from thee knowledge has flowed in abundance, but soon the river shall change its course; soon thou shalt dwell in the horrors of darkness! yea, thou shalt seek the water of life, and none shall be found, because thou knewest not the time of thy visitation."

The charges brought against this devoted city are very weighty. God had sent his servants, the prophets; but these had been slain. Messengers of mercy had been commissioned to publish glad tidings; but these had been stoned. But shall not God avenge them? Yes: for none shall with impunity slight the messages of the servants of God. Their Master will rise up in their defence; he will avenge them speedily. "He that despiseth you, despiseth me," is the reason why he will come to judge those that obey not his gospel.

Prophets had been killed; messengers had been stoned! at length the Son himself appears: He comes to gather his revolting children together. How often would he have done this! The Saviour's mission to the world, — the establishment of a gospel ministry, — the appointment of a Sabbath, — the smiles of divine bounty, — the rod of affliction, — the convictions of conscience, — all are designed as external means to gather souls to Christ, and secure them from the horrors of eternal destruction. How often! — Brethren, God speaks once, twice, thrice, "but

man perceiveth it not." Reader, how repeatedly has his voice been addressed to you? Has your table been stored with abundance? This was "the goodness of God," to lead you to repentance. Has the rod of affliction alighted on your family? This is a father's hand, to reduce you to obedience. Has the aspect of public or domestic affairs been enveloped in gloom? This is the sign of the Almighty's thunder, to drive you to the Saviour's arms; 'tis the voice of Christ to gather you to himself. Have you obeyed the voice? Have you cried "Speak, Lord, for thy servant heareth?" or may it still be said of you, "ye would not?" Perhaps, instead of coming with weeping and supplications, you have remained careless and unconcerned? The Saviour has spread his arms, and spoken gracious words; but you have set at nought his counsel. He has held out his sceptre, but you have scornfully replied, "I will not have thee to reign over me." He has sent you the epistles of his love, but you have returned them unopened. "Ye would not." Ah, you have leagued with his enemies, despised his Sabbaths, abused his name! miserable, infatuated creature! and can you suppose he will not rise up to vindicate his honour? Yes, fellow-sinner; he will proceed to his work, his strange work of judgment!

The sentence pronounced against Jerusalem is awful and affecting: "Behold, your house is left unto you desolate!" How striking were the calamities of the Jews! What vast numbers were slain! When the Saviour deserts it, then the signal is given for its enemies to lay it even with the ground. Thus, when the Sun retires, the shadows of the evening boldly advance, and the beasts of the forest rush forth for devastation and murder.

Jerusalem is deprived of means and opportunities. No longer shall the silver trumpet of the gospel sound mercy and pardon: no more shall the priests, the ministers of the Lord, weep between the porch and the altar, nor the songs of Zion give life and animation to the soul.

Jerusalem is exposed to the rage of its adversaries. "Your house is left unto you desolate;" without protection; without defence. Who has ever read the account of the siege of Jerusalem, without recollecting the Saviour's prediction of its desolations and miseries?

Numerous reflections arise from these remarks. Reader, you are cautioned not to trust in mere privileges; for, if abused, they but enhance your condemnation. "Not every one that saith Lord, Lord, shall enter into the kingdom of Heaven." The design of your privileges is to gather you to Jesus. O then frequently enquire, whether they have brought you to his arms. He will not be unmindful of your abuse of those means he has put into your hands. Remember, O professor, that their abuse frequently precedes their removal. "Repent," saith the Saviour, "or I will remove the candlestick from thee."

Finally, Let us all be concerned that we do not live and die Jerusalem-sinners, lest the Saviour, offended at our contempt of gospel blessings, should say, "These, mine enemies, that would not that I should reign over them, bring them hither and slay them before me." While the Saviour waits to receive sinners, and while there is one promise to encourage us, let us fly to the hope set before us in the gospel. Holy Spirit, lead us and guide us by thy word, "Take of the things of Christ and reveal them unto us!"

"And bear thy witness in our hearts
"That we are born of God."

L. IGDALIA.

CHRISTIAN AFFECTION.

LOVE, apart from religion, and as a merely natural affection, is excellent in itself, and a source of much felicity to the world; but love, as a Christian principle, is truly noble, and assimilates its possessors to the holy angels; angels, who glow with love, as the sun flames with an inextinguishable fire.

But dissimulation is a radical disease in our fallen nature; and the sacred terms, Love and Friendship, have been unhappily prostituted. Genuine love hath its seat in the heart, and arises naturally from a similarity of manners, of disposition, of principle, of pursuit, and from mutual interest. Not that it is, in a carnal sense, an interested and mercenary regard; no such thing: it is free from this low impurity, the very gangrene of all sterling friendship. True Christian affection is noble, disinterested, and pure. This love, as it comes to perfection, is strong and lively; it is not a cold indifference, a mere resolution not to do an injury; it is spiritual and holy: it delights in holy things, an holy Saviour, holy ordinances, and holy ends.

Christian love is steady and permanent. It is not an *ignis fatuus*, which glares for a moment, and then disappears. This love is the soul of religion: it is as the sun in experimental and practical godliness: it preserves its station, and maintains its splendor: its effects are great and excellent: it is sure to promote the felicity of families: it enables and disposes "brethren to dwell together in unity:" it brightens every countenance, and gladdens every heart: it supplies the want of wealth, and cherishes contentment.

Christian love promotes the general welfare of society. The very example of a pious, orderly, and affectionate family, hath a great degree of influence on a whole neighbourhood: and, as two or three constellations in the heavens produce a greater lustre, and extend their influences further than any single one, so two or three such families enhance the general benefit. Christian love promotes the peace of nations and of the world;

inasmuch as it damps and extinguishes the flames of envy and ambition.

Christian love promotes the salvation of souls. Direct your eye to Missionary Societies: read the "Missionary Transactions," and see a proof, — a lively demonstration of this assertion, in the *Hottentots*, men raised up from the lowest state of human degradation, advanced to a state of civilization, and, by religion, rising to the throne of God and the regions of eternal life!

We do well to remember, that the authority which commands us to love one another is divine, absolute, and eternal. It was Jesus Christ who said, "By *this* shall all men know that ye are my disciples, if ye have love one to another." In short, a want of love is a want of every thing.

That we may duly cherish Christian love, let us guard against "evil surmisings," suggested by pride, envy, and distrust. These tend to undermine and destroy all Christian communion. Meek-eyed "Charity thinketh no evil." Pride, envy, and distrust have kindled endless animosities, and occasioned infinite distress to thousands! Let us be always ready to serve, rather than to be served. Let us guard our words, and never speak in anger. Let us uniformly cherish the noblest sentiments, and the warmest benevolence. Dear reader, be as the sun in the firmament, and diffuse light and heat in every direction. "Let love be without dissimulation."

Mikros.

THE TURNPIKE-GATE
ON A SUNDAY.

The bells from the several churches were sweetly chiming, to call to the house of prayer; — and whether it was the effect of imagination, or from some higher source operating upon my mind at the moment, I know not, but so it was, they seemed to form in my apprehension an echo to the gracious invitation of the word, as if they said "Whosover will, let him come and take of the water of life."

"Bountiful Lord," thought I, "was it not enough to provide so rich a Saviour for poor sinners as Jesus, but dost thou open also in him "fountains and streams from Lebanon? Dost thou cause channels of ordinances to be running through the kingdom for conveying the blessings of redemption, where the poor and the needy may come and receive freely, "without money and without price?"

Happy nation! happy people! O England, didst thou but know how rightly to appreciate thy mercies! Surely, it may be said of our highly-favoured island as it was of Judea of old,

"What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for!" We can enjoy our Sabbaths free and unmolested, while multitudes upon the face of the earth know not what a Sabbath means, nor ever heard the "sound of the church-going bell!" Nay, to come nearer home, thousands of our neighbours on the Continent have lost the very distinction of the holy day amidst the din of war, and the horrors of revolution!

I was hastening to the house of God, under the sweet impression of these thoughts, and in my mind anticipating the rich enjoyment this hallowed day opened to my views, when my mind was suddenly arrested with the noise of passengers, some on horses and some in chariots, driving with eagerness towards the Turnpike-Gate, as if the attainment of every thing which could constitute happiness was thrown open to their pursuit.

I paused as I beheld the affecting sight. "Is it possible," I said to myself, as the busy throng glided by me, "is it possible that these can ever once have considered the great end and design of man, or the mercy of a Sabbath? Surely, they have never seen thy loveliness, thou blessed Redeemer of mankind! for had they known thee, this day would have been endeared to them as thine, bringing with it, as it doth, the blessings of salvation! And yet, methinks, even now, as the giddy crowd is hastening by, I behold thee (as thou art beautifully represented in thy sacred word) "standing at the gates, and at the entering in of the city," lifting up thy voice with all the tenderness which distinguishes thy character, saying, "O ye simple, when will ye understand knowledge? and ye fools, depart from folly!"

I felt my heart melting as I looked on. Oh, had I but the power of persuasion (I said to myself) what a subject is here for entreaty! Here Eloquence might find scope to lavish forth all her noblest powers!"

Nothing but the consciousness of an inability to the service could have restrained the impulse I felt to go forth in argument or persuasion. Methought I could have caught one and another by the arm, and with all the winning affection of an awakened concern, I could have said, "My poor, unthinking brother, had either of you an idea that this Sabbath might be your last, would you, or could you, consume it in the manner you intend? Would you wish to be found ending time and beginning eternity in the very act of bidding defiance to one of the most positive commands of God? Have you never heard the solemn unalterable precept, "Remember the Sabbath-day to keep it holy?" And supposing (what no human being can be sure may not be the case) supposing that before the shades of night close in upon the earth, the shades of death should close in upon your existence, how would your soul be harrowed up to all the possibilities of misery, to hear the first tremendous voice hailing your approach

into the world of spirits, with saying "This is the wretch who bade Omnipotence do his worst, and found death in the moment of breaking his Sabbath!"

The thought wounded as it passed over my mind. It brought to my recollection an awful circumstance of this kind, which took place in the town of Devizes, near Bath (the Lord only knows how numerous they may be elsewhere); the particulars of which are recorded on a monument in the church-yard there. It affected me so much in the perusal, that I could not resist the desire of transcribing it. If the reader should ever pass that way, he may find it near a row of trees, at one end of the burying-ground. It stands in the form of an obelisk, and holds forth to the passenger this awful history: —

"In Memory
Of the unfortunate end of
Robert Merrit and Susannah his Wife, Elizabeth Tiley her Sister,
Martha Carter, and Joseph Derham,
Who were all drowned in the flower of their Youth,
In a Pond near the Town called Drews,
On Sunday the 30th June;
And are together underneath entombed."

On another compartment of the stone is added,

"Remember the Sabbath-day to keep it holy.
This Monument, as an awful Monitor to Young People,
To remember their Creator in the Days of their Youth,
Was erected by Subscription."

But to return. Amidst the group which I beheld turning their backs on the house of God, as if judgment and not mercy was to be expected there, one party caught my attention with more than ordinary concern: it was a young couple, with a lovely child of about (as it should seem) a year old. They were in what is called a Gig: and the sweet unconscious babe lay in its mother's arms. The father's whole attention was engaged to drive a horse, apparently not much used to the service; and he himself still less accustomed to the province he had assumed.

Independent of the danger arising from the restiveness of the poor animal, and the want of skill in the driver, there was cause of continual apprehension, from the number of coaches, and chariots, and horses, passing and repassing on the road. As I looked on, they seemed to me as if, in the moment they drove by, they had several narrow escapes from being crushed between the larger carriages, running in every direction. "What! (I said to myself) if a single untoward circumstance should happen! Should the horse take fright, or the wheel on either side get entangled, or the gig upset, — in either case what can preserve

them? And should a morning so fair and promising bring on evil before night, — should Death on his pale horse appear, — what follows?"

My mind shuddered at the images I had raised, — I sought to forget the whole in turning from the scene, and hastening to the church: — The bells were still chiming, and I still interpreted their language: "Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir, and Hermon; from the lions dens; from the mountains of the leopards."

"Yes," said my heart, as I construed the gracious invitation, "I will come with thee my beloved; for thy love is better than wine. Neither shall the goodly mountain of Lebanon, which Moses, the man of God, so ardently longed to see; nor Shenir, nor Hermon keep me back. Lions in human form, and sinners whose various hue, like the spots of the leopard, are in every place; but Lord, I will come out from among them, and touch not the unclean thing. Yes, Lord, I will attend thee to the ordinances of thy grace, where "the king is held in the galleries," and where he "manifests himself otherwise than he doth to the world." At thy call I come, and will go forth with thee "into the fields, and lodge in the villages, and get up early to the vineyards." For the field of thy scripture, and the villages of thy people, and the vineyards of thy church will all be sweet and precious when Jesus is in the midst, and where he gives his loves."

Oh, did the world but know the sweets of that gracious communion which takes place between Jesus and his people! Had they an apprehension of that "joy which is unspeakable and full of glory," which ariseth from the mutual communications, when he imparts of his fulness and exchanges for their emptiness, — we should not find the wretched mistake which is now so often made in the prosecution of things temporal, to the loss of those which are eternal!

I forgot a while, in the house of prayer, the distressing sights I had left behind me in the street. Like the church brought into the banqueting-house, "I sat under the shadow of Jesus with great delight, and his fruit was sweet to my taste.

Jesus, one day beneath thine eye,
To hear thy gracious voice,
Exceeds a whole eternity
In empty carnal joys.
Had I the world at my command,
With all th' expanse of sea,
For one bless'd hour at thy right hand,
I'd give the whole away.

Plymouth. R. HAWKER.

[*To be concluded in our next.*]

Evangelicana.

FIRE AT CHUDLEIGH.

When the late dreadful fire happened (22d May) which nearly destroyed the town of Chudleigh, a professor of the gospel with his family was driven for shelter to a farm-house, about a mile from the town, the master of which was a Roman Catholic. While he was giving vent to his distressing feelings, with his four small children, the master of the house, in order to console him, advised him to remember what the *Bible* said. The word *Bible* roused his attention; when, to his astonishment, he added, "That once a farmer driving a waggon with a team of horses in a bad road, the wheels sunk so deep in the mire, that they could not be removed by the horses: in this distress he called on Hercules for help; Hercules bid him put his shoulders to the wheel and push; and if all his efforts were vain, then he *would help* him. "Now," said he, "Mr. M———, I'd advise you to imitate him." The farmer's wife, who is a Protestant, replied, 'That is not in the Bible, my dear.' "Yes," replied he, "it is in Isaiah, or Jeremiah, I don't know which."

Struck with the ignorance of his host, the following just reflections immediately occurred to his mind: "What! shall I so deeply lament the loss of temporal good, when this my fellow-mortal, though in the possession of every earthly comfort, is so ignorant of the contents of his Bible, as not to know the difference between a fable and the divine strains of Isaiah or Jeremiah?" This thought restrained his grief. He dried up his tears, and encouraged himself in the Lord his God.

Believer, prize thy Bible! ever remembering "that Christ is the fulness of the scriptures, and grace is the fulness of Christ."

Chudleigh. W— M—

Four Rules for promoting the Peace and Prosperity of the Church.

David prays for the church, "Peace be within thy walls, and prosperity within thy palaces." The former perhaps invariably produces the latter. Let me recommend the four following maxims to all professors of the gospel, especially to members of Christian churches; they will promote the happiness of the person who adopts them, as well as the happiness of the persons and societies with which he is connected.

1. Let the judgment you form of yourself be dictated by humility.
2. Let the judgments you form of others be dictated by charity.
3. Let your desire to please yourself be moderated by self-denial.
4. Let your desire to please others be stimulated by benevolence.

Warwick. W— W—.

AN ARGUMENT FOR LIBERALITY.

"The loving-kindness of God is not short-lived, like worldly comforts; it shall last as long as your souls; and so long as it lasts, they shall be happy. Those goods that you fear shall be pillaged and spoiled in war, how many hazards are they subject to, even in peace? Solomon tells you, that "riches oftentimes" (though nobody take them away) "make themselves wings, and fly away." And truly, many times the undue sparing of them is but letting their wings grow, which makes them ready to fly away; and the contributing a part of them to do good, only clips their wings a little, and makes them stay the longer with their owner."

Archbp. Leighton, Serm. vi. p. 170.

Obituary.

MRS. MANSFIELD.

On the 8th of July last died, at Spring-hill, near Birmingham, Mrs. Mansfield, late of Derby. The life and death of this good lady was a bright exemplification of the power and infallibility of the grace of God. The first divine impressions of which her mind became susceptible, took place in very early life, by reading the 10th verse of the 9th Psalm; the savour of which continued with her through life, and administered consolation at the near approach of death. When she first entered upon the ways of God, Derby was a benighted place; yet, even here, her pristine zeal appeared in the glorious cause which she had espoused. When Mr. Wesley attempted to preach in the market-place, but was prevented by a rude rabble, she followed him and his few despised adherents through the public streets, in order to partake, with them, of the reproach cast upon the Saviour's name.

Her conjugal connexion subjected her to much inconvenience; but during a persecution of thirty years, from her partner in life, her prudence and piety were eminently conspicuous; so that through the whole of that period she never was once known to irritate his mind, or to return him one angry expression. Hereby his heart was subdued by the force of her conduct; and so far was he won over by her "chaste conversation," as to permit her to attend the gospel.

Her views of divine truth were remarkably clear; and she gloried in the high and distinguishing doctrines of free grace, frequently lamenting the departure of the present day from those principles which "humble the sinner, exalt the Saviour, and promote holiness." Possessed of a clear and strong intellectual capacity, she easily discriminated between truth and error, however specious the covering of the latter might be; and never employed equivocation in the avowal of what she believed.

The ordinances of the Lord's house she greatly delighted in; and, whenever her health would permit, punctually attended divine worship three times on the Lord's Day, and early morning prayer-meetings; together with all week-day services, even when advanced beyond her 70th year. Private prayer she seriously and habitually regarded; and those who attended upon her testify, that for many years she never received either nourishment or medicine, without first looking up to God for his blessing upon it.

It pleased the Father of mercies eminently to add to all her other blessings, by the communication of his grace to her two only daughters, who, whilst they were in a singular manner an ornament to their profession, proved themselves, by the exercise of the most assiduous filial affections, worthy of such a parent. After having "adorned the doctrine of God her Saviour" for a long period of time, and considerably contributed to the promotion of the rising cause of Christ at Derby, the removal of this worthy family to Birmingham, about four years ago, took place in consequence of the marriage of her eldest daughter to a respectable gentleman of very considerable religious eminence, whereby an establishment was formed of the most enviable kind. Their house, indeed, resembled that of Obed-Edom: "the ark of the Lord was in it, and the blessing of God upon it!" Under the roof of a man alive to God, and a zealous advocate for the purity of the doctrine of the cross, she lived in the rich enjoyment of every religious privilege. It became the custom of this family, soon after it was formed, to establish a Sunday evening-school for the children of their poor neighbours, under the management of the females; whilst "the good man

of the house" opened his doors to as many as would attend, for the purpose of prayer and praise, to whom he expounded the word of life; and which practice, so worthy of imitation, continues with good effect to the present day. This was the joy of the good old lady's heart. Her delight in it, and gratitude to God for it, were constant subjects of her conversation. One Sunday evening, when looking out at her chamber window, and seeing her poor neighbours gathering together to the worship of God, she remarked, "We have many pretty things in this court, but none so ornamental as these poor people seeking the salvation of their souls."

Having long laboured under great bodily infirmities, it was apprehended that the approaches of the ast enemy would have been in al nger-ing and painful manner: under the expectation of this, she bowed with calm submission to the will of God; and, fully sensible of her own weakness, prayed for the upholding power of the Spirit of Christ, that He might be glorified in her sufferings. Though enabled for a long course of years to bring honour to the Lord, by a close walk with him, and entertaining pure evangelical views of his method of freely justifying a sinner through faith in the blood and righteousness of his own dear Son, no one was more free from those presumptive notions which too frequently characterize the abusers of this glorious truth. Deeply abased in her own eyes, she put away from herself the consolation arising from an assurance of her personal interest in this invaluable blessing, thinking it "too great to be bestowed on such a wretch!" Indeed, few persons had more abasing views of themselves, or lay lower in their own eyes. "She hoped all would be well;" but would say no more. A peculiarly severe jealousy over herself continually predominated; and while she was indulged with affluence and every earthly good, her great concern was, that all might be well between God and her soul.

Thus this venerable matron, approximating to her eternal rest, lived low in the dust, with her eye fixed upon the transactions of Calvary. The last Lord's Day that she spent upon earth, in the course of her reading, she placed a pin in these words,

"My peace and safety lie in this:—
My Creditor my Surety is;
The judgment-day I fear the less;
My Judge is made my righteousness."

Contrary to expectation, nature suddenly gave way; and it was perceivable that the clay-tenement would soon be in ruins. Her family, occupying "the painful post of observation," in the most scrupulous exercise of the purest affection, waited "round the death-bed of the just," and God proved himself kind and faithful. The painful dissolution of the most tender friends was wonderfully alleviated, by a rich display of grace in the hour of trial.

After conflicting with death all night, she revived in the morning, and delivered many an affecting expression of gratitude and praise. One of her daughters asking her if she was too hot, — she replied, "Neither too hot, nor too cold; neither finger-ache, nor toe-ache. God is very gracious to me, and always has been; only a little shortness of breath; but not much."

Her friends spoke to her of the goodness and love of God; to which she answered, "Ah! I long forgot him; but he did not forget me!" Here her strength failed. Whilst her lips were blackening and her eyes closing in death, her son-in-law said, 'The blood of Christ is of more value than a thousand worlds;' — she added, "It is inestimable!"

A little before her final departure, she raised her hand, as if feeling for something, when the nurse asked her if she wanted any thing; — to which, with a voice now faltering in death, she immediately replied, "Christ Jesus is my hope! I shall want nothing. Where He is, Want cannot be! They will not, they cannot want!" — Thus

"Her God sustain'd her in her final hour:
Her final hour brought glory to her God."

The providence was improved by her minister, Mr. Brewer, from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

J. B.

MRS. ELIZABETH HORTON,

Of North Searle, in Lincolnshire, died March 18, 1807, aged 40. — About 14 years ago, the Lord was pleased, by a variety of adverse providences, to bring her to see her dreadful situation as a sinner. She immediately sought him with diligence in the means of grace among the Methodists, then in that village; but laboured under the terrors of a guilty conscience for about four years; when, being informed that the Rev. Mr. Macdonald (in the connexion of the late Countess of Huntingdon) was to preach at a small distance, she was determined to hear him; and apprehending that something was still wanting to complete her happiness, she went; and heard him speak from Psalm xxxvi. 7, "How excellent is thy loving-kindness, O God! — therefore, the children of men put their trust under the shadow of thy wings." From what she then heard of the origin and perpetuity of the Lord's love to his people, and its divine effects upon them, she was enabled to embrace the truth with the firmest confidence; and hence received solid comfort and establishment.

Though her attendance on the means of grace was constant,— tho' she was much in secret prayer,— though she was possessed of a more than ordinary tender conscience, — though her public usefulness, in many respects, was eminent, — tho' she uniformly maintained the strictest integrity, yet, with the exception of a few intervals, she was like Hannah of old, "A woman of a sorrowful spirit." The enemy was permitted to assail her mind, and, in some particular instances, to a very extraordinary degree. So powerful have her temptations sometimes been, that she has been led even to call the being of God into question. —From her indefatigable attention to the sacred Scriptures, her knowledge of divine things was above mediocrity. She had very consistent views of the doctrines of the gospel; and though she was strictly Calvinistic in sentiment, she was of a truly Catholic spirit, as her joining the Methodist Society, and continuing therein till her death, evidently proved. She was unwearied in promoting the best interests of all around her; and her liberality to the needy was, perhaps, more than equal to her circumstances.

For many years she had strong symptoms of a decline, the disorder which eventually terminated her existence; yet it was not till a few weeks before her dissolution that she was considered, either by her friends or herself, in immediate danger; but the disorder after this took such rapid strides, as to elude the power of medicine, and produce every symptom of a speedy departure.

It was in her affliction as it had been in health: the Accuser of the brethren was permitted frequently to harrass her mind respecting her interest in Christ, though at intervals she was enabled to rejoice in the prospect of a happy immortality, and converse about Death and Eternity with the greatest composure. On my visiting her a short time before her death, I found her extremely reduced; but perfectly sensible: it was sometimes with the greatest difficulty I could hear her speak. Though I found her at first labouring under much desertion, I had the pleasure, before I left her, to observe a visible change, and hear her express herself in the most satisfactory manner. After this, enquiring how she felt her mind, — with a most penetrating look, she answered, "O Sir, it would puzzle the tallest Archangel to conceive how such a wretch as I am can be saved after all!" Thus hopes and fears alternately pervaded her mind, until the former happily and finally prevailed. She exhorted several who visited her, in the most solemn and impressive manner, to seek an interest in Christ. She was also visited by many of her Christian friends, who appeared to rival each other in their kind endeavours to administer relief; whose assiduous

attention she noticed with gratitude, adding, "I am truly astonished at such kindness to one so worthless; and I greatly suspect, were I in their situation, and they in mine, I should fail in shewing them equal regard." The powers of Nature seeming almost to fail, collecting their small remains, she repeated those lines, from Hart:

"Joyless and flat all things appear,
The spirits languid, thin the flesh;
Med'cines can't ease, nor cordials cheer,
Nor food support, nor sleep refresh!"

From the nature of her complaint, she was constantly obliged to sit up in bed, and got but little rest; which, when she did enjoy, she expressed much thankfulness for. On the Tuesday evening preceding her death, the Lord was pleased, in answer to many prayers, so to shine upon her soul, as to dispel every cloud, dissipate every fear, and enable her to triumph in his sovereign love. She said, "I now believe Satan has made his last attack; and I am as sure of Heaven as though I were now in the actual enjoyment of it!" On the following morning she said, with much animation, "I have gone thro' many deep waters, but the Lord enables me at last to pass over Jordan dryshod." After taking a most affectionate farewell of her disconsolate husband, &c. she added, "Come, Lord Jesus, come quickly;" and then sweetly expired without either a sigh or a groan. Thus, in this subject of divine grace, was eminently verified that encouraging declaration, "They that sow in *tears* shall reap in *joy!*" The words from which her death was improved, and which she herself chose, were, "Jesus said unto her, I am the Resurrection and the Life," &c. J. C.

Trigg.

ELIZABETH BULLOCK,

OF FRADDON, IN CORNWALL,

Was a remarkable instance of the powerful operations of the Holy Spirit; for although she could recollect that, from a child, she had frequent checks of conscience, and used to weep on account of the sufferings of Jesus, — yet nothing lasting remained, until some time before her last sickness, when, on hearing a minister who preached in the neighbourhood, insist on the faithfulness of God to his promises and threatenings, she made an open profession by joining a few religious people; one of whom, falling into sin, she received such a shock as almost brought her to conclude, that religion was vain; but God, in infinite goodness, delivered her from the pit, by bringing her under the sound of the gospel, which publishes pardon for the chief of sinners, through the righteousness and blood of Jesus.

But the most remarkable period of her experience was during her illness; for although her weakness was extremely great, yet she bore her sufferings with uncommon patience: that sweet promise, "I will never leave thee," &c. gave her great support. She said God was her reconciled Father in Christ; and that she had proved the truth of the doctrine of election. At another time, she broke out into an holy rapture, saying, "O come and rejoice with me, who am now enabled to rejoice in Jesus!" About three months before her death I visited her, in company with another person, who declared he scarcely ever witnessed such an instance of faith. When that sweet hymn of Dr. Doddridge's was repeated, "Jesus, I love thy charming name," she seemed peculiarly refreshed. At one time she said, "I can rejoice even in suffering!" At another, "Although I cannot praise him as I would, yet I can look up with comfort to my Father in Jesus: I feel Jesus daily supporting me: he is my Jesus, — I can trust in Him and not be afraid! Glory, glory, glory, be to his name for ever! O how I long to be with him!"

A short time previous to her death, on being asked if any particular portion of God's word was precious, — she repeated, "Him that cometh to me I will in nowise cast out;" which she said was the first promise she could take any comfort from; and which, by her desire, was improved in a sermon preached at her house, just before her interment. J. D.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Causes of the Increase of Methodism and Dissention, *and of the Popularity of what is called* Evangelical Preaching, *and the Means of obviating them: in a Sermon preached at the Visitation of the Rev. the Archdeacon of Leicester, at Melton Mowbray, with Appendixes, &c. By* Robt. Acklom Ingram, B. D.

It sometimes happens, that a polemical writer, mounted on his ecclesiastical Pegasus, like our friend J. Gilpin, goes farther than he intended. This is the case with Mr. Ingram, who, while he sorely laments the increase of Methodism and *Dissention* (as he chooses unkindly to term Dissent) pays unwittingly the highest compliments to the persons whom he opposes. He ascribes the popularity of Evangelical Preaching to Calvinistic opinions, which he thinks are accommodated to the gross conceptions of ignorant minds; while, on the contrary, many of his brethren think that Calvinism contains speculations far too high for the common people. He next observes, that these preachers adopt the words and phrases of the common translation of the Bible in their discourses, which, he says, is a presumptive argument with common minds, that their preaching is more conformable to the gospel of Christ. He is further of opinion, that the practice of what is commonly (perhaps rather inaccurately) denominated *extempore preaching*, contributes to popularity, — is more likely to secure attention than reading a sermon, — is more familiar, more intelligible, &c. He thinks also, that by the frequent use of *extempore* or *memoriter* preaching, a minister acquires the art of varying his mode of expression to existing circumstances. It is another recommendation, he says, of the same class of teachers, that they expound the Scriptures; and he wishes this were done in the parish-churches. *Extempore Prayer* is another source of popularity: it carries with it an appearance of zeal, and gives an opportunity of adapting prayer to the circumstances of the congregation; and he adds, that "the common people usually prefer a dissenting congregation where this is practised, to the church." He adds, that "frequent and familiar intercourse between these ministers and the lowest orders of people is an obvious token of zeal, — of great avail in engaging their affections." He ascribes the same effect (rather strangely) to their delivering the most *frightful* descriptions of everlasting punishment.

He then proceeds to notice some *negative causes* of the success of Evangelical Preaching, *viz.* the apathy and supineness of many of the clergy, — a mode of life not altogether conformable to the clerical character, — too forbidding a distance from the generality of their parishioners, — discourses not sufficiently intelligible, — a want of union and co-operation, and non-residence. We do not dispute the truth of these representations; but we expect few of his brethren will thank him for them; and do not wonder that the Orthodox Churchman's Magazine declined his communications.

He admits that many of the churches are badly constructed for the voice; the central parts occupied by principal families; the poor crowded into distant corners, ill-accommodated and exposed to cold blasts; so that he does not wonder that they prefer a warm room or a comfortable meeting-house.

To obviate these causes of popularity, Mr. Ingram recommends Endeavours to enlighten the minds of the lower orders, by a judicious attention to the education of children, and by familiar intercourse with the adult. He fears that the people disapprove of many of the clergy, on account of a deficiency of what the Methodists, he says, "not improperly call *Real Religion*." He recommends, "That, in lieu of invective against these

people, the clergy should use all proper means of correcting these evils, and obviate every reasonable plea that the Evangelical Clergy or Methodists, can have for reducing his flock." In these praiseworthy endeavours we sincerely wish him God-speed.

What Mr. Ingram says about Calvinism, shews, however, that he is unacquainted with the writers on that subject, or he could never intimate that it is maintained by evangelical divines, that "a great part of mankind are predestinated *absolutely*, *i. e.* without any consideration of their *demerit*, to a state of everlasting suffering." Calvin held no such opinion, nor do modern Calvinists. Their sentiments are well expressed in the 17th Article of the Church of England. Mr. Ingram's objections to some passages in the Village Sermons, arise from his dislike to the distinguishing doctrine of the gospel; which is, that "by grace we are saved, not by works."

The author tells us, that "Overton, at the first appearance of The True Churchman, was regarded as a champion of Calvinism;" but he adds, "He denies the fact!" "The Christian Observer," he says, "has likewise been charged with Calvinism. This again is disavowed;" but the author subjoins, "I cannot but remark, that there must be *something very like Calvinism* in these publications, or their principles would not have been so generally misunderstood." Page 51. — He therefore recommends to "Methodist, Evangelical, and Dissenting Ministers, whose preaching *bears a resemblance* to Calvinism," to be particularly careful, in their public addresses, to obviate any Calvinistic inferences which the common people, — the multitude, are disposed to draw from them. With preachers of this sort, however, we have nothing to do. If a man believe those doctrines which are generally called *Calvinistic*, he ought boldly to avow them, nor shun that name of Reproach, now generally attached to the doctrines of grace.

The author expresses a commendable zeal to promote the religious education of the clergy, and their association for religious purposes; — but he discovers the malignity of his mind in his reflections on those who dissent from the church. The following passage is a specimen: — "A person that has lost his character in the estimation of churchmen, betakes himself to the Methodists: he is quickly regarded as a convert; and, under an hypocritical mask of religion, perhaps carries on his nefarious practices with greater security." Mr. Ingram is, therefore, very anxious to restrain these people; laments the ease with which meeting-houses are *licenced*; and would confine the *indulgences* that dissenting teachers enjoy, to persons of *literary eminence*; and allow no licences for places till the following enquiries be satisfactorily answered, viz. Under what denomination they are to be classed? — what are their principal objections to the Church of England? — how many of their class, if Dissenters, reside in the parish? — and what is their distance from the nearest licenced congregation of their class? He also proposes, that the clergyman of the parish should be allowed to state his objections to the licence; and that the congregations thus permitted, "should be subjected to the inspection and controul of the neighbouring magistrates, who shall have power to deprive them of their licences," &c.

Our readers will perceive what manner of spirit the writer possesses, and how certainly the admission of his plan would lead to persecution. We beg leave to inform this writer, that the laws respecting Dissenters know nothing of LICENCES, — the term is never used: they require that the place in which Dissenters meet for worship should be certified to the Court of Quarter Sessions, or to the Bishop's Court; but no favour is asked, nor can the registering the place be refused; and as to the restrictions proposed, we are fully confident, that, in the reign of his Majesty King George the Third, no such violation of the toleration act will ever be permitted. The only way whereby the growth of Methodism can ever be

prevented by the clergy is, that which it is said was recommended to them by King George the Second: "Outpreach them and outlive them."—To such a competition we heartily subscribe.

The Danger of Reading Improper Books: *a Sermon preached at a Monthly Association of Congregation Ministers and Churches in London, Oct. 8, 1807. By the Rev. J. Clayton, jun.* 1s. 6d.

This discourse, confessedly on a subject of prime importance to the rising generation, is printed at the unanimous request of the ministers and gentlemen who heard it. The text is judiciously chosen: Acts xix. 19, "Many also of them who used curious arts, brought their books together, and burned them before all men," &c.

A prevailing taste for science has rendered this subject peculiarly seasonable. Whether it be a subject exactly calculated for pulpit discussion or not, may possibly be disputed; but when it is recollected, that these "monthly-meetings for prayers and sermons," were originally intended to promote the interests of the seminary (now) at Homerton, and that the students were expected to attend, the subject will appear to be peculiarly appropriate. We rejoice, however, that it has been taken up, and that it has been so ably treated. "Men of corrupt minds," says our author, "have been influenced to compose and publish books by all the sinful propensities of a depraved nature; and their works have been among the most successful vehicles which the father of lies has employed to diffuse Error and extend the empire of Vice." "Hence arise the necessity and importance of placing it under due regulation; and I scruple not to say, that it is incumbent on all who call themselves Christians, to conduct their reading by the precepts and spirit of Christianity."

Mr. Clayton then enquires, 1st, What are those books which may be deemed improper? 2dly, Wherein consists the danger of their perusal? 3dly, What considerations can be adduced to guard persons against the injurious practice? — Under the first head the author is very [illegible]; but his fundamental maxim [illegible] "all those books are in a greater or less degree improper, which tend to undermine the truth, or to oppose the holiness of divine revelation." We should hardly have pardoned the brevity of this head, had it not necessarily been illustrated in the progress of the discourse.

The danger of reading improper books is more fully displayed. The following particulars are just, and afford the most solid ground of alarm. We can but merely name them. "With respect to the works of infidels, &c. the understanding is in danger of being warped by error. There is danger of acquiring a habit of trifling with the truth, and of indulging vain and presumptuous speculation; which danger is increased in proportion as the sentiments of the reader (as is generally the case with youth) are unfixed and unconfirmed." — The danger produced by reading works of Imagination and Fiction is next considered. "They tend to raise the affections and passions beyond their proper tone; and some of them dreadfully pollute the mind." The evils resulting from novel-reading are fully disclosed; and their miserable effects, in married life especially, are strongly represented.

The author descends, in the third place, to notice a lower order of publications; such as amorous song-books, love tales, and nonsensical ballads, &c. which have done immense mischief among the inferior classes of the community.

The inconsistency of those heads of families who, while they prohibit the above trash from their kitchens, yet permit improper books, which they allow themselves to read, to lie in the way of their children and servants, — is exposed with a becoming severity. Such persons "who would not go to hear a Socinian preach, much less give a guinea towards his support, will nevertheless habitually read the produce of his pen, and liberally subscribe to the printed propagation of his sentiments." This particularly refers

to some popular Reviews and Magazines, "the writers of which, from behind the ambush of Literature, scatter abroad principles of scepticism and infidelity *."

In the last division of the sermon, Mr. Clayton enumerates several considerations to guard his readers against this injurious practice. The first respects the nature of sanctification; the second relates to the scriptural requisitions as to the choice of our society; the next, arises from the acknowledged existence of an inexhaustible variety of excellent books on all topics. The principal end of reading is then pointed out; and, lastly, Our responsibility to God for the manner in which we employ our time. A serious and faithful application to students, to parents and instructors, to young persons, and to Christians in general, concludes this useful and interesting discourse, the value of which will be enhanced to many readers who have not had opportunities of knowing the character of authors in general, by a long Note at the close, containing a List of Books which may be read "without danger."

We can very cheerfully recommend this discourse, to our young friends particularly. There are few ministers who might not circulate it among the young people of their congregations with great advantage; and it will be peculiarly proper to introduce it into Reading-Societies. We hope the author will enjoy the satisfaction of knowing that his labours are rendered the happy means of guarding many against the immense danger of reading bad books, and directing their attention to such as will render them, by the blessing of God, wise, good, and useful members of society.

The Uncertainty of the Morrow: *a Sermon preached at Fulham Church, on Occasion of a Fire in the Neighbourhood, by which a Gardener was burnt to death. By the Rev.* J. Owen, A. M. 1s.

It is wise and good in the ministers of religion to improve those awful events in their vicinity, which are calculated to arouse the attention of thoughtless mortals, and to improve such occasions for the inculcation of gospel doctrines on their minds. Mr. Owen has done this with his usual ability and spirit; and we trust that the perusal of this discourse will be useful to many.

* The author very properly takes occasion to commend "The Eclectic Review," which was projected on purpose, as an antidote to the poison of the press. The literary reputation of this work is allowed to be considerable; and it deserves a much warmer support than it has yet obtained from the friends of evangelical and vital religion. It is difficult to account for the conduct of those persons who continue to countenance and support Socinian and Sceptical Reviews, while they withhold their assistance from a work of much merit, calculated to prevent "the danger of reading improper books."

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Christian Classics, vol. 1, 12mo, boards, 3s 6d,—and 6s 6d fine.

Remarks on a Recent Hypothesis, respecting the Origin of Moral Evil. By W. Bennet, 8vo, 2s 6d

Report of the Committee of the Unitarian Society. 8vo, 1s

Bartholomew-Day commemorated: a Sermon by S. Palmer. 1s

Life and Experience of W. Barnet. By G. Muirhead. 18mo, 4d

Blessedness of the Righteous Dead: a Funeral Sermon for Mr W. Sedgwick, preached at Bengal, by W. Ward. 8vo, 1s

The Danger of Philosophy to the Faith and Order of the Churches of Christ. By J. Allen. 12mo, 1s 6d

A Looking-Glass for Christians, and a Rod for Hypocrites, 2d

Hervey's Theron and Aspasio, 12mo, Number 1, 6d and 1s each,

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Letters and Journals have just been received by the Buffalo, from the Missionary Brethren at Otaheite, dated March 8, 1806; which contain little that is new or interesting. The brethren continue to labour among the natives; but complain of the same inattention and disregard as before.

An unknown writer, under the signature of Amicus, has circulated, in some of the periodical prints, a false report, injurious to the character of the Directors of the Missionary Society. It is expected that the publishers of those papers will be candid enough to insert a full refutation of the charge, which, we understand, has been transmitted to them. It may, however, be necessary to state the case briefly in this Magazine.

It has been pretended, in the papers alluded to, that Tapioe, a native of Otaheite, was commissioned by Pomarre, the late chief of that country, to come over to England, that he might be instructed in the Christian religion; and then return to preach the gospel to his countrymen; and that, on application having been made to the officers of the Missionary Society, they refused to take any care of him; and that he must have perished, unless he had been taken under the protection of an individual, who has supported and instructed him; and now solicits the aid of the public in his behalf.

The fact is this: South Sea whalers frequently touch at Otaheite and other islands; and when they want hands to work their ships, induce some of the natives to go with them; and when they have thus answered their purpose, turn them adrift in London. The Missionary Society have helped several such persons, and sent them back to their own country, or at least to New South Wales; for it has generally been found, that they cannot support the cold of our climate.

The person in question appears to have come in this manner. He left Otaheite on board the Betsy, was afterwards shipwrecked, and was several years before he reached England, about a year ago. On his arrival by the Warley, Capt. H. Wilson, he was mentioned to the Treasurer, who applied to Capt. W. Wilson, formerly of the Duff, who kindly took him into his house, clothed and fed him, and gave him money, designing shortly to send him back to Port Jackson by his ship, the Spring Grove; but the destiny of that vessel being altered for South America, he continued at Mr. W. Wilson's about nine months, till another conveyance should offer. In the mean time Mr. K. who now entertains him, called, and frequently took him abroad with him; and in a little time, he manifested dissatisfaction with his situation, behaved improperly, and left the house. During all this time, he never once said that he had been sent over by Pomarre to learn and teach religion. This story appears to have been afterwards invented for some interested purpose. It is allowed, that he was well-known to the Missionaries at Otaheite, — that he worked for them as a sawyer, and behaved himself in a friendly manner. Testimonies to this effect were given him by various persons, — some of which have been made public for a purpose never intended by the writers, and without their knowledge. Such was a paper given him by Mr. Gillham, the surgeon, which has been published without any authority from him. Mr Gillham corroborates the truth of the above statement, in the papers intended as

an answer to the charge against the Directors; and declares, that during the nine months Tapioe was at Mr. Wilson's, he never heard him once speak of being sent by Pomarre to become a teacher of religion, though he conversed with him almost every week. Indeed, whoever considers for a moment the dislike which Pomarre discovered to the gospel, can never believe he would send one of his people to England to learn it. Alas! he and his subjects have constantly shewn for several years, that they "care for none of these things." We trust, therefore, that no friend of the Missionary Society will judge the Directors to have been deficient in their duty in this affair.

CEYLON.

By Letters received from the island of Ceylon, the aspect of affairs, as they relate to the ministry of the Rev. Mr. Vos, appears to be far more encouraging than before.

By information from this island, we learn that the Rev. Mr. Vos, by a strict, faithful, and zealous attention to the important duties of his office, had created himself such powerful enemies at Columbo, that he has been deprived of his seat in the Consistory, and also of his Church. This is scarcely a matter of surprize, when it is recollected that the greater part of the Christians there have nothing more of Christianity than the name; and, consequently, live in the violation of all the holy precepts of Christ. The scandalous lives of many of the clergy have contributed greatly to this evil. When the people have been reproved for their lewd conduct, and reminded of such passages of Scripture as 1 Cor. vi. 9, 10, some of them have boldly replied, "If our teachers, who are learned men, allow themselves in these things, why should not we be indulged in the same?"

"At Matura," says Mr. Erhardt, "where I reside, matters are much in the same state as at Point de Galle and Columbo. The congregation is very small, consisting only of about 50 or 60 people, of whom not more than 13 or 14 attend on a Sunday; and most of these are children: but I must patiently wait till the Lord's time shall arrive, and till I have made sufficient proficiency in the Cingalese language, to be able to preach in it to the Heathen. I intend to solicit Government for a piece of ground; on which to erect a Cingalese school. Many of the Cingalese, formerly baptized by the Dutch clergy, openly attend the Heathen temples; and even offer sacrifices there, which formerly was done only by stealth. It is really astonishing to see the crowds which throng the temples when there is a sacrifice! I lately happened to be a spectator of one of these festivals. The offerings consisted chiefly of flowers, linen, and oil. Fireworks were afterwards displayed, which attracted great numbers of people, — at least 5000 persons were present; 3-fourths of whom had been baptized. It may be easily inferred from hence, what hard work it will be for a Missionary to labour among a people who expect, by the offering of a few flowers, to obtain from their idols eternal happiness! To convince them of their errors must be the the work of God, and not of man: He alone can furnish us with those gifts and graces which are necessary for our work; and, therefore, we greatly need the fervent intercessions of all those who are interested in the spread of the gospel."

The Rev. Mr. Vos writes as follows: — "O how would you pity us, if you could form a just idea of the people here! Yet, if I compare the number of the Dutch congregation at present, with what it was at my first coming hither, I have abundant reason to be thankful; and probably they would have been far more numerous, had not the Dutch clergy opposed me as much as they possibly could. Within these few weeks, however, the people have discovered a great hunger for the word of God; so that the number of my hearers is very much increased; and, therefore, although I had determined to leave the island, I have resolved, in consequence of my

having received many petitions from the people, to continue longer with them. — The Consistory finding that they cannot prevent my administering the Sacraments, have determined to punish the people for receiving them in any place except the church; and yesterday a paper to that effect was read from the pulpit.

"However, I begin to rejoice in all this; for it appears to me that the Lord our God is about to establish on this barren island a little church for himself; and that Dagon is beginning to fall before the ark. My hearers are now endeavouring to purchase a large house for me to preach in: but as they are very poor, I hope the Society will allow a sum of money for this purpose. Some of the people have assured me, that if the Society would send out another ordained minister of the Dutch Reformed Church to supply my place, should I return to the Cape, they would support him, —separate themselves from the dead church, and build a place of worship for him. — Do as much as you can, my dear Sir, to assist me; for this seems to be the appointed time to do some good in Ceylon."

Columbo, March 12, 1807. *To J. Hardcastle, Esq.*

The Directors are also informed, that Mr. Erhardt was about to remove to Columbo, in order to perfect himself in the knowledge of the Cingalese language, under an abler teacher than could be obtained at Matura; so that it may be expected he will soon be qualified to preach the gospel to the native heathen.

HOME INTELLIGENCE.

ASSOCIATIONS.

An Association has been lately formed, denominated "The Middlesex and Hertfordshire Union of Protestant Dissenting Ministers." Their first meeting is to be at Hertford, on the Wednesday after the first Sabbath in April, 1808. Mr. Whitefoot, of Enfield, to preach, on the Nature, Advantages, and best Methods of conducting Religious Associations.

Sept. 23. At Brigg, the Eighteenth General Meeting of the Lincolnshire Association. Mr. Blinkom, of Walcot, preached in the morning; after which the Lord's Supper was administered. Mr. Bean, of Alford, preached in the afternoon, from John vi. 12; and Mr. White, of Mablethorp, in the evening, from Isa. ii. 2; which was followed by another sermon, by Mr. Gladstone, from Isa. ii. 3. Messrs. Hobson, of Driffield, Smelle, of Grimsby, Collins, of Barton, and Clark, of Brigg, engaged in other parts of the services. — The next meeting at Walcot, near Fokingham, on the last Wednesday in April, 1808.

Oct. 14, at Mr. Atkinson's, Margate, a Meeting of the East Kent Association. Mr. Morris preached in the morning, from Heb. xiii. 8; Mr. Chapman in the evening, from Rom. i. 16; Mr. Dawson the preceding evening, from 1 Thess. i. 10. — The next Meeting at Ramsgate (Mr. G. Townsend's) on the Wednesday nearest the full moon, in April next: Mr. Mather, Mr. Tomlin, and Mr. Giles to preach.

ORDAINED.

Sept 30, at Wiveliscombe, Somerset, Mr. Joseph Buck (Independent) late student at Axminster. The following ministers engaged: — Prayer, &c. Mr. Heudebourck, of Bishop's Hall; introduction, &c. Mr. Golding, of Pitminster; ordination-prayer, Mr. Tozer, of Taunton; charge, Mr. Small, of Axminster (the tutor); introductory prayer, Mr. Gardiner, of Barnstaple; sermon, Mr. Saltren, of Bridport; and Mr. Allen, of Stringstone, concluded.

Oct. 28, at Guyhorn, Cambridgeshire, Mr. Moses Davis (Indep.) late of London. The services of the

day were conducted by Mess. Woodward, of Pinchbeck, Griffiths, of Chatteris, and Cogell, of St. Ives.

Oct. 21, at Wednesbury, Staffordshire, Mr. J. Pickering, pastor of the Independent church. Introduction, Mr. Hudson, of West Bromwich; ordination-prayer, Mr. Grove, of Walsall; charge, Mr. Dagley, 1 Tim. iv. 6; sermon, Mr. Bennett, of Birmingham; Mr. Theodosius, of Gomall, begun, and Mr. Morris, of West Bromwich, concluded with prayer.

Oct. 28, at Penzance (Baptist church) Mr. G. Smith was settled as pastor. Introduction, Mr. Griffin, of Falmouth; charge, Mr. Birt, of Plymouth; sermon, Mr. Gray, of Plymouth; prayer, Mr. Ragsdell, of Plymouth, and Mr. Rowe, of Redruth.

Nov. 2, at Eastcombe, Gloucestershire, Mr. Henry Hawkins. Introduction, Mr. Flint, of Uley; charge, Mr. Burchell, of Tetbury; sermon, Mr. Winterbottom; Mr. Saunders, of Frome, prayed, and in the evening preached.

CHELTENHAM.

We rejoice to hear that a commodious chapel is to be erected at Cheltenham, which is now become a place of great resort. Theatres, ball-rooms, and card-rooms are prepared for the entertainment of the gay and worldly: the lovers of the gospel will also, we trust, be accommodated. The liberality of a few individuals has already produced 400*l* towards this object; but the aid of the religious public, we hear, will necessarily be solicited.

On Sunday, Nov. 1, about 12 at noon, a robbery was committed on the London road, about six miles from Chichester, on a Mr. Rhodes, an attorney of that place. When the affair was reported there, three gentlemen, well-mounted and armed, set out in search of the villain; and, after about two hours ride, discovered him; which, finding that the gentlemen gained ground upon him, he turned round, and shot Mr. Sergeant, one of the pursuers, thro' the head, who fell from his horse and died immediately. While the other gentlemen were attentive to their friend, the murderer escaped. — On Monday afternoon a party of soldiers went in search of the murderer, whose footsteps had been traced by some country people towards a wood. He was at length discovered and driven out; but finding his pursuers close at his heels, he ran into a pond, where one of the party shot him dead. On his person was found the watch of which he had robbed Mr. Rhodes. — Thus "Lust," or inordinate desire of money, "when it was conceived, brought forth Sin; and Sin," speedily after its accomplishment, "brought forth Death." It must be regretted, however, that the violence of resentment should thus prevent the more slow and solemn process of justice, which might have been more useful to the public.

LONDON.

On Lord's Day, Nov. 8, a dinner was given by the late Lord Mayor to his successor in office, and other members of the corporation, at the City of London Tavern, in Bishopsgate street. They had been, we are informed, to qualify themselves for office at the Lord's Table, and then assembled at the convivial board at the tavern; and at an hour, three o'clock, when their more pious fellow-citizens were going to church. Such an open violation of the sacred day, — such a gross and indecorous action, we believe, was never before committed by the magistrates of the city. It has certainly excited strong sensations of indignation in the minds of those numerous citizens of London, who are extremely concerned to witness such approaches as these towards the vicious and profane practices of France, which, if indulged, may be followed by the infidelity and anarchy of that country.

On Monday, the 9th, when the late Lord Mayor, and the Lord Mayor elect, attended in the Court of Exchequer as usual, the Chief Baron

addressed them in a very interesting and impressive manner, alluding, as we cannot but think, to the transaction above mentioned. The Chief Baron justly observed, that the good or evil example of those who fill the highest offices in the magistracy, was of the utmost importance to the state; and that when the first magistrate of the city conducted himself in the discharge of his duties in an exemplary manner, the magistrates in inferior places were not ashamed to follow his example.

We sincerely hope that this excellent hint will be taken; and that hereafter the sanctity of the Sabbath will not be sacrificed by the magistracy to conviviality.

It was very properly enquired in one of the newspapers, "With what face could the present Lord Mayor have received an information against the master of the London Tavern, for suffering "tippling" in his house during divine service?" — and it was recommended to the Society for suppressing Vice, to direct their attention to the irregularities of the higher ranks of people, whose conduct is more pregnant with mischief than that of the lower orders.

AFRICAN INSTITUTION.

An interesting Report from the Committee of this Institution has lately made its appearance.

"The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa, are of the following kind:

"1. To collect, and diffuse throughout this country, accurate information respecting the natural productions of Africa; and, in general, respecting the agricultural and commercial capacities of the African continent, and the intellectual, moral, and political condition of its inhabitants.

"2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connexion with the natives of that continent.

"3. To endeavour to enlighten the minds of the Africans, with respect to their true interests; and to diffuse information amongst them, respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

"4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

"5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, — but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

"6. To introduce amongst the inhabitants beneficial medical discoveries.

"7. To obtain a knowledge of the principal languages of Africa; and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

"8. To employ suitable agents and to establish correspondences, as shall appear advisable; and to encourage and reward individual enterprize and exertion in promoting any of the purposes of the Institution."

The Report is chiefly occupied in obviating the objections which may be supposed to arise to the Plan of the Society: 1st, From a consideration of the vastness of the object proposed to be effected by the efforts of a voluntary association of individuals in this country; — 2dly, From the supposed intellectual and moral inferiority of the African race; — 3dly, From the result of the attempt made to spread civilization in Africa, by means of the colony of Sierra Leone; — and, 4th, From the inadequacy of the means which the Institution can expect to possess and employ. On all these points, as we think, a most satisfactory answer has been given; and we recommend to our readers the perusal of this Report, both as containing just and enlarged views on several important subjects, and as communicating to the public much new and interesting information.

LITERATURE.

Dr. Hawker is now revising his Commentary, with a view to the printing of a handsome 8vo edition, with the Text at large: to be published by subscription.

We learn, with great satisfaction, that the religious public, which, for some time seemed insensible to the necessity and importance of the Eclectic Review, have lately manifested the most encouraging approbation of that valuable work. The favourable testimonies to its increasing merit which the Conductors have received from eminent characters in the several walks of Literature, as well as from the more respectable ministers, encourage the hopes that we have long entertained, of seeing the prevalence of many noxious publications supplanted by a work combining exalted literary talent with evangelical purity and simplicity.

RECENT DEATHS.

Died, on Thursday night, Nov. 12, after about one hours illness, Mrs. Wilks, the excellent wife of the Rev. Matt. Wilks, of London. On the Thursday following she was buried at Bunhill Fields, the funeral oration being delivered by the Rev. R. Hill.

Nov. 18th, died the Rev. Mr. Gilbert, of Bledlow.

List of Lectures, &c. in and near London, for December.

1. *Tu. M.* Broad Str. Mr. Burder.
2. *Wed. M.* Crown Crt. Mr. Buck. — Providence of God.
   Ev. Prayer-Meeting for the Nation, at Mr. Humphrys's.
3. *Th. Ev.* Fetter Lane, Mr. Winter. — Unsanctified Affliction.

6. Lord's Day Ev. Broad Str. Mr. Brooksbank; Devonshire Sq. Mr. Atkinson; Hare Crt. Mr. Thos. Thomas; Crown Crt. Mr. Greig; Peter Str. Mr. Rea; Palace Str. Mr. Hyatt; Orange Str. Mr. Sam. Burder.
7. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Beck's, Bury Street.
8. *Tu. M.* Broad Str. Mr. Barber.
9. *Wed. M.* Crown Ct. Mr. Hyatt. — Providence explained in a Future State.
   Ev. Prayer-Meeting for the Nation, at Mr. Tim. Thomas's.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. J. Clayton's, Camomile St. Mr. Barber to preach. — The Obligations resulting from Exemption from Persecution.
    Ev. Fetter Lane, Mr. Goode.—The Stedfastness of Christians the Joy of Ministers.

13. Lord's Day Ev. Broad Str. Mr. Collyer; Devonshire Square, Mr. Powell; Hare Crt. Mr. Newman; Orange St. Mr. Townsend; Crown Ct. Mr. Gore; Peter St. Mr. Dunn.
14. *Mon. Ev.* Prayer Meeting for the Nation, Surry Chapel.
15. *Tu. M.* Broad Str. Mr. Clayton.
16. *Wed. M.* Crown Crt. Mr. Hackett.
    Ev. Prayer-Meeting for the Nation, at Mr. Dore's.
17. *Th. M.* Monthly Meeting (Bapt.) at Mr. T. Thomas's, Mr. Burnside to preach. — The Evidence of True Religion on others.
    Ev. Fetter Lane, Mr. Waugh. — Looking for the glorious appearing of Christ.
18. *Fri. Ev.* Sermon to Young People, at Crown Court, by Mr. J. Clayton.

20. Lord's Day Ev. Broad Str. Mr. Hutchins; Devonshire Sq. Mr. Shenstone; Hare Crt. Mr. Humphreys; Orange Str. Mr. Burder; Crown Crt. Mr. Hyatt; Palace Str. Mr. Buck; Peter Str. Mr. Jerment.
22. *Tu. M.* Broad Str. Mr. Barber.
23. *Wed. M.* Crown Crt. Mr. Stevens.
    Ev. Prayer-Meeting for the Nation, at Mr. Goode's.
24. *Th. Ev.* Fetter Lane, Dr. Rippon. Compassion to Africans in England.

27. Lord's Day Ev. Broad Str. Mr. Newman; Devonshire Sq. Mr. C. Hyatt; Hare Crt. Mr. Webb; Crown Crt. Mr. J. Clayton; Peter Str. Mr. Greig; Palace Str. Mr. Brooksbank.
29. *Tu. M.* Broad Str. Mr. Clayton.
30. *Wed. M.* Crown Crt. Mr. Austin.
    Ev. Prayer-Meeting for the Nation, at Mr. Button's.
31. *Th. M.* Fetter Lane, Mr. Townsend. — The End of Time.

MINISTERS SUPPLYING AT
Surry Chapel, Mr. R. Hill.
Spa Fields, Mr. Finley.
Sion Chapel, Mr. Spry.
Hoxton, Mr. Liefchild.

POETRY.

SERIOUS REFLECTIONS.

I live: — one instant, and the present scene
To me may be as tho' it ne'er had been: —
A sudden stroke may break life's brittle thread,
And find me number'd with the silent dead!
What then is life? — a "vapour, which awhile,
A little while, appeareth," — full of toil! —
A shadow, — which with haste escapes away!
The morning dew, — a short liv'd winter's day!
Not so th'immortal soul, — that cannot die,
Tho' from its frail abode it soon must fly,
When death shall burst the bond that binds to earth,
And give to its existence a new birth!
"Will it appear in the high climes of bliss,
"Or sink for ever in Hell's dark abyss?"
If found in Jesus, it will have a place
Among those shining miracles of grace
That owe their Heav'n to God's unchanging love,
Who fix'd, ere time began, their seats above!
But, if found trampling on his sacred blood,
Careless of both his sceptre and his rod,
In league and love with ev'ry baneful sin
That serves to strengthen Satan's reign within;
Like Felix, it will tremble and turn pale,
And its own immortality bewail.

Search me, oh God! and try my froward heart!
Know thou my thoughts, and bid each sin depart! —
Lead me in ways of everlasting peace,
And grant to ev'ry grace a large increase;
Till the blest Spirit and the Bride say "Come,
Exchange thy prison for thy Father's home!
Enter the joy of thine exalted Lord,
Receive the palm, and lay aside the sword!
Behold my glory! see my unveil'd face!
And reap the fruits of my converting grace!
Share in the rest prepar'd for saints above,
And know for ever that thy "God is love!" G. R.

AN ADDRESS

TO THE LADIES AND GENTLEMEN OF WINCANTON, For the Encouragement of the Sunday-School, by M. J.

Ye friends of mercy, let your hearts expand;
With full supplies stretch forth a willing hand; —
Diffuse your bounty, like the fruitful rain
Which waters earth, — nor waters it in vain:
So shall a blessing on your names attend;
What name so blessed as "The Poor Man's Friend?"

Lo! in the gospel we our pattern find, —
The dear Redeemer — Friend of lost mankind!
That Friend of sinners gave his blessed word,
A light to guard us from the downward road.
O place the blessed lamp in ev'ry hand,
To guide their feet to Canaan's happy land!

The means bestow to teach a rising race
To know their God, and wisdom to embrace; —
Let not Egyptian darkness veil a child
That is for *immortality* design'd.
No more let youth the Sabbath-day profane, —
Nor dreadful curses rend our ears with pain!
May all be brought to hear the sacred word,
And hallow'd lips sing praises to the Lord!

Oh! what a harvest to our view is this!
Each aids the cause, and each partakes the bliss!
Who sparing sows, must surely sparing reap;
The lib'ral soul abundant store shall heap.
God ne'er forgets the labours of our love; —
May ev'ry heart with gen'rous pity move!
And cheerfully your favours now bestow
"To praise the Lord, — from whom all blessings flow!"

CHRIST, THE BELIEVER'S ALL.

When my soul in gross darkness was closely shut up,
All religion to me was a pain;
Now, I hope, since by grace I am light in the Lord,
I shall count nothing else to be gain.

When ambition inflames the proud heart after fame,
And riches and pow'r among men,
My highest ambition is Jesus to gain,
And enjoy him thro' time without end.

When the gaudy and gay, for the glitter of shew,
All other pursuits do resign;
I'll rejoice, tho' in sorrow my life should be spent,
If in glory with Jesus I shine.

What dangers and troubles do many endure,
Vain titles or honours to gain!
I'll risk all I have, yea my life I'll forego,
With Jesus for ever to reign.

The profane may reproach me as long as I live,
My religion their scorn let them make.
In the cross I will glory, my Christ is my All,
And I'd glory to die for his sake.

When laid on the bed of affliction and death,
Their joys are all gone with the past;
But affliction prepares me for pleasures to come,
And in death all my sorrows are lost.

When conquer'd by death, and consign'd to the grave,
They're imprison'd for ever in night,
My bones rest in hope, while my soul wings its way
To abodes of perfection and light;

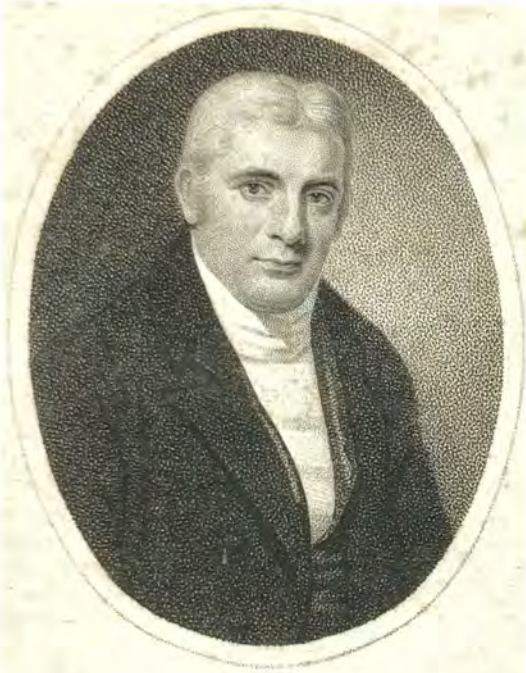
Where, with angels and saints, all embosom'd in bliss,
Many ages of pleasure I'll spend,
Till the voice of Jehovah burst open the grave,
And my Saviour to judgment descend.

Then embody'd again, and in glory complete,
I'll ascend to the mansions above,
Where, with all the redeem'd, Christ, my life, I will praise,
And eternally sing of his love.

ADJUTOR.

Scotland.

Printed by C. AULT, Greville Street, London.



Ridley Sc

Revd. John Ralph,
Bethesda, Liverpool.

Pubd by Williams & Co. Dec. 15 1807

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1807.

MEMOIR

OF

THE LATE MISS LOUISA COOKE*.

Miss Louisa Cooke was the youngest daughter of Mrs. Cooke, of Bristol, widow of the late Mr. Isaac Cooke, of that city. She was born April 1, 1781; and died September 5, 1807, aged twenty-six years.

This amiable young person was educated in the nurture and admonition of the Lord: but the æra from which her religious course is to be dated, is the month of April 1799, when attacked by a putrid fever, which seemed likely to terminate in her death. During this illness it pleased God to reveal his Son in her. Being then on a visit in London, she expressed a great anxiety to see her honoured mother. When she arrived, the crisis of her disorder was past, and she had begun to recover. Her health gradually returned; and in the course of three weeks she was able to travel, by easy stages, to Bristol. There she made a covenant with her adored Lord to be entirely his; which engagement she sealed at the Lord's Table. The means of grace were from this time greatly blessed to her soul; and she would often speak of them with rapture. Six months after her first attack she had another, which again threatened her life. It however pleased God to raise her up a second time, from what was expected to prove her death-bed. For five succeeding years her constitution continued in a weak and delicate state; but she grew in grace, and in the knowledge of her Lord and Saviour Jesus Christ.

In the month of April, 1805, she was seized with a nervous fever, which confined her for some days to her bed; and as her health was not speedily re-established, she went in the following June to Dawlish, under the hope that the sea-air might prove a restorative; but the great and wise Disposer of all events had

* This Memoir was communicated to us some weeks ago, before it appeared in any other periodical publication; but could not be earlier inserted in this Work; and even now, we are obliged considerably to abridge it.

determined otherwise; and a low chronic fever kept her in a state of constant debility, and rendered her, in her own apprehension, a pilgrim and a stranger upon earth. From this period she lived chiefly in retirement, either in reading the sacred volume on her knees, or in pouring out her soul in prayer to God. While thus employed, she was not unfrequently indulged with visits from her gracious Lord; and sometimes felt herself to be surrounded, as it were, by his glorious presence. In public ordinances, where her attendance was constant, she felt great enlargement of heart. To the solicitations of her friends, who, on account of her increasing debility often endeavoured to dissuade her from going to church, her constant reply was, "While I have strength to attend the house of God, ought I to absent myself?"

On the 5th of April, 1807, she partook of the Lord's Supper at St. James's Church; where, on the Lord's Day, she usually attended. While at the table, she became so enfeebled as to be unable to pray. On her return into her pew, she was overwhelmed with sorrow, at the recollection of having risen from her knees without breathing out her soul into her Saviour's bosom. The agony which she felt, produced strong convulsions. On being asked, if she were ill, — she answered, that her head throbbed violently with pain; "but," added, "if it be the will of my dear and gracious Saviour to vouchsafe a continuance of his presence, I think I could support any corporeal pain which he may see fit to lay on me. I would rather suffer the tortures to which the martyrs were exposed, than be deprived of communion with my God! But be the issue what it may, am I not washed, am I not sanctified, am I not justified in the name of the Lord Jesus, and by the Spirit of our God? Oh, yes; if I had a million of tongues, I could not praise and adore his name as I ought to do, for having excited in my soul strong desires after himself! I did delight in his Commandments while I was in health. Had I not known Him then, but had gone to Him for succour only now in the time of my distress, I might be apprehensive lest he should "laugh at my calamity, and mock now that my fear cometh:" but, blessed be his holy name, I am relieved from these anxieties, and from every harrassing thought, because I know that I stand complete in Him! Therefore, though he slay me, yet will I trust in Him!"

After some hesitation, occasioned by her anxiety to act in all things conformably to the will of God, she was induced, by the persuasions of her friends, to try the effect of another journey to the sea-side; and on the 13th of April set off for Weymouth. On the road she often expressed her satisfaction on reflecting, that her dear mother and other Christian friends were praying for her: but her satisfaction rose far higher when she added, "The great Intercessor is always pleading for me at the throne of grace!" — While travelling, she repeated from memory many of the Psalms,

and several chapters from the Prophets and St. Paul's Epistles. Her attention was occasionally arrested by the surrounding objects of nature, which she spiritualized in a very beautiful manner. Looking at a large tree which was leafless, she said, "Tho' it appears now hardly to live, yet it has within a vital principle: so it is with me. My life is hid with Christ in God; and if I should not enjoy those sensible manifestations of his glory with which I have been indulged, yet I know that I have been bought with a price, and that Christ dwelleth in me!"

While walking on the beach at Weymouth, she observed that the vast expanse of water before her was, perhaps, the best image of Eternity; and the immeasurable depths of the sea an emblem of the unsearchable riches of Christ: "Its surface is the medium by which the wealth of the globe is transferred from one country to another; and so is Christ the medium thro' which the Father is reconciled to sinners." He sister reminded her of a former visit to Weymouth in 1801, and contrasted her situation at that time with her present state; observing, that then she was in the bloom of beauty and the possession of health, her personal advantages rendering her, when walking on the Esplanade, an object of general attention. She was further reminded, that she was even then a humble follower of Jesus; and that, possessing both the comforts of this life and the hopes of a better, her situation then appeared to be peculiarly enviable. With great ardour she replied, "I felt at that time such an assurance of the favour of God towards me, that, had I then died, I should have entertained no doubt of eternal happiness: but, oh! what superior felicity have I since enjoyed in those highly-favoured seasons, in which my glorious Redeemer has condescended to converse with me, a sinful worm! No; I would not exchange this weak emaciated frame and this enfeebled mind, for uninterrupted health and every earthly enjoyment!"

After her return to Bristol, her frame of mind became so heavenly, that she seemed often to be dissolved in the love of God her Saviour. So deep was her humility, that she frequently exclaimed, in the language of St. Paul, "I am the chief of sinners." The excellency of Christ was the only subject on which she would converse. In secular discourse she refused to join. A friend, who visited her, requested her to dwell less intensely on religious subjects; observing, that if her principles had not been fixed, and her state, with respect to futurity, perfectly secure, he would not have made such a request; but he thought that her incessant attention to this subject retarded the restoration of her health. She replied, "How delightful is the consideration, that though this body decays, there exists within me an immortal principle which fadeth not; and that, when this earthly tabernacle shall be delivered up a prey to corruption, the soul shall enter into the regions of felicity!"

On the 12th of July the Lord's Supper was administered to her: during the celebration of which a sweet solemnity rested on the minds of all who were present. He who is exhibited therein was indeed, according to his promise, in the midst of the favoured circle, giving to all his flesh to eat, and his blood to drink. Louisa engaged in sweet conversation with the minister, on her favourite subject, the divinity of Christ; and on his leaving her to go to his church, she followed him to the door, took his hand, saying, with great energy, "Preach Christ, Sir, preach Christ!" She took a similar leave of another clerical visitor, intreating him to exalt the Saviour of sinners.

July 13th, she was removed to her brother's house, on Durdham Down; and in the evening appeared somewhat revived. — July 14th, while walking in the garden, she was asked if the air refreshed her. She replied, "It is a beautiful emblem of the influence of God, the Holy Spirit."

During the last six weeks of her life, she appeared to be altogether absorbed in the contemplation of the love of her redeeming God. Her conversation was expressed entirely in scriptural language; and so apposite were her quotations from the sacred pages, that all around her were exceedingly surprized at the accuracy and extent of her acquaintance with them.

During the last 19 days, 18 of which were spent in bed, her sufferings were extreme, occasioned by violent and long continued spasms. After every paroxysm, so soon as she had a little respite from pain, she would exclaim "God is love." "Praise God." "Christ is all and in all." Her resignation and thankfulness were not occasional acts, but the invariable frame of her soul; nor did she cease thus to express herself, till debility deprived her of the power of speech.

One day when agonized with pain, she was asked if her sufferings were not unspeakably great. She immediately opened her Bible, and pointed to that passage in Daniel's account of the Three Hebrew Champions, "Nor was an hair of their heads singed;" intimating thereby what divine support she enjoyed. Her unshaken faith and quiet submission to the will of God, continued without intermission to her latest breath. She slept but little; and whenever her sister, who slept in the room, awoke, she found her engaged in communion with her God. She took but little food; but on whatever she did take, whether it was food or medicine, it was her constant practice to implore a divine blessing. Indeed, all the sustenance she received, for some time previous to her being confined to her bed, was merely one or two biscuits and a little water in the course of 24 hours. For the last 19 days she took no food at all.

Being asked a few days previous to her death, if her consolations abounded,—if death had lost its sting,—and if she had any

views of the joys of Heaven; and being requested, if she was enabled to reply in the affirmative, to extend her finger, which was her usual mode of expressing assent,—she stretched out both her arms, while a sweet smile sat on her countenance. These questions were frequently repeated, and always received the same answer. On the 2d of Sept. four days before her departure, one of her sisters, whose visits to the sick room were, in consequence of her own ill health, only occasional, went thither merely for the purpose of looking at her. The dying saint had at this time scarcely power to articulate; but seeing her sister, she made a sign for her to advance towards her bed; and after a painful effort to speak, she whispered, "God is love," while her face seemed to be irradiated by the grace of God which rested on her.

On Saturday, September 5, her hands were clasped and uplifted, and her eyes raised to Heaven throughout the day. A few hours before she expired, she uttered something; but so indistinctly, that it could not be positively ascertained what she said: but it was pretty confidently supposed to be, "Lord Jesus, come quickly!" At about half past seven her respiration became weaker and weaker, like the breath of an infant falling asleep, till it entirely ceased; and the unfettered spirit took its flight to the bosom of him who waited to receive it.

It may perhaps be asked, What were the means which led, under the divine blessing, to so triumphant an issue? The answer is easily given: — *The love of retirement.* Ever since her health began to decline, she was in the constant habit of retiring to her own room before the rest of the family; and the time so gained was spent in religious exercises.

She also loved and read the Bible. In the year 1800 her mother gave to her and her youngest brother a Bible each: — surely the best gift that a parent can bestow upon a child! Louisa took both these Bibles into her room, and prayed over them, beseeching God to make his word the instrument of salvation to her own and her brother's soul. Her own Bible she carried in her pocket for two years preceding her death, and employed all her leisure time in reading it.

Another mean of improvement was, her love of the public ordinances of divine worship, on which she was a constant attendant. The delight which she experienced under the ministry of the word of God, was great. The gospel was to her heart glad tidings of great joy, because she felt her need of a Saviour, and came to the house of God in a state of humble dependence on divine teaching, and with an earnest desire of enjoying intercourse with the Friend of sinners. That this was the state of her mind is evident from what followed the ordinance; for, instead of mixing with others in worldly conversation, or even of joining in discussing the merits of the sermon, as the manner of

some is, she hastened home; and made it an invariable rule to retire to her chamber for the purposes of meditation and prayer.

An high degree of abstraction from the world was conducive to the same end. For many months she scarcely uttered a secular sentence. Her conversation was truly in Heaven; and when worldly subjects were started, she frequently withdrew to her chamber, as one that had nothing to do with the affairs of this life. The same degree of separation from the world is certainly not in the power of every one: but it may safely be asserted, that much of that communion with the world, and conformity to it, which prevail among religious professors, is the effect of inclination, not of necessity, and a sad bar to peace and joy in believing.

But it must be observed, that the piety of Miss C. was not confined to her closet and the house of God. Loving God, she loved her brother also. She was, therefore, often to be found in the cottages of the poor, reading the Scriptures, and conversing on the things that pertain to the kingdom of God; and even after she was confined by sickness, her hands were employed on a charitable account. Like Dorcas, she made garments for the widow and the fatherless. Two thirds at least of her allowance for clothes and pocket-money were expended for charitable purposes. Real godliness consists not altogether in devotional exercises,—but in a due mixture of holy contemplation and active benevolence.

Would the reader enjoy the comforts of religion in the season of sickness and of death?—would he not only die in a state of acceptance with God, but have an abundant entrance into the everlasting kingdom of our Saviour?—let him be constantly looking to Jesus;—let him imbibe the spirit of devotion, a love of retirement, and an habitually prayerful temper; let him read and study the Scriptures in private, as well as attend on the public means of grace. In the latter, something may be found which corrupt nature relishes; in the former, nothing. The evidence therefore which an attendance on outward ordinances affords, may be dubious and suspicious; but that which arises from secret intercourse with God is clear and indisputable.

A THOUGHT FOR THE CLOSE OF THE YEAR.

Behold, thou hast made my days as an hand-breadth.
Psalm xxxix. 5.

"This is one of the shortest measures. We need not lines to measure our lives by, each one carries a measure about with him, — his own hand. This is the longest and fullest measure. It is not so much as a span; that might have been the measure

of old age in the infancy of the world; but now it is contracted to an hand-breadth; and that is the longest. But how many fall short of that! Many attain not a finger-breadth, — multitudes pass from the womb to the grave; and how many end their course within the compass of childhood!

"Whether we take this hand-breadth for the fourscore years, which is ordinarily the utmost extent of human life in our age, or for the four seasons of life, — childhood, youth, manhood, and old age, — there are great numbers who take up their lodging ere they come near the last of any of these; and few attain to the outmost border of them. All of us are but a hand-breadth from death, and some of us not so much; for we have already passed a part of that hand-breadth, and we know not how little remains.

"The brevity of life is a very useful consideration. We may learn from thence *patience* under all our crosses and troubles. They may be shorter than life, but they cannot be longer. There are few on whom an affliction hath lain all the days of their life; and though that were the case, how soon is it over! In all the bitter blasts that blow on thy face, thou who art a Christian indeed, mayest comfort thyself in the expectation of the good lodging that is before thee. As to others, it were the greatest comfort that their present afflictions should be lengthened out to eternity.

"This also may teach us *temperance* in what are called "the Good Things of this World." Though a man had a lease of all that the world can afford for his whole life (which no man ever had) what is it? A dream of an hour long! None of these things, which are so delightful, will accompany the cold lump of clay to the grave. In a little time, those "who are married and rejoice, shall be as if they rejoiced not," nor ever had done it; and if so, a wise man makes little difference in these things, between their presence and their absence.

This thought should teach us *diligence* in our business: we have a short day, and much to do: it were well to be up early, and to "remember thy Creator in the days of thy youth." And as to you who are come to riper years, be advised to lay hold on that which remains, for ye know not how little it is.

"The more you fill yourselves with the things of this life, the feebler desires will you have after "the rivers of pleasure which are at God's right hand." They shall never run dry; but all these other things shall soon be dried up; at furthest when old age shall come, if not sooner: and on the other hand, the more we deny ourselves the sensual enjoyment of a present world, we grow the liker to that divine estate, and are made the surer of it; and I am certain all will grant that this is a very profitable exchange.

Archbishop Leighton's Lecture on Psalm 39.

A PRACTICAL ILLUSTRATION OF THE PASSAGE OF SCRIPTURE,

Be ye wise as serpents, and harmless as doves.

In the short but inglorious reign of James the Second, when Popery was making rapid strides to power, the king had his agents and emissaries in every part of the kingdom, to harrass, vex, and weary the Protestants into a compliance with the measures he was endeavouring to bring about; and where persuasion and threats had no effect, sometimes force and violence were had recourse to. One of his agents, with a party of soldiers (rather ruffians, I should say) went out on a Sabbath morning to "hunt down the Protestants," as they termed it. They met a young woman, a servant maid, running along the road, early in the morning, without either shoes or stockings on. The captain of this band asked her where she was going, so early in the morning; and what was the urgency of the business that made her run so fast. She told him, That she had learned that her elder brother was dead; and she was going to receive her share of the riches he had bequeathed to her, as well as to her other brothers and sisters; and she was afraid she should be too late. The commander was so well pleased with her answer, that he gave her half a crown to buy a pair of shoes, and also wished her success: but if he had known the real business she was going upon, which was to a Sacrament, he would most probably have prevented her from going that day to the place where she hoped to receive durable riches. D. W.

THE TRUTH OF CHRISTIANITY.

Dr. Cotton, who was intimate with Dr. Young, paid him a visit about a fortnight before he was seized with his last illness. The old man was then in perfect health. The antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eyes, the appearance of a prophet. They had been delivering their sentiments upon this book of Newton *, when Dr. Young closed the conference thus: "My friend, there are two considerations upon which my faith in Christ is built, as upon a rock. The Fall of Man, the Redemption of Man, and the Resurrection of Man, the three cardinal articles of our religion, are such as human ingenuity could never have invented, therefore, they must be divine. The other argument is this: If the prophecies have been fulfilled (of which there is abundant demonstration) the Scripture must be the word of God; and, if the Scripture is the word of God, Christianity must be true."

Hayley's Life of Cowper.

* On the Prophecies.

THE CHRISTIAN'S REFUGE FROM DOUBTS AND FEARS.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Isaiah l. 10.

Some, in our times, talk of doubts and fears as being quite impossible in the character of true Christians. They maintain that assurance of a state of salvation is essential to true faith; and therefore is the attainment of every true Christian at all times. It cannot be denied, that this contradicts both the sentiment and the experience of many of the saints of God. I have known many who have imbibed such notions, who were themselves but novices in religion, and who therefore ought to have spoken with much modesty and diffidence. Some I have heard exclaiming against doubts and fears in Christians as quite anti-scriptural, — while their own characters were often very doubtful, or perhaps shewed them to be undoubtedly in the wrong. — Such persons are led to these notions from gross ignorance of themselves, and from indulging daring presumption before God.

Some are led to adopt such sentiments as those we have been speaking of, from inattention to the subject, or from confounding things that are very different. The truth of their characters as believers, and of their interest as dependents on Christ, does not vary, or rise and fall with the degree of their comfort and assurance. Faith in Christ renders them safe, though it may not immediately free them from doubts and fears; nor will their apprehensions endanger them; but by leading them to cleave closer to Christ, will render their safety more evident and undoubted. Such confound too the permanent security of the saints with the perpetual assurance or sense of their safety: — but their security is permanent, as it rests on the unchangeable love and power of the Lord, while their assurance of it, or comforts, may vary, according to their present fervour, diligence, and watchfulness.

We have here a particular description of the people of God — they fear the Lord, and obey the voice of his servant. The saints all fear the Lord: their fear is not that slavish fear or terror which is connected with hatred of God, and aversion to his character. This is the alarming apprehension of God's enemies. But the fear of the saints is a filial affectionate fear, or dread of offending him, or dishonouring him. Their understandings are enlightened by his Spirit, and their hearts are filled with love to Him. Solomon tells us, "The fear of the Lord, that is wisdom;

and to depart from evil is understanding:" and every one of the saints is a living evidence of its truth.

They shew that they fear God by their conversation. They speak of the things concerning the King. "They speak of the glory of his kingdom, and talk of his power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." The people of God associate together, in times of degeneracy, to comfort and assist one another when despised and persecuted by their enemies. — Thus it was in Malachi's days: — "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The zeal and faithfulness of his people for his glory are not unnoticed by him, and will not be forgotten of him: — They shew that they fear God by their conduct. Loving God and his service, and fearing to offend, they cannot but obey. They are all obedient children: their reverence of God is operative: they testify their attachment to him by doing what he says. The catalogue of ancient worthies, in the eleventh of the Hebrews, all justified their faith by their works. Of Abraham, God says, "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." So we must manifest that we fear him — by our conduct.

But saints also obey the voice of his servant. The servant of the Father here spoken of, is doubtless the Lord Jesus Christ. — He delivers to us his Father's will, which we are bound to listen to and obey. His voice is interesting and animating. It is at our peril to refuse to listen to him, or obey him. Hence Moses says, — "I will raise them up a prophet, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." And Solomon says,---"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me, findeth life, and shall obtain favour of the Lord: but he that sinneth against me wrongeth his own soul: all they that hate me love death." His people all obey his voice. He tells such as profess attachment to him, that this is necessary to prove it genuine.---"If ye continue in my words, ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free.

We have in the passage a distressing condition supposed, which some of these people may be found in. Who is among you that walketh in darkness, and hath no light? This is a very distressing situation, and has been a subject of considerable dispute. Attention to the Scriptures may very well dis-

cover to us the truth of the case. Those who are living in sin, may be said to walk in darkness, and have no light. This is a state which leaves them in darkness about true happiness; it leaves them to go on in deeds of darkness, and it leads to the blackness of darkness for ever. Of such a state the apostle Paul enjoins the Ephesians to beware. Those who make a false profession, and have a conversation unbecoming the Gospel, may be said to walk in darkness, and have no light. Such impose on themselves, and fancy themselves in the light while they continue in darkness. "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." But this is not what the Prophet means; for these persons do not fear the Lord, nor obey the voice of his servant.

But to walk in darkness, means also to walk in distressful and afflicted circumstances. The people of God are not exempted from afflictions; but their iniquities render such chastisements often necessary. But when the Lord does thus chastise them, it is always in love and in mercy. They are in much darkness on this account, anxious for deliverence from the rod, and in much darkness about its language and design. Thus it was with David when the Lord struck the child whom Bathsheba bare unto him. He besought God, and fasted, and lay all night upon the earth; but when the child died, he acquiesced in the will of God. When involved in such calamities, we may well be said to walk in darkness. Hence we hear Jeremiah speaking in his Lamentations in this manner:—"I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light." When the cause or design cannot be discerned by us, we may be said to walk in darkness, and to have no light. This may lead us to propose Job's enquiry and complaint,—"My soul is weary of my life: I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me."

To walk in darkness may also refer to that anxious expectation of the people of God, during eventful periods, as to the designs of God, and the issue of present appearances. In times which seem pregnant with events of the greatest moment, the expectations of the people of God are awakened, to view the workings of Jehovah's arm, and to observe the displays of his goodness. Whether these events be encouraging or alarming, when they seem interesting, their attention is aroused, and their hopes are elevated. Their safety in God leads the saints to view all undismayed. They invite others to consider his workings and his ways. To disregard the workings of his hand is a dangerous symptom. Aged Simeon, who waited for the consolation of Israel, though not left in darkness, would be anxious; and aged Anna, and those who looked for redemption in Jerusalem, would be full of expectations as to the events transpiring when our Sa-

viour appeared in our world. The disciples going to Emmaus, seemed to be walking in darkness, and to have no light, when they could only say of their crucified Master, we trusted that it had been he which should have redeemed Israel.

Self-righteousness produces such spiritual distress or fear. When we are disposed to justify ourselves, and take credit for our conduct, our regularity, or our diligence, spiritual pride gathers strength, we are hurt at the humbling views others may express about us, and are ready to treat them with contempt or indignation. This seems to have been Job's way, when he uttered those complaints among his friends, which are recorded in the 23d and 29th chapters:—"Even to-day is my complaint bitter; my stroke is heavier than my groaning. O that I knew where I might find him, that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." It is not likely that mere bodily affliction would have led him thus to complain; but though connected with this, it is evident that spiritual distress bore heaviest on his spirit: — he mourns an absent God. It cannot mean that he could find a throne of grace to which he might draw near, — but that the Lord tried him by withdrawing his presence, and hiding his face from them. He says, therefore,—"Behold, I go forward, but he is not there; and backward, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. Therefore am I troubled at his presence: when I consider, I am afraid of him: for God maketh my heart soft, and the Almighty troubleth me." We hear him again complaining, and saying, "O that it were with me as in months past, as in the days when God preserved me! when his candle shined upon my head, and when by his light I walked through darkness!" — Can we suppose that this does not express the want of the sensible manifestations of the divine presence? What can we understand by the candle of the Lord, which shone upon his head, the light by which he walked through darkness, and the secret of God which was with him, but the discoveries of the divine favour, and a sense of an interest in that favour? The withdrawing of the sense of these was certainly a cause for spiritual distress and despondency. Our spiritual pride and self-righteousness dishonour and rob him of his glory; we cannot, therefore, have peace till we be humbled before God for deliverence from these.

Worldly-mindedness fosters this despondency and fear. When we are influenced by love to this world and the things of it, this often presses hard upon us. Then we are ready to faint, because things look discouraging, and are not going according to our wish. This eager attachment to the world carnalizes the mind and affections, and brings leanness into the soul, and draws a veil over our evidences. Unfenderness of walk, or compliances with the world, produce it. The Lord is grieved and displeased when his people fall into sin, and associate with the worldly in any of

their ways or follies. This obscures our evidences, and must fill us with apprehension. Dejection, on account of any of God's dealings, will produce it. When we indulge hard thoughts of him, and think he deals hardly with us, we lose the benefit of the rod, and have less evidence that we are God's children. Till we submit, we must sigh in vain. We have also suitable counsel administered to these persons. He that is walking in this uncomfortable condition, "let him trust in the name of the Lord, and stay upon his God." This is your only cure. Trust in the Lord,—stay upon him,—He will bear you up and deliver you. If you have been dishonouring him by your self-righteousness, and your falling into sin, you must just humble yourself before him. You must trust in his name; so your iniquity will be taken away. Let not the aspect of Divine Providence disquiet you; let the Lord be your stay, and he will strengthen your heart: "wait, I say, on the Lord."

God will do all things well. You must then, like Jonah, in his extremity, still make application to God. When in the fish's belly, he says, "I am cast out of thy sight, yet will I look again towards thy holy temple." He had been looking there before; and now he must look again. So do you look again towards his holy temple; he will save you. URIEL.

REMARKS ON THE PROPER EVIDENCE OF *A WORK OF GRACE.*

DEAR SIR, *To the Editor.*

I HAVE observed that, though we are under the necessity of appealing to apostolic authority, in proof of the possibility of knowing our election of God, some writers have manifested strong objections to the propriety of ascertaining this fact in our own cases, by a conformity to their spirit and practice; lest, as they express it, by carrying the marks of a renewed state too high, we should discourage and intimidate the weak. But it has struck myself, and probably some others, that, if it be needful to avail ourselves of the experience and testimony of the inspired writers to convince gainsayers, or to satisfy true Christians on that head, why should we hesitate to apply to others what was an evidence to them of a justified state? For can it be right or safe to try to give any satisfaction, as to this particular, in a way different from that in which they obtained it, and have stated it? Or need we fear any bad consequences to the weak and sincere, from referring them to that spirit and practice which was, with holy men of old, the satisfactory evidence of a renewed state, and of an interest in the inheritance above?

Much stress is sometimes laid, by way of evidence of a work

of grace, upon the Spirit's convincing of sin, of righteousness, and of judgment. But it is pretty certain, that ever since the spirit of truth was poured upon the apostles, and other believers, many have been thus far convinced, by their instrumentality, that never yielded to it, nor were saved by it.* And there has, moreover, so much occurred under our own observation of a work resembling this, that has turned out nothing permanent and substantial, that we must probably advert to the continued effects of such conviction, in obedience, subjection, and conformity to the Divine Will, to discover, with more certainty, a genuine saving work of the Spirit from its counterfeits.

One apostle has taught us, that if we know that God is righteous, we know that every one that practiseth righteousness is born of him. In this the children of God are manifest, and the children of the Devil; whosoever practiseth not righteousness is not of God; for he loveth him that followeth after righteousness, from the real love of it; and hereby we do know that we know him if we keep his commandments, from such a state of mind. When we are exhorted by another to put off the old man, and to put on the new; to mortify our corrupt passions and inclinations; to exercise ourselves unto godliness, and to set our affections on things above, — it seems quite natural to apply a conformity to all of this kind, to the evidence of being a new creature in Christ, which is peculiar to the man that is truly in him, by the Spirit of holiness and of life. And when a third has taught us, that adding to our faith, godliness, temperance, patience, brotherly kindness, &c. is the sure way of obtaining evidence of our election, we ought to conclude, no evidence can be depended upon as authentic, where these are overlooked or neglected: and if for them to live was Christ, in order to death being a gain, it cannot be unscriptural to unite the necessity of some such life with the evidence of a saving change in our case also.

Nor need we, I conceive, be under any apprehensions of discouraging the sincere, by urging to these as the prescribed way of securing legitimate proof of a justified state; because such a life is no more than the avowed proper use of those supplies of grace, promised and secured to all who are willing to seek them.†

It would indeed be difficult to shew a sterling undeniable work of grace, upon apostolic authority, without including in it a conformity to apostolic example. "I am crucified to the world with Christ: nevertheless, I live; yet not I but Christ liveth in me; and the life I live in the flesh, I live by the faith of the Son of God," &c. "I through the law, am dead to the law, that I might live unto God," &c. They knew they loved their Lord, from the affection they felt for him, the delight they had in him, and the pleasure they experienced in keeping his word. And they unquestionably meant this proof of their sincerity to be

* Acts xxiv. 25. Heb. vi. 4—6. † Luke xi. 9, 10 John i, 16.

applied to others, with the same view as they made use of it for themselves.

At any rate, we ought to be cautious how we propose any thing beneath this, as the trial of a gracious state, lest we make not a sufficient discrimination between such a state and what an hypocrite has been known to attain to. These have begun in the spirit, have run well for a time, have known God, or rather been known of him, have escaped the pollutions of the world, through the knowledge of Christ, have partook of the holy spirit, and tasted the good word of God, &c. from that word being sown in their heart, and have been taken for real Christians, and treated accordingly by men of much judgment and experience in the divine life.

In a word, nothing short of sowing to the spirit, of striving to enter in at the strait gate, and of pressing toward the mark, in this way, to apprehend that for which also they were apprehended of Christ, would satisfy the apostles of the certainty of their election and calling. In the practice of this, with the love of Christ in their hearts, it was obvious they were under grace: and so far and so long as we follow them therein, we have an undoubted right to conclude on the safety of our state as truly, and with the same certainty, as they. And whether this method of stating the evidence of our election do not savour more of divine authority, is not more applicable to the case of the upright, and more likely to stir up their grace to lively exercise, than that which overlooks it, some of your correspondents, I hope, will take the trouble to show, the first convenient opportunity. I am respectfully, dear Sir, yours,

Knaresborough. H K.

REFLECTIONS ON MORAL SLEEP.

It is high time to awake out of sleep. — Rom. xiii. 11.

Sleep has been justly called the Image of Death; for while the body is under its influence, there is a total suspension of animal motion; a disconcertment of the mental functions, and, of course, an incapacity for transacting the affairs of ordinary life.

What sleep is to the body, sin is to the soul. It is rendered altogether lethargic by its operation; neither terrified by the threatenings of the law, nor allured by the promises of the gospel. There is a dread insensibility pervading all its powers, notwithstanding the imminent danger to which the sinner is exposed. Being under the condemnatory sentence of a violated law, rendered obnoxious to the just wrath of an offended God, and, liable every moment to be summoned before his awful tribunal, to have the irreversible sentence past, — surely the words address

themselves most solemnly to all such, — "It is high time to awake out of sleep!"

In order to improve the subject a little, let us run a parallel between natural and moral sleep: and first, as to the season in which the body lies chiefly under its influence. "They that sleep," says our apostle elsewhere, "sleep in the night:" so it is with the sinner. It is during the dreary night of nature's darkness, in which the faculties of the soul are fast locked by the soporific powers of sin. Nor can any human effort awake the senseless sinner, till the same voice that raised Lazarus from the grave of death, addresses his conscience with irresistible energy, by saying "AWAKE, thou that sleepest; and arise from the dead, and Christ shall give thee life."

In natural sleep there is, in most, an uncommon propensity to *dream*. And, is it not so in the *moral* sense? What are the pursuits of mankind in general, but so many extravagant, though *waking* dreams? do they not illude the mind, mislead the judgment, and, if the sleepers are not timely awakened, tend to ensure the destruction of the immortal soul? Let one instance, amongst many others, serve to elucidate this solemn fact: Was not the state of the rich man in the gospel a most infatuating *dream*; who thought there was no higher degree of happiness to be attained, than what consisted in gorgeous apparel, a sumptuous table, and an elegant retinue? But what is the next intelligence we hear of him? — that "in *Hell* he lifted up his eyes!" O fatal delusion! Most miserable transition! May the words be impressed with all solemnity on the consciences of all modern dreamers about worldly bliss, — "It is high time for you, O sinners, to awake out of sleep!"

As dreams are natural to all ages, so it is in the moral sense. The *young* dream that they shall live a prodigious number of years, enjoy life in all its gratifications, and when they approach to hoary hairs, it will be expedient to bestow a few reflections on futurity; when, perhaps, the seeds of some fell disease are now springing up, and soon will sap the foundation of the young constitution; laying the fabric low in the dust, from whence it was formed. Therefore, all that can be said respecting the prospects and expectations formed in the youthful mind, is, "Behold, it was a dream!"

Would that these fanciful excursions, called Dreams, were confined to younger minds only! But, when we observe mature age and hoary heads equally exposed to them, what shall we say? When the sensualist dreams that his supreme happiness consists in the gratifications of depraved appetites! the pleasure-taker in frequenting operas, theatres, balls, and assemblies! the ambitious in ascending the ladder of fame and honour! and the covetous in augmenting his hoarded treasure! we view them with pity, and would warn them with affection, by saying, "It is high

time to awake out of sleep;" the night (of this present state) is far spent, and the day, the awful day, of eternity is at hand!

But the warning originally given, is equally applicable to the professing as to the worldly class of the individuals of mankind; and perhaps was primarily addressed to the former. That professors are addicted to slumber, is a truth too obvious to be denied, and deeply to be lamented: — hence a spirit of watchfulness and prayer are so frequently enjoined in the sacred scriptures. And as this drowsiness arises from various sources, — to enumerate a few, may (under divine influence) tend to guard the professing Christain against its insidious attack.

Worldly ease and prosperity have a considerable tendency to induce spiritual slumber in the soul. Very few indeed are equally awake to their spiritual and temporal interests. How many have been observed to "walk humbly with their God," manifesting a sweet savour of the gospel in their Christian conversation, when kept in a state of daily dependence on his providence for a supply of their external wants; who, when raised to outward prosperity or independence, have sunk into spiritual drowsiness and inactivity! They, Sampson-like, have slept on the lap of the Dalilah of worldly prosperity; and, when they awoke, found to their cost, that they had been deprived of their spiritual strength and vigour.

Worldly association is another source of spiritual slumber in professors. Whilst they are "walking as becometh the gospel," in company with the "excellent of the earth," they find, "as iron sharpeneth iron, so doth the countenance of a man his friend;" and the hallowed fire of divine love on the altar of the heart is brightened thereby. But when there is an unnecessary coalition with the "men of the world, whose portion is in this life," a participation of their enjoyments, and approbation of their manners, — how soon does the salt discover "it has lost its savour!" and, however active the professor may appear in the transactions of worldly concerns, it will be evident to a discerning eye, that respecting the things "pertaining to the kingdom of God," the soul is in a drowsy and slumbering state.

Lastly: Anxious solicitude about present things, is unfriendly to spiritual watchfulness in professors. How many, like Martha, are "careful about many things," when the "one thing needful" is too much neglected! Instead of living by faith daily for soul and body, family and concerns, for time and eternity, there is a perpetual perplexity about temporal affairs, which causes the soul to "cleave to the dust," and proves the source of spiritual drowsiness respecting eternal concerns. Such, surely forget Him who hath said, "I will never leave thee nor forsake thee;" and again, "Cast thy burden on the Lord," and he will sustain both thee and it. Add to all this, that a neglect of private prayer and public ordinances, tends to lull the soul into a state of spiritual slumber. Prayer and watchfulness are always

joined in the scripture; and when the former is neglected, the latter is suspended. May all such drowsy souls be roused from their lethargy, and recollect the admonition given to Jonah by a Heathen tongue, "What meanest thou, O sleeper?—arise and call upon thy God!"

Piccadilly. H. D.

THE TURNPIKE-GATE
ON A SUNDAY.

[*Concluded from Page* 559.]

—— But when the public services of the day were over, my thoughts again recurred to the recollection of the unpleasant scenes of the morning. What is become of the multitude (I said to myself as I returned from the house of God) which I beheld going forth "to sport themselves (as Scripture strongly expresses it) with their own deceivings?" Perhaps, some of them are no more! Awful consideration! Perhaps others, with broken limbs, or sad disasters, are lamenting over their own folly; and, no doubt, a great mass in such a state of drunkenness, as to be incapable of thinking at all.

Is it not astonishing that serious considerations on the sin and ruin of such pursuits, should never cross the minds of men of this description! It is indeed easy to conceive that, during the heyday of folly, and while the delirium remains, there can be but little time for reflection;—but one might be led to hope that, when the effervescence of the pleasurable moment had subsided, men could not be prompted to prosecute the same everlasting chace from one Sabbath to another. It is difficult to believe that any, even of the most abandoned Sabbath-breakers, can have his mind so hardened, through the deceitfulness of sin, as cordially to approve what he is nevertheless perpetually pursuing. Suppose the question were proposed to him at the cool of the evening, and he were asked, Whether the day had been spent by him in such a manner as, upon due reflection, he could wish it to have been?—whether it meets his perfect approbation?—and whether he supposeth that God approves of it also?.

As these thoughts occupied my mind, the turnpike-gate, which I had seen in the morning, opened again to my view, and the multitude were as numerous as ever. I felt a disposition to go towards it. Perhaps an opportunity may present itself of being useful. It is possible that one or another of the thoughtless throng may have a mind open to conviction. The idea [illegible] and I determined to make the experiment. With [illegible] turned aside from the street which led to my home, [illegible] to the gate. To a mind unaccustomed to what [illegible] the world on a Sabbath when the day is fine, what

astonishment would be excited were he to come forth amidst the busy pleasure-pursuing multitude! The imagination indeed is not sufficiently capacious to form an adequate conception of the various scenes which present themselves in every direction. As I passed on, mine eyes and ears were made continued purveyors of evil. Apple-stalls in the open road, children of all ages, and young men and girls of stouter years, of all descriptions, as much engaged in their pastimes as on the common days of the week. Shops here and there half shut, as if to put a little blush upon it; but in reality to say, We admit of no restraint to our traffic. Troops of servants, of both sexes, in the enjoyment of what is called their *Sunday out*; — and multitudes of higher rank, by way of example, in proof that they kept no *Sunday in*. The mind sickens in the prospect. Like the patriarch at Gerar, every looker-on, not totally lost to feeling, must make the same reflection as he did: "Surely, the fear of God is not in this place!"

And who shall calculate, in the aggregate, the sum total of Sunday profanation on the more retired paths of it, when we behold with what unblushing confidence men come forward, in open day-light, as if to tell the world they despise all laws respecting it, both human and divine? Surely, if the Jew we read of, was counted worthy of stoning, because he had gathered sticks on the Sabbath-day, the character calling himself *Christian*, can hardly flatter himself that he shall escape with impunity, under a more daring violation of the Lord's Day! Indeed, is not the general disregard of the Sabbath, which the present period abounds with, among the crying sins of the nation, eminently alarming? Doth not this species of transgression erect itself into a more daring form of defiance, as peculiarly directed towards God? — and may we not hear a voice walking through the land in the public calamities of the awful war in which we have been long involved, — "Shall I not visit for these things, saith the Lord? — shall not my soul be avenged of such a nation as this?"

I pause one moment, to congratulate the people at large that there is yet a seed which serve God. And I pause another, to remind the people of God themselves of their happy privileges. Your mercies, in this respect, are incalculable, in whose hearts and in whose houses the fear of God is. To be kept even from beholding the whirlpool in which the mass are engulphed on those sacred days; to stand in a place of safety, where the high water-mark of their sin and destruction cannot reach, and to be exempt from the very circle of temptation, is an unspeakable blessing, of the extent of which you are not fully aware. I know indeed that many gracious souls complain of the leanness of ordinances, and of their own barrenness under them; but I know also, that those very complaints do, in a great measure, refute themselves; for they actually prove, that the desire of the soul is for greater and closer communion with the Lord; and it will be well for

such to enquire of their own minds, Whether the Lord doth not sometimes throw a damp upon the sweetest ordinances, on purpose to teach that it is the Lord of ordinances, and not the ordinance itself, which can truly satisfy the soul? And if means become less profitable, in order to endear him the more to the heart, surely what seemed a loss, becomes ultimately a gain; and that man is truly taught of God who knows how to spin comfort, even from the entangled and thready fragments of life; which, though they yield not in themselves profit, become the means of leading to it. In this sense, the least solemn periods of this holy day, though not engaged in divine exercises, minister to good; for they keep from the world, into which it is impossible to go forth without meeting at every step we take, like Jacob's daughter, circumstances to offer violence to the chastity of the soul.

As I prosecuted my path amidst these scenes of general dissipation, distressed with all I saw, and not a gleam of hope from the countenances of any I met of being useful, one object, of more than common attraction, caught mine eye, which seemed to wage war with all the sanctity of the Sabbath: it was one of those modern hotels where the invitation to jollity, that it might not be mistaken, was placed over the door in the most conspicuous characters, "An Ordinary here every Sunday." Admirable expedient, I exclaimed, to ensure success! Sunday, forsooth, must be the day, and every Sunday too! Had such entertainments been in repute when Bunyan wrote his Pilgrim, they would have made a striking figure in the scenes of his Vanity-Fair!

I paused as I read it. Would the gentleness of expostulation (I said to myself) operate upon such minds, were it to be called forth? Would any of this description listen to reproof? Alas! would not the glow-worm of resentment rather redden through the whole countenance? Most likely, lenient measures would lose all efficacy; and to rouse from such a state of conduct, can only be the result of caustic applications; but, had I the power and opportunity, like the herald of Philip, though on a commission of higher moment than his, I would, morning by morning, cry aloud, through all the chambers of the heart, "What is a man profited if he should gain the whole world and lose his own soul?"

—— The evening was now far advanced. It was high time to return from my fruitless expedition; besides, the sacred employments of the day had suffered much by the interruption. I hastened home, under the impressions of the happiness of those who have God for their portion, and the enjoyment of his Sabbaths, the blessed privilege of his people here below. I recollected what David had said, and I felt the full sweetness of it, — "Blessed are they that dwell in God's house; they will be still praising him!" — and, if there be a Heaven upon earth, it must

be in such employments! — Reader, what are your sentiments on this subject? Can you, and do you, join issue in it? Surely, Charity herself, with all the energies she possesseth, cannot hope that a heart deadened to divine impressions upon earth, can be alive to their enjoyment in Heaven! And certain it is, if we do not relish the sweet pleasures of devotion God hath appointed for men here below, never shall we attain, or even if attained, truly relish, the felicities of *that rest which remaineth for the people of God.* R. HAWKER.

Plymouth

FREE THOUGHTS
ON THE PROPRIETY, IMPORTANCE, AND ADVANTAGES, OF FAMILY-MEETINGS.

IN the morning of this world's existence, it was declared by Infinite Wisdom, who is perfectly acquainted with the constitution of human nature, — "It is not good that man should be alone," the divine benevolence provided him with a help-meet; and, in proportion as the family of our primitive parents increased, in that degree there was wider scope given for the exercise of the social affections. — Man multiplied, — new families were established, — they spread, seperated, and peopled the eastern continent. In process of time, when the maintenance of a large family became arduous, the younger branches arriving at years of discretion, went forth to procure their own livelihood. To shew, however, that they gladly embraced opportunities of a general family-meeting, I exhibit a particular model. — Job had three sons and seven daughters; and the sacred historian tells us, that "they went and feasted in their houses, every one in their day." The expediency of such associations, not only appears from their occasionally collecting the scattered members of dispersed households together, but also from the opportunities they give of mutual congratulations on auspicious events. There was a marriage in Cana of Galilee; the domestic circle assembled at a festival, and Jesus graced it with his presence. In a parabolic representation of the conversion of a younger son, such was the joy of the father and the rest of the relations, that they killed the fatted calf; they ate and were merry: no member of the family, who could conveniently attend, was allowed to be absent; for the elder son was upbraided, on account of his delay in not appearing among the guests at the appointed time. The best robe and ring adorned the restored relative; the paternal roof resounded with "dulcet music;" and to the harmonies of the tabret and the pipe, was added the vocal song of "This my son was dead, but is alive again; was lost, but now is found."

Interviews of this kind, sanctioned by the high authority of

Scripture, and by the legitimate rules of expediency, have their peculiar advantages; for,

1st, Distance engenders coolness, even between loving friends; and more particularly when it is authorized by an act of the will. On the contrary, communion strengthens the ties of affectionate union; whether between man and wife, parent and child, sisters and brethren: and,

2dly, An occasional family-meeting shews to all around, that its members are firmly bound together by the endearments of domestic charity. I love to hear it said by others, — Behold, how good, and how pleasant it is for brethren to dwell together in unity! — Pagans exclaim, — See how these Christians love one another!

3dly, These meetings furnish those who attend them, and who are engaged in active life, with a favourable opportunity for free and unreserved discussion on plans of private comfort and public usefulness.

4thly, They may be termed "Heaven's Remembrancers."— In that house where there are many mansions, a most numerous, noble, and final family-meeting will take place; the elder brother who, like Joseph, has been absent for a season, and is exalted to regal honours in the court of the King eternal, immortal, and invisible, shall then publicly declare his alliance.

There will be a banquet, whence the guests shall never rise; a desert fresh gathered from the Tree of Life, the wine of the kingdom to regale the joyful kindred, and this jubilant anthem shall be sung to the Saviour's praise: "Thou hast redeemed us, out of all kindreds and nations, and tongues, and people, under Heaven."

I only add, that symptoms of holiness, and acts of worship, should accompany and follow such social interviews as I have described. In Job's, which was real, — in the prodigal's father, which was figurative, there was an offering of humility and praise. "Let us go and do likewise." C.

(See a Hymn suited to this occasion in the Poetry.)

ON THE SLAVE TRADE.

Sir, *To the Editor.*

That period has now arrived which has been so long and devoutly wished for in vain, by the friends of justice, and the rights of mankind, — when Britain renounces, and will no longer allow, the degrading and iniquitous traffick in the slavery and blood of the sons of Africa, so long carried on under the influence of sordid gain, to the everlasting reproach of the country! The

concern being nearly allied to the cause of Christianity, — the whole of its principles and commands being directly against every part of this odious trade, I appeal to the friends of religion and humanity, through the medium of your Magazine, not to be backward in showing some public mark of respect to that worthy individual, whose eloquence has been so powerfully exerted in the senate, to rouse its indignation against it, and urge its abolition; that, to him I think with propriety we may now ascribe its non-existence, under the sincere support of the administration then in power.

The means I have to propose, is, That the body of Protestant Dissenters should enter into a Subscription, to present W. Wilberforce, Esq. with a valuable piece of Plate, accompanied with appropriate inscriptions, &c. or some such small but lasting proof of their approbation and esteem. He has already the gratitude of the virtuous part of the nation; but this trifling testimony will last when the present generation is no more, and may induce his successors to follow that path by which their ancestor has gained the esteem of his countrymen.

May he, and those who have supported this measure, continue going forward in this honourable work of ameliorating the state of Africa by civilization, and thereby opening a door for the spread of moral and religious truth, by which we may administer to their present and eternal happiness; — and thus, in some measure, endeavour to redress the wrongs which our country has for ages heaped upon her! — and soon may *the glad news* be spread from pole to pole,

> "That Britannia, renown'd o'er the waves,
> For the hatred she ever has shown
> To the black-scepter'd rulers of slaves,
> Resolves to have none of her own."

P. S.

Evangelicana.

The late Thomas, Earl of Kinnoul, a short time before his death, in a long and serious conversation with the Rev. Dr. Kemp of Edinburgh, thus expressed himself: — "I have always considered the Atonement," said he "to be characteristical of the gospel, as a system of religion: strip it of that doctrine, and you reduce it to a scheme of morality, excellent indeed, and such as the world never saw; but to man, in the present state of his faculties, absolutely impracticable. The atonement of Christ, and the truths immediately connected with that fundamental principle, provide a remedy for all the wants and weaknesses of our nature. They who strive to remove those precious doctrines from the word of God, do an irreparable injury to the grand and beautiful system of religion which it contains, as well as to the comforts and hopes of man. *For my own part*, I am now an old man, and have experienced the infirmities of advanced years. Of late, in the course of severe and dangerous illness, I have been repeatedly

brought to the gates of death. My time in this world cannot now be long; but with truth I can declare, that, in the midst of all my past afflictions, my heart was supported and comforted by a firm reliance upon the merits and atonement of my Saviour; and now, in the prospect of entering upon an eternal world, this is the only foundation of my confidence and hope." — In these sentiments he steadily persevered, till on the 27th of Dec. 1787, he expired without a struggle or groan.

A HINT.

THERE is a certain species of imposition which prevails in this country, which, I am persuaded, even many of the genuine professors of Christianity, by far too much countenance; and which, at this season of the year, it may not be improper, or unprofitable, to caution them against.

Amongst the variety of Almanacks annually published, there are those which pretend to foretell future events. It is easy to see the deceit and fallacy of their pretensions, which, at best, are but probable conjectures, founded upon the aspect of past or present existing circumstances. If this were all, it perhaps might be tolerated; but surely not worthy to be countenanced by professing Christians. But what should render them peculiarly odious, is, their professing to foretell future events by astrological calculations: a science, if it may be so called, which has neither authority nor countenance from the sacred Scriptures, but which is treated by them as heathenish and superstitious. Let those who have been partial to such vain productions, only read Isaiah xlvii. 13, and Dan. ii. 27; and they will there see what they are to be accounted of, and in what company they are to be found; and let them learn to despise their equivocal and artful insinuations, which are too frequently blended with profanity; for is it not profanity in them to attempt to palm their frauds upon mankind by Scripture quotations, which they seldom fail to do, especially Judges v. 20, and Job xxxviii. 31? neither of which teaches nor warrants any such practice. Had Baruch or Deborah consulted the stars? No such thing. Were not the sweet influences of Pleiades the same in Job's adversity as in his prosperity? Certainly they were. Shall the sun, moon, and stars, which the Most High has divided, as benefits to all nations under Heaven indiscriminately, have a particular and moral influence attributed to them? What an approach to Heathenism this!

Glad should I be if some able pen would effectually expose the above-mentioned abuse. G. F.

ON THE INCARNATION.

"No less than a whole choir of angels are worthy to sing the hymn of glory to God, for the Incarnation of his Son! What joy is enough for us, whose nature he took, and whom he came to restore by his incarnation? If we had the tongues of angels we could not raise this note high enough to the praise of our glorious Redeemer! No sooner do the shepherds hear the news of a Saviour, than they ran to Bethlehem to seek him. Those that left their beds to tend their flocks, leave their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls. It is not possible that a faithful heart should hear where Christ is, and not hasten to the sight, to the fruition of him. Where art thou, O Saviour, but at home in thine own house, in the assembly of thy saints! Where art thou to be found, but in thy word and sacraments! Yea, there thou seekest for us. If there we haste not to seek for thee, we are worthy to want thee; worthy that our want of thee here should make us want the presence of thy face for ever." *Bishop Hall.*

Obituary.

MRS. ANN DRAKE,

Wife of the Rev. Joseph Drake, of Newport, Essex, was about 18 years of age when she began to think seriously upon divine things; and from that time had gradual discoveries of her absolute need of Jesus Christ. She joined the church in May 1804, about a month after her marriage.

Being naturally diffident, she said but very little; and probably, from fear of saying too much, she said too little. In the time of health she was sorely tried by the Tempter; but not once assaulted in her dying hours. During the former part of her affliction, she complained much of her stupidity and hardness of heart; and said to her husband, "I fear I never prayed, — I fear I have no religion." But, in the last stage of her sufferings, her fears for ever fled; and she said to a pious friend, "I am just going: I long to be gone! Life is sweet, but Jesus is sweeter! I am happy: I have no fear of Death! I can cheerfully give up all! Let us once again, for the last time, pray together. The next meeting we shall have will be all praise! I have had many sweet refreshing seasons in his courts below; and I am now going to see him without a veil between; and I have no more doubt of it than I have of your sitting here. It rejoices me to think I have many dear Christian friends that pray for me. I love my Newport friends; but I can cheerfully leave them. I hope the cause of God will be very prosperous, — that the little one will become a thousand! Live in love and peace! Come, Lord Jesus, come quickly! He has loved me, and washed me in his own blood! I can give up my husband and child."

In smoothing the sleeve of her night-gown, she, with holy indignation, observed, "Pride is the last thing that leaves us." To which her friend replied, 'Pride was the first sin that came into the world, and is the last sin that goes out it.' To this just remark she gratefully added, "But the blood of Jesus Christ cleanses us from all sin."

Another of her godly friends, who wrote the substance of what she heard, thus informs us: — "On my first coming into the room, I was struck with the great alteration that appeared in her looks. When I mentioned that she had the prayers of her friends, and, above all, the prayers of Jesus, — she said, "He intercedes." This was a proof her senses were clear and quick; and she all at once burst forth in pathetic language to exhort us all to "value the Scriptures; peruse them more, with prayer: and I desire you (turning to her husband) would tell all young people so to do, especially my dear brothers; and not to read them as they would a ballad; and to mind what company they keep. I have neglected the Bible too much; but that is all pardoned, with all the rest of my sins. I long to go home! Come, Lord Jesus,— come, Lord Jesus, and take me to thyself. Why are thy chariot-wheels so long in coming? I wish I had more patience to wait his time. I have been filled with comfort the last night." When her gladdened friend observed, 'We never had such converse together before,' — she replied, "No; I could not till now converse so freely upon these things." With great earnestness she asked, "Do you doubt my sincerity?" — but seemed satisfied on being assured we did not, and continued her conversation: "I am younger than you all; but going to Heaven first, I shall meet you there. I love my Newport friends." It being observed to her,

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

she, with great pleasure, immediately said, "Nay, more than that.

"Jesus can make a dying bed," &c.

adding, "This head, even my un

worthy head, he suffers to lean on his breast. How admirable his love and condescension!" She then intimated, "If I do not live to see my mother, there is the same God for her that has been so gracious to me." Again addressing her husband, she said, "As soon as our boy can read, give him my Bible, teach him to understand it, and tell him that it was his mother's dying request." Recollecting how exceedingly she had been blessed under a former affliction, which had nearly terminated her life, she said, "I have been twice at Heaven's gate!" Her valuable friend thus concludes, "I shall never forget what we saw and felt! Dr. Young may well say, "A soul in converse with her God is Heaven!"

At another time, one of her gracious friends observing, 'You cannot do too much for Jesus,' — she said, "I have not done enough; but he has done enough, and God is satisfied. Walk close with God; — you cannot walk too close." She left it in charge, that a message from her dying lips should, at her funeral, be delivered to the young; and that they might be earnestly intreated to remember their Creator in the days of their youth. "Oh," said she, "if I had all the young people here, how I would talk to them of that lovely Jesus!"

Early in the evening before she died, when one of her esteemed friends entered the room, her countenance appeared peculiarly serene and heavenly: — such was the tranquil, or rather triumphant state of her mind. She took him by the hand, and said, "I am puzzled to think that God should look down upon such a wretch as I, — I am puzzled!" When he remarked, 'This is a blest affliction,'— she said, "I would not have been without this affliction for ten thousand worlds!" With a transient moan, she then observed, "They tell me here is some hope of my recovery." When her friend said, 'You are willing to be where the Lord pleases,' — she replied, with cheerfulness, "I am willing; but I shall see you no more in this world! We shall meet again in Heaven!"

In the course of the night, she said to her husband, "My dear, I have one thing to request of you, and I beg you will be faithful: Do you think I shall pass through this night?" When he replied, 'I think, my dear, you cannot,' she said, "Then I am easy and happy: I don't wish to come back!" About five hours previous to her departure, she said, "This night will end it all!" She then kissed her father, mother, husband, and a young female relation; to each of whom she gave a most impressive and affectionate address, adding, "Fret not for me, I shall be with Jesus: I am going to my Jesus! I was over anxious last week to go to my father's. O how good is my Jesus, that instead of punishing me for it, he is going to take me to a better home!" When she found she was drawing nearer to the close of life, she requested to see her child. She kissed him; and said, "I am going to leave you: I commend you to Him who has kept me, and to that dear man" (meaning her husband). She then said to Mr. Drake (who, from fear of her being distressed or discomposed, had hesitated to introduce the child) "My dear, why did you not wish me to see the child?" After assigning his reason, she replied, "Oh, no; that does not affect me! — I have got beyond all that! I love you all; but I love my Jesus far better!" On being asked, 'Have you any doubt?' — she answered, with an emphasis ever to be remembered, "Doubt! How can I doubt of his goodness, who has done so much for me?" — She requested her husband to pray with her; during which she seemed all rapture, and wished for an easy dismission. Shortly after, she again repeated, several times, "Come, Lord Jesus, — why is thy chariot so long in coming!" Having lain for a while in a kind of slumber, she awoke, and said, "Where am I? In Heaven! No;" — and shrunk back, as though disappointed. Her husband repeated the 7th and 8th verses of the 4th chapter of the 2d epistle to Timothy; to which she replied, "I shall soon have that crown. O what a crown! Is not

the room very hot?" On being told it was not, — she with joy replied, "It is Death's sweat, — it is Death's sweat!" Almost the last words she spoke in her last hour, were, "It is the grace of God that must save man." She then reclined her head upon her husband's breast, and there calmly expired, without a struggle, groan, or sigh, early on Wednesday morning, Aug. 19, 1807, in the 29th year of her age.

On the Tuesday following, her mortal remains were interred in the burial-ground belonging to the Independent Meeting, Saffron Walden; and on the same day an appropriate sermon, founded on Rev. vii. 13 to 17, was preached at Newport, by the Rev. Mr. Judson. — "Let me die the death of the righteous, and let my last end be like hers!"

W. J.

MRS. KEYS,

Widow of Captain George Keys, exchanged a state of pain and suffering for a glorious immortality, Feb. 25th, 1807, aged 56. Her death was occasioned by a cancer, the effect of a fall, in November, 1804. When young, she was inclined to seriousness; but entirely ignorant of her need of a Saviour's righteousness till about the 28th year of her age, when under the preaching of the Rev. Rowland Hill, and other ministers, she began to see the insufficiency of any thing that she could do to obtain acceptance with God; she then closely attended all the means of grace; but clouds hovered round her mind, and she had no clear views of her interest in Christ till about seven years after, when it pleased God, on a Friday morning, at Surry Chapel, under the preaching of the Rev. Mr. Bull, to break in upon her soul in a wonderful manner; the Holy Spirit indeed took of the things of Christ and shewed them to her; entirely removed the veil that hid Christ from her eyes, and shewed her her interest in the covenant. The text was, "Lo, I am with you always, even to the end of the world. Amen." On her dying bed, she said "Those words have followed me ever since that day (about 21 years). She often said, "I now know what that passage in Revelations means, that God will give a white stone and a new name written, which none know but he that receives it. If I were to hold my peace, the stones would cry out, 'I can say, *my* Lord, and *my* God.' I know whom I have believed."

About four years after this, her husband died at sea, soon after he sailed from the Downs. When under complicated trials, the enemy came upon her like a flood, urging her to destroy herself. The temptation was very great; but the Lord, to whom she belonged, would not suffer the enemy to prevail; but enabled her to cast her burthen on the Lord: upon which the tempter fled.

Secret prayer seemed to be her element. For the last six months of her life, her pains were excruciating, under the extremity of which, her groans might be heard in the adjoining house; when she would say, between her cries, "God is my kind, my loving Father; these pains are not for eternity; — no, my Saviour is gone to prepare mansions for me; — yes, for me; and I shall be with him through all eternity." One evening, on taking leave of her to go to our social prayer meeting, she said, "Give my love to the good gentlemen, and tell them, their prayers for me are answered; the kingdom of Heaven is open to me; the way is all clear; there is no veil between me and Christ." Being asked to take some nourishment, she said "Do not speak of eating; I am at Heaven's gate. I long to be gone, I long to be gone. Nevertheless, not my will, Lord, but thine be done. I desire that, as soon as I am gone, you will all kneel down and return thanks to God, and sing praises, for I shall be rejoicing. Oh, what a change will then take place in a moment!" At another time she said, "I desire that nothing may be said about me when I am gone. I am a poor defiled sinner: I am unworthy; but oh, what has my dear Lord done for this sinner! It is my dying request, that you beg those ministers with whom you are

intimate, to be more earnest in exhorting the people, and to pray for the influence of the Holy Spirit upon their hearts." She said that some time after the death of her husband, the Lord repeatedly followed her with this question, "What is thy petition, and what is thy request?" and her answer was, "Lord, if it be thy blessed will, that one creature may be permitted to love thee more than another, O let me be that creature; and O how good my Lord has been to me. I used, when that hymn was sung,

'The place of John I covet
More than a Seraph's throne.'

to long for it; but blessed be God, I have got it." She once said, "It was my wish that I might die suddenly; but it was brought to my mind with power, Will a sudden death be glorifying God?" At another time she said, "I am as in a furnace; my throat, arm, and breast are burning with the cancer; but I will sing "Bless ye the Lord, praise him and magnify him for ever!"

When near death she said, "I have more cause to bless God for these sufferings than for all my health;" and added, "Not one pain too many; I am just as I should be." When some friends who came to see her, entered the room, she said "I am filled with glory; I am going to glory." On a Sabbath morning she had a sore conflict with the enemy; for when, by reason of her complaint, it was with much difficulty she could be moved in and out of bed, she said, "The enemy seems to be mocking me with those words, 'Where is now your God?" and suggesting that she never more could be moved into bed, but must continue in that painful posture till she died. But shortly after this she found relief, and the Lord, by his blessed Spirit, shone upon her soul, and the tempter vanished.

When a person said to her "I trust the Lord is with you,—she answered, "he is always with me; his everlasting arms are more than ever underneath me. Oh, what a God!" The morning before her departure she was convulsed; she sent for her brother to pray with her, took him by the hand and said, "My work is done; the Lord has been good to me: I have been dandled on his knees: I have had the place of John." After which she lay composed. The next morning, in the most placid and gentle manner, she departed to her eternal rest.

Peekham. A. C.

RECENT DEATH.

On Sunday, the 1st of November, died, at the Countess of Huntingdon's College, at Cheshunt, Hertfordshire, the Rev. *Richard Owen*, aged 30, Tutor of that Seminary. This excellent man, who had formerly been a student there, had, at one time, intentions of receiving Ordination in the Establishment; and, by his attainments as well as by his piety and zeal, he appeared well qualified for the clerical function: but the terms proposed (a suspension of his ministry for three years) determined his choice. At the beginning of this year, an opening presenting, he accepted the office of Tutor of the college; in which, from his acquirements and assiduity, he not only promised much benefit to the institution, but was also very highly respected by the trustees and students. His remains were solemnly interred in Cheshunt church-yard, on Friday, Nov. 6, followed by the students now at the college. Several inhabitants of the neighbourhood also attended, to testify their esteem of the deceased, who had ministered among them the word of life. — It will, no doubt, console the promoters of this Institution to consider that He who, in his wisdom, takes away an Elijah, can raise up an Elisha, endued with all necessary gifts.

*** *We are informed, that the Rev. Dr. Draper, of London, has accepted the office of Tutor of the above Seminary: a circumstance which affords the most lively satisfaction to the Trustees, and to the connection at large.*

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, *by the Rev.* Thos. Mutter, D. D. *Second edit. Price*

The critical, argumentative, eloquent, and simplest preachers have their respective admirers; and this diverse "manifestation of the Spirit is given to every man to profit withal." Some are set for the defence of the out-works of Christianity; others enter more deeply into its vital essence; and a happy few have the singular art of combining a variety of excellence in their pulpit-productions. It is nevertheless mournful to reflect, that discourses are frequently published, which contain, amidst scriptural and useful remarks, a lamentable defect of evangelic sentiment; and which forbids a faithful Reviewer to give them an unqualified recommendation.

We are grieved to say, that the latter observation is confirmed by several of the sermons in the volume before us. While we discovered in it sound sense, a vindication of some gospel doctrines, and numerous remarks calculated for general utility, we occasionally met with paragraphs which seemed to militate against the revealed method of a sinner's acceptance with God, and to expose our author's ignorance of those principles, which are the only legitimate sources of practical holiness.

Speaking of the character of Job, the Doctor says, "As he was an eminently good man, and thoroughly conscious, on the most impartial enquiry, of his own sincere piety, charity, and candour, it is upon this foundation and the answer of a good conscience, that he interests himself in the Redeemer, and claims so near and saving a relation to him." We readily admit, that the holy patriarch, in the distracted state of mind which his accumulated afflictions occasioned, employed, more than once, very unjustifiable language; but he nowhere expresses such a consciousness of personal merit as entitled him to the divine favour. One of his final confessions is, "I abhor myself, and repent in dust and ashes;" and tho' he knew that he was free from many of the crimes which his injudicious friends alleged against him, yet, we doubt not, but the foundation of his hope was the sole merit of that Redeemer, who was to stand at the latter day on the earth, and give him a part in the glorious resurrection.

The tenth discourse, on 1 John iii. 9, contains some unguarded and injurious representations. Dr. Mutter, without alluding to the natural depravity of the human mind, or informing us of the necessity of its renewal, introduces his discussion by this sentence: "Let this one impression be deeply fixed within us, That *goodness* in the heart is the best symptom of *truth* in the understanding; and that he who is the most *benevolent*, is also, in the eye of God, the most *orthodox* man." — At page 202, alluding to the beneficence of the Deity, he asks, "Why should men doubt our attachment to the original, so long as we are kind to the offspring, and beneficent to the image of God?" It would have been well if our author had studied with closer attention the 13th chapter of the 1st epistle to the Corinthians: he would there have found, that it is possible for a man to bestow all his goods to feed the poor, and yet be destitute of that divine principle of love which God approves, and which is the result of the Holy Spirit's agency on the soul. "Many wonderful works" are performed by persons who were never "born again;" and those actions alone deserve the epithet of *good*, which flow from the love of Christ shed abroad in the heart. Suavity of temper, and a charitable disposition will follow the cordial reception of the truth as it is in Jesus. The tree, however, must first be made good before the fruit can be good also.

We totally disapprove of the strain of remark in page 214. The

following assertion is advanced and supported in too open a way to be misunderstood: — "I dare say a man's personal worth has very little connection with his opinions in matters of speculation." Doubtless, there are some inferior speculative points, which are perfectly harmless; but, generally speaking, there is a strict alliance between sentiment and conduct. False opinions will be the parents of incorrect and vicious practices. The quotation from Psalm 95 is mutilated; and had it been given entire, would have thrown a weighty argument against the tenet which Dr. Mutter so weakly defends.

We were also much surprized at the feeble reason which he assigns in support of the Comment on Colossians ii. 15. The gloss of Mr. Peirce is given to the passage; which, however, is rejected by Drs. Guyse and Doddridge; to whose notes on that text we refer our readers.

In the second edition of a work, we should not have expected to find so many literal inaccuracies. There is no such word as *prophanity* in the English language, though we see it sometimes used instead of *profaneness*. The printer is to be blamed for giving us exhilirate for exhilarate, exemplify for exemplify, decent for descent, clossest for closest, concience for conscience, &c. Nor can we acquit the Doctor for his frequent substitution of *will* for *shall*; two instances of which occur in the last page but one of his volume: yet these are minor defects, which we could have willingly overlooked, had the discourses possessed more evangelic consistency and worth. A regard to the religious principles of our readers has compelled us to expose the serious faults of this work, because they are more likely to be unnoticed, or to prove injurious, mixed as they are with solid sense and scriptural quotations.

The Nature and Importance of Preparatory Studies, prior to entering on the Christian Ministry, considered: *a Sermon delivered at Loughborough, before the Governors of the General Baptists' Evangelical Academy. By* D. Taylor. *Price* 1*s.*

There are but few religious societies which would refuse the acceptance of a minister, merely because he had enjoyed academical advantages. The occasional clamour which Ignorance has raised, is highly censurable; we mean that which is directed against all kind of preparatory tuition whatever. The reasoning, or rather the folly, that would contend for ministerial ignorance, cannot be too much exploded. On the other hand, it ought to be conceded, and even deplored, that "knowledge puffeth up;" — that youthful instructors are apt to be "wise in their own conceits;" and that the advantage of passing thro' an academical course of studies is magnified into an occasion of boasting, where solid acquisition and useful furniture are wanting. While, therefore, Mr. Taylor and others are demonstrating the importance of preparatory studies, the example of students, and young men just emerged from our seminaries, should add weight and dignity to their sentiments. Our friendly advice to them on this topic shall not fatigue their memories: it is merely this:—Let Simplicity and Humility accompany them to the pulpit, to the parlour, and to the cottage. Such a mode of conduct would be seen and admired in every circle; and it would effectually put to silence those who affect to despise ministerial preparation, and who speak contemptuously of those young preachers who have enjoyed it.

Mr. Taylor's subject is founded on Matt. xiii. 52; and the manner in which he illustrates and applies it to the institution for which he pleads, and to academical instruction in general, is sensible, candid, and just. He obviates popular prejudice by saying, "We do not design to *make* ministers, nor gentlemen, nor men of general learning." Having discussed these topics, he next states the nature and importance of those studies in which they are to engage.

Mr. Taylor affects no parade of learning, nor pomp of expression; but the wisdom and acumen, the candour and seriousness of the sermon are such as entitle it to general attention, and especially to the friends of the General Baptist Society. With a design of correcting ignorance and carelessness, Mr. Taylor makes the following pertinent remarks, which, for the same reason, we insert: —

"We wish to convince young ministers, of what many of them and many others seem not to understand, — what kinds of knowledge are necessary to render them respectable and useful in their sacred employment. It cannot be rationally denied, that a man who is ignorant of his own mother tongue cuts an awkward figure in a pulpit. His pronunciation frequently erroneous; his language destitute of propriety and precision, frequently transgressing the plainest rules of concord and government, not to mention the higher qualities of style. Surely, a man who speaks in public ought to understand these elementary things, respecting which, an accurate school-boy of ten years old would easily detect his errors. Yet it is well known that, for want of this knowledge, many ministers have exposed themselves to ridicule; and their ministrations, which were otherwise far above contempt, have been forsaken by men of tolerable understanding and refinement.

"We grant that there is no necessity for ministers to take up much of their time in *polishing* their discourses. This is seldom of much use; nor is it, by any means what we wish, at least on common occasions, to recommend. Ministers who have used the greatest plainness of speech, have generally been the most useful and most respected: but I trust we are all able to distinguish between plainness and impropriety. The former we wish to inculcate and recommend; the latter, we wish to correct, as that which ought by all means to be avoided. To express divine things in proper language, however plain, seems to be one of the first qualifications of a good preacher. We may say, without hesitation, that composing sermons for the instruction of mankind, is a principal part of a minister's business. I make no scruple to give it as my opinion, that if young ministers were more attentive to writing their sermons than many of them are, they would be abundantly recompensed for their labour. At least to write large, full, and correct skeletons of sermons, would be of unspeakable advantage to themselves, and to the people they are called to serve. Without reading their sermons, or confining themselves to their skeletons, they will find upon trial, that great advantage results from large and careful writing."

The Duties of the Marriage State: *a Pastoral Address; designed also as a General Illustration of the Form of Solemnization of Matrimony. By* Basil Woodd, *A. M. Price 9d. or Three Dozen for a Guinea.*

This Address was originally delivered by the author in the form of sermons. The subject is very important; and is treated in a plain, pious, and scriptural manner. Were the excellent rules recommended by Mr. Woodd duly observed, they would secure the permanent happiness of married persons. The following passage deserves peculiar attention: — "The too frequent contentions and petulances of the domestic scene, too often prove that neither party is influenced by the love and fear of God. The fact is, that they are no longer under external restraint, and they have not sufficient religious principle to restrain inwardly their own peevish humours. "What is the reason of the frequent uneasiness betwixt man and wife, and their sometimes giving full scope to their passions upon very trifling occasions, even among persons who behave with decency, calmness, and general good temper to all others?" It is because they think their reputation safe in each other's hands; and, therefore, are not afraid to discover their natural sourness and malignity. This shews that neither love of rectitude nor the

fear of God is at the bottom of that poor thing we call Virtue, since we exert it least where it is most due, and where it would be most serviceable to ourselves, only because we think we can do so without disgrace."

In the latter part of this treatise, in which the author insists on Parental Duties, an attention to the dress of young persons is thus recommended: "Modesty in dress ought also to be regarded: there is a medium, an observable difference between an affected singularity and fashionable conformity. It is also true, that different situations in life authorize a different style of apparel; but in every rank the Christian rule is, "Let your moderation be known unto all men." The best general direction, as to dress, is probably this, "Dress so as not to be observed whether you dress or not." This concise excellent rule will preserve modesty and propriety in dress, and will prevent that vanity and ridiculous attention to ornament and fashion, which the love of dress and the pride of the human heart occasion. The style of female dress, in the present day, is disgusting and abominable: the half-naked unbecoming exposure of the person is an affront to decency and good manners. Every religious woman, every virtuous woman, ought in conscience to set her face against, and oppose such shameful, such wicked fashions."

We heartily join issue with the worthy author on this head; and cannot but impute many of those improprieties in female appearance, so loudly and so justly complained of by all pious persons, to the culpable neglect of mothers, rather than to the vanity of their daughters.

We heartily recommend this little but useful work to our married readers.

Report *of a Deputation from the Hibernian Society, respecting the Religious State of Ireland, &c. &c.* 1s.

We take the earliest opportunity of inviting the attention of our readers to this singular and interesting publication, in which every one who feels as he ought for the true welfare of his country, will find much to impress his mind and excite his zeal.

The Hibernian Society, wisely judging that, in addition to the valuable information they had obtained by correspondence with good men in Ireland, they should attain further advantages from the observations of gentlemen who should visit that country, and prosecute those enquiries which related to their object, prevailed on the Rev. Mess. Charles, Bogue, and Hughes, together with the Treasurer, Mr. Mills, to undertake this mission. These gentlemen sailed from Holyhead, July 24; and arrived at Dublin next day. After several interviews with the friends of the Society there, they commenced their tour July 31; and taking different routes, one party visited Athy, Castle-Comber, Kilkenny, and Clonmell; another took the road thro' Wicklow, Arklow, Gorey, Fearns, Enniscorthy, and New Ross. They met, August 3, at Waterford; from whence they travelled together to Cork: and afterwards to Limerick, Tuam, Castlebar, Sligo, and Armagh; and returned through Dundalk and Drogheda to Dublin. The detail of their journies is mingled with many entertaining observations on the appearance of the country and the manners of the people; together with an account of the wretched superstitions of the Catholics in *performing stations*, as it is called, at Croagh Patrick, from which St. Patrick is said to have driven all the venemous reptiles of the country into the sea. Suitable acknowledgments are also made for the generous hospitality and judicious advice which they received from pious friends, particularly in Dublin, Waterford, Cork, Limerick, Sligo, and Armagh.

The Report then proceeds to its more immediate and very important object,—the state of religion among the following classes: The Roman Catholics, the Protestant Episcopalians, the Presbyterians, and the

Methodists. On each of these denominations judicious and candid remarks are offered; as also on the Independents, especially in the north. Some notice is likewise taken of that new system which is known by the name of *Marked Separation*.

Our limits (too scanty for our numerous objects and correspondents) will not allow us, at present however, to give even an abstract of those observations and proposals which are offered by the Deputation; but which are exceedingly valuable, not only to the Society, but to the religious world at large. We must refer our readers to the publication itself, which is well written, handsomely printed, and sold very cheap, for the benefit of the Society. A perusal of this Tract cannot fail to excite the sympathy of every serious Christian; and, we trust, it will eventually add a great number of Names to the List of Subscribers.

Hints *on the Education of Children*. *By* J. Fawcett, A. M. *Price* 3*d*

Mr. Fawcett is well known to the religious public by several useful productions, which have been noticed in this work. We are glad to see his pen resumed, especially on the present interesting subject, which we conceive he is well qualified to discuss.

This treatise is founded on that admirable maxim (Prov. xxii. 6.) "Train up a child in the way he should go; and when he is old, he will not depart from it." This general direction is amplified in the following particulars:— 1. Train up a child in the knowledge and service of God; — 2. In acts of justice and honesty towards his fellow-creatures; — 3. In habits of tenderness, kindness, and compassion; — 4. Train up the child to speak the truth on all occasions; — 5. In a just abhorrence of all profane and impious language; — 6. In obedience to just authority; — 7. In habits of industry; — 8. In the proper government of himself, his humours, and passions; — 9. In good manners; — 10. Train up a child, not only by precept, but by example.

These particulars must appear of great importance to every pious parent; and we most cordially recommend this brief and cheap pamphlet to such persons; and more particularly to those who have not money to purchase, nor leisure to read, larger works.

LITERARY NOTICES.

The Ramayuna of Valmeki, vol. I. translated by the Missionaries Carey and Marshman, from the Original Sanscrit, is in the press. — As is also a new edition of Mather's Essays to do Good.

The Tenth and last Volume of Bishop Hall's Works will be ready in the course of January; when also will be published, Separate Editions of that Prelate's valuable Contemplations; and also of his Practical and Devotional Works.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Incarnation of the Son of God. By the Rev. J. Meldrum, of Hatherlowe. 2 vols. 8vo, 12s.

Styles's Essay on the Stage, with an Appendix, in Answer to the Annual Review (to be had separately)

Remains of H. K. White, with his Life, by R. Southey, 2 vol. 8vo, 14s

Popery irreconcileable with Christianity, 1s.

Address to Protestant Dissenters, recommending sitting to sing, 6d.

Utile Dulci: a Collection of Moral and Religious Anecdotes, on a Pack of Conversation Cards, 1s 6d

Booth's Essay on the Kingdom of Christ. Third edit. 2s.

Henry's Bible, by Messrs. Burder and Hughes. Part 8.

Henry's Miscellaneous Works. Part 2.

Animadversions on "An Admonitory Epistle to the Rev. R. Hill." By J. Ball, 8vo, 1s.

*** *There is no* 12*mo edition of Mr. Shrubsole's Pilgrim, as mentioned in our November Magazine.*

RELIGIOUS INTELLIGENCE.

Extract of a Letter from a Friend at Copenhagen, dated Oct. 5, 1807.

It is impossible for me to describe what we have suffered during the bombardment. Bombs flying thick as hail, crushing men, women, and children under their immense weight; or, by their explosion, dealing destruction to all around; entering by the front of the house, and carrying every thing before them; or forcing their way by the roof through four or five floors down to the cellar, into which the inhabitants, half-dead with fear, had retired for safety; and there, bursting in the midst of them, killing some and wounding others; while, at the same time, their combustible contents set fire to the house; which, if not extinguished immediately, burnt with a terrible violence. Window-glass, bricks and tiles, and even the stones of the pavement, were flying about. Some persons were killed on the spot, others lay groaning with their wounds, dying, or calling upon their neighbours to carry them to the hospitals. Women were heard screaming on account of the loss of their husbands or children, and children for their parents. The devouring flame threatening every house, and compelling the inhabitants to escape for their lives in wild confusion and despair.

Such was the dreadful scene we have witnessed. We are daily hearing of people who, worn out with fatigue, threw themselves down on their beds, to rise no more. Many who hid themselves in the cellars, are supposed to have been burnt alive, or buried in the ruins. Some died to death, having none to assist them: but time would fail to give even an outline of the distress of this unhappy city. Suffice it to say, that perhaps 20,000 persons have been driven from their habitations, and many thousands have lost their all.

Such are the miseries of war! — [illegible] O Lord!

Present State of the Orphan House at Halle, in Saxony.

The wonderful appearance of Divine Providence in the first establishment of this useful institution, under Professor Franck, was such as to interest all who have read an account of it in its welfare: and many have anxiously wished to know whether it is still continued. A correspondent in Scotland, particularly, wishes information on this head. For his gratification, and that of the public in general, the following account has been obtained from the Rev. Mr. Steinkopff, Minister of the Lutheran Chapel, in the Savoy, London, in a letter to the Editor.

Dear Sir, *Sept.* 2, 1807.

"It affords me sincere satisfaction to be able to inform your Christian friends in Scotland, that Franck's excellent institution in Halle, has been preserved and supported from its first foundation to this very time. God has always at the right season raised up new benefactors; and the present King of Prussia, when he visited the Orphan House, about five or six years ago, was truly astonished at the extent of the buildings; and so struck with what he heard of its excellent founder, that he made it an annual present of 4000 rix-dollars (or about 1000*l.*)

The number of children supported in the Orphan-House, amounted, before the late war, to about 1200; and by the peculiarly kind providence of God, one of its chief inspectors is become a truly pious and devoted character, though he had been formerly a Socinian. His name is Knapp, Doctor of Divinity, from whom I have received a letter, dated the 11th of May, 1807; from which I will give you the following extract:—

"As you will be desirous to know the fate I met with during the late awful events in my native country, I can inform you, to the

praise and glory of God, that I never before experienced the blessed effects of the Gospel in such a degree as at this very period; my mind being kept in a state of inward peace and tranquillity, and filled with divine consolations in the midst of our outward troubles and afflictions. Though I had to take my share in them, yet I have learnt to consider them as real gain for my inner man; and feel constrained to say with Chrysostom, "Blessed be God for all things that happen." For this I know, that nothing can happen without him; and whatever he may either do or permit, will always have a good termination.

"The first week following the 17th of October was the most afflictive both for our town and myself. In the absence of my colleague, I was left alone to take care of Franck's Institutions, which were peculiarly threatened about this time; but I experienced, more than ever, that Christ's strength is made perfect in weakness; for it was he alone who enabled me, not only to comfort others with those consolations which had been afforded to me, but even to stand before the Emperor Napoleon, and to plead the cause of the Orphan House with considerable effect.

"True, our faith is still tried, and our patience exercised: but "patience worketh experience, and experience hope, and hope maketh not ashamed." Thro' the mercy of God, Franck's Institutions are still continued, but on a very limited scale; which deeply grieves me at a time when the number of the needy and truly distressed persons is greater than ever. The funds of the Institutions have been almost exhausted by the unhappy consequences of the war: our debts, which we have been under the necessity of making, for paying our share in the requisitions of the enemy, are increasing; and, should the war continue, there is no prospect before human eyes of their being able to hold it out any longer.

"But of this confidence I will not suffer myself to be robbed, that the eye of the Lord is upon them for good, and that his help will appear at the right time."

Thus far the interesting letter of Dr. Knapp, which you may communicate to your friends; and also insert in the Evangelical Magazine, if you should think it proper, as many benevolent Englishmen seem to take peculiar interest in the preservation of Dr. Franck's excellent Institutions.

MISSIONARY COLLECTIONS, &c.				L.	s.	d.
Perth Society, for Propagating the Gospel among Heathen and Unenlightened Nations, by the Rev. Mr. Willison				30	0	0
The Tutors of the Children of T. Cuthbertson, late of Lyon Cross, Parish of Nielson, by the Rev. Mr. Ewing: —						
For the Conversion of the Jews	3	0	0			
For the Missions to Africa	3	0	0			
				6	0	0
A Friend, Parish of Nielson, by the Rev. Mr. Ewing, for the Conversion of the Jews				3	0	0
A Friend, Parish of Stewartson, by the Rev. Mr. Ewing, for Missions to Africa				1	0	0
Rev. Mr. Humphreys and Congregation, Hammersmith				28	7	0
A Gift of J. P. jun. favour of Messrs. A. and C.				1	0	0

HOME INTELLIGENCE.

Dreadful Murder

At Hoddesdon, in Hertfordshire.

The following are the particulars of that dreadful catastrophe which occurred on the night of Tuesday, Oct. 20: — Mr. G. Bareham, a respectable farmer of Hoddesdon, had four daughters, one of them the wife of Mr. Warner, of Jewin Street,

London; the other three single. Mrs Warner had been on a visit to her parents several days. On Tuesday evening, Mrs. Hommerston, a neighbour, went to Mr. Boreham's to spend the evening; and while she was sitting with Mr. and Mrs. Boreham and their four daughters, about nine o'clock, they heard a noise in a back-yard. Mrs. Hommerston got up, opened the back-door, and went to see who was there; when Thomas Simmonds, late a servant to Mr. Boreham, struck her a violent blow on the back part of her neck with a penknife, and afterwards stabbed her in two other places. She then returned into, and ran through the sitting-room which she had just left, as far as the porch; and sat down there on the bench, being quite exhausted from the loss of blood. The villain then rushed into the sitting-room, with his knife open, and stabbed Mrs. Warner in the neck, and divided the left carotid artery. She ran to the fire-place, and then to the front window, where she fell dead. He then flew to Mrs. Boreham, and stabbed her in the hind part of her head, close to the neck, and afterwards in the back part of her left shoulder. She ran from him into the street, calling out, "Murder!" Mr. Boreham's other three daughters escaped. The villain then ran out of the sitting-room into the back-kitchen, after the maid-servant. Mr. Boreham, who had been looking on during this most horrid transaction, got up (though very lame from a paralytic stroke) caught up the poker; and in going after him, was thrown down by the maid, whom the villain seized at the same instant, knelt on her body, laid hold of her mouth with his left hand, and was just going to cut her throat, when she snatched the knife from him. He then fled; and hid himself in a cow-shed, where he was soon taken.

It appears that the offender had been servant in the family for about two years; but was lately dismissed. While in the family, he paid his addresses to the servant, Elizabeth Harris; but the symptoms of his ferocious temper induced Mrs. B. to dissuade her from having any connexion with him.

Mr. James, the surgeon, of Hoddesdon, being called in, found Mrs. Hommerston on the bench in the porch, speechless, but not quite dead: she lived about three minutes; and, on going into the sitting-room, he found Mrs. Warner on her back, under the front window, quite dead; and Mrs. Boreham bleeding. He was at first very doubtful of her recovery; but there are great hopes she will do well.

The evidence before the Coroner being gone through, the jury, without hesitation, gave in a verdict of "Wilful Murder against Thomas Simmonds."

The villain was immediately conveyed to Hertford gaol; and has, since, confessed to the gaoler, &c. the whole transaction; expressed sorrow for what he had done; and said, he had no previous intention to murder Mrs. Hommerston, or any of Mr. Boreham's family, his sole design being against Elizabeth Harris, the servant.

At the latter end of October last, two gentlemen, French prisoners, on their parole, took lodgings at Chesterfield. One of them perceived that his strong box had been opened, and property to the amount of a thousand pounds taken out. After much enquiry and examination, it was found that the robbery had been committed by his *friend*; who, after a clear detection, made a full confession of his guilt. In the mean time he had taken poison, afterwards stabbed himself, and expired. The jury returned a verdict of Self-Murder; and he was buried in a waste piece of ground near the town. — What an awful instance of treachery, pride, and infidelity was this!

Oct. 21. Maitland Smith was executed at Dumfries, for the robbery and murder of Alex. Williamson, a drover, at Dalquhat, in April last. "His behaviour displayed an uncommon degree of Christian fortitude: he addressed the spectators in a firm tone of voice, acknowledging the justice of his sentence, and thanking

God for his goodness in bringing him so speedily (after the offence) to Dumfries, where, from the unremitting attention of the ministers and others, he was enabled to flee to Christ, the Rock of his salvation, on whose redeeming blood he placed his only confidence. He denied having been concerned in any other public offence than that for which he suffered." On sitting down in a chair, he expressed himself thus: "I sit down here with as much pleasure as I ever did in any convivial company!" — We beg leave to remark, that, however we may rejoice to find a fellow-creature expressing his cheerful confidence in the blood of the Redeemer, when about to be launched into eternity, yet, when a criminal is just submitting to the dreadful sentence of the law, for having embrued his hands in the blood of an innocent person, we should find a still greater degree of satisfaction in the expression of the most pungent sorrow, grief, and shame, for a sin of such awful magnitude! The death of a malefactor and that of a martyr, may be expected to differ. Deep penitence in the one case, and holy exultation in the other, are equally suitable.

BLASPHEMY PUNISHED. — At a Court Martial, held at Portsmouth, Oct. 27, for the trial of the surgeon of his Majesty's ship Jamaica, for improper conduct, the evidence for the prosecution being closed, the prisoner entered upon his defence; and desired that Mr. C. the purser, might be examined. This was objected to, on the ground that he, the purser, had been heard to utter blasphemous expressions, which shewed that he was an Infidel and an Atheist; and, therefore, that his evidence was inadmissible. To prove this allegation, several witnesses were called, who testified that he had uttered expressions to the following purport: — "That our Saviour Jesus Christ was an impostor, — that he would like to have seen him receive five dozen lashes at the gangway; — that the Bible was a parcel of d——d lies, and ought to be burned by the common hangman."— In consequence of this testimony, the Court agreed that the evidence of Mr. C. the purser, could not be received; and that his conduct should be represented to the Lords of the Admiralty, which was done accordingly; when Mr. C. was immediately superceded. — This decision, we conceive, does honour to the Court-Martial and to the Lords of the Admiralty.

The New Rupture Society,

Patronized by his Royal Highness the Duke of York, has lately received the liberal donation of 100 Guineas from his Grace the Duke of Bedford; also a munificent transfer of 500*l.* 3 per cent. consols, with 90*l.* dividends, from John Tyrwhitt, Esq. of Netherclay, in Somersetshire, through the medium of John Heaviside, Esq. for promoting the objects of that Institution. The benefits of this laudable charity are extended to all parts of the kingdom; and the patients in London are attended by W. Blair, Esq. No. 69, Great Russel Street, Bloomsbury. Subscriptions are received by Mr. Sawyer, the Collector, No. 20, Great James Street, Bedford Row; and by Mess. Hoare, Bankers, Fleet Street, the Treasurers.

A few Christian friends having taken into consideration the distressing situation of the aged and infirm Christian Poor, who, being past labour, are left without any human means of support, have resolved to institute a Society to be denominated THE AGED PILGRIM'S FRIEND, for the purpose of granting annuities of five guineas each to such aged and infirm persons as "are of the household of Faith," of the age of sixty and upwards, and whose income does not exceed five shillings per week. A number of persons have already come forward with subscriptions and donations; and, it is hoped, that this institution will meet with the countenance and support of every real Christian who desires to shew his attachment to his Lord by love to his brethren.

The Committee meet the last Monday in every month at No. 13, Pear tree Street, Goswell Street; where Subscriptions and Donations will be thankfully received.

POETRY.

THE STAR OF BETHLEHEM.

From the Remains of H. K. White.

When marshall'd on the nightly plain,
The glitt'ring host bestud the sky;
One star alone, of all the train,
Can fix the sinner's wand'ring eye!

Hark! hark! to God the chorus breaks,
From ev'ry host, — from ev'ry gem;
But one alone, the Saviour speaks,—
It is the Star of Bethlehem!

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd, and rudely blow'd
The wind that toss'd my found'ring bark,

Deep horror then my vitals froze:
Death-struck, I ceas'd the tide to stem;
When suddenly a star arose,—
It was the Star of Bethlehem!

It was my guide, my light, my all, —
It bade my dark forebodings cease;
And thro' the storm and dangers' thrall,
It led me to the port of Peace.

Now safely moor'd, my perils o'er,
I'll sing, first in Night's diadem,
For ever and for evermore,
The Star, — the Star of Bethlehem!

LINES

By a Young Lady who was exposed to the early Part of the late Thunder-Storm, on the Morning of July 11, 1806.

Jesus, obedient to thy word,
I see the awful tempest rise;
The sable cloud, with fearful gloom,
Veils the fair beauties of the skies.

I hear the distant thunders roll;
View it in majesty advance:
Surcharg'd with terror, lo! it comes,
And soon o'erspreads the vast expanse.

Tremendous scene! my feeble frame,
Oppress'd with fear, would quickly fly;
But, conscious of thy pow'r to save,
To Thee I lift an anxious eye!

I hasten to my wish'd-for home,
And hope to find a shelter there;
But home no safety can afford,
Unsheltered by thy gracious care!

Thy mercy sheaths the darts of Death;
They all around me harmless play:
And when they have perform'd thy will,
In calm submission pass away!

ON ECCLES. VI. 12.

How vain is human life!
How full of anxious cares!
Vain are its labours, — full of strife
Are all its days and years!

Our *childhood*, ah, how vain!
How easy led astray!
Eager and rash some bliss to gain,
We miss the narrow way.

How many fatal baits
Our giddy *youth* surround!
And danger on our *manhood* waits,
And snares in *age* abound!

Who knoweth what is good?
What good should man pursue?
Is it the creature, — or is God,
Our bliss and glory too?

Spirit of truth and grace
Illuminate my mind;
Teach me a Saviour's love and ways,
Salvation may I find!

Then, though this life be vain,
Through Christ shall I enjoy
True happiness, and bliss obtain,
That ne'er shall fade nor cloy.

By faith may I arise,
And seek a rest above:
A house eternal, 'bove the skies,
The seat of peace and love!

Westminster. S——.

HYMN

FOR A FAMILY-MEETING.

As spices, mingled with our food,
Give flavour to the feast,
So holy pleasures ever should
Refresh and cheer the guest.

To feed the gross corporeal frame,
And starve the nobler mind,
Dishonoureth the Christian name,
And leaves no zest behind!

If saints in social circles meet,
Like relatives of old,
Sure, some should sit at Jesus' feet,
Or else his truth unfold.

This is the true support of life, —
Provision for our souls!
This kindles love, and conquers strife,
And prejudice controuls!

Feed us, O Lord, with holy truth,
While o'er this waste we roam;
Till parents, children, age, and youth,
Shall meet in Canaan's home!

PRAEPUCIUS.

INDEX.

*** *P.* signifies POETRY.

	Page
ABERGAVENNY, Academy opened at	188
Address of the Bishops and Clergy	90
Address to the Ladies and Gentlemen of Wincanton, *P*	575
Advice to the Laity	115
Affectation, on, in Ministers	159
Africa, Intelligence from	469
African Institution	573
Aged Pilgrim's Friend	613
America, Intelligence from	84, 134
——— Tradition of the Deluge	526
Angel Jehovah, the	454, 501
Anecdotes of	
Itinerant Preacher, an	514
Lady, a	ib.
Leighton, Archbishop	29
Poor Man, a	514
Sailor, a	22
Worts, Mr. T.	72
Answers to Queries 263, 359, 405, 6,	449
Appeal to Evangelical Ministers	67
Associations at	
Bedford Union	286
Buckingham	533
Cornwall	329
Devonshire	380
Dorset	532
Essex	330
Gloucestershire	532
Hants	247
Kent, East	181, 329
Kent, West	141, 486
Lincolnshire	330
Middlesex and Hertfordshire	571
Sussex	380
Somersetshire	380
Wilts	329, 532
Atonement, Thoughts on the	201

	Page
Baptist Mission to Bengal	234, 333
Bermuda, Letter from	87
Buenos Ayres, Mission to	137
Beza, Extract from	408
Bethlehem, the Star of, *P*	614
Bibles, the good Effects of distributing	405
Bible Society	331
——, the. *P.*	336
——, Remonstrance of a Pulpit	449
——, Testimony to the Holy	512
Blasphemy punished	613
Buchanan's Dr. Account of the Syrian Christians	480
Cabinet, the Spiritual	25
Cause of rejecting Christianity	263
Christ, on the Compassion of	155
——— on the Divinity of	363, 407
Christian Refuge, the	585
Christ, the Believer's All, *P*	576
Christians and Deists contrasted	57
Christianity, the Excellency of	61
Christian Meekness	356
China, Account from	235
Chinese Antiquity disproved	513
Chapels opened at	
Beaconsfield	533
Bulford	247, 379
Chester	141
Duckenfield	532
Earl Shilton	486
Eynsford, Kent	45
Hartly Row	381
Hambledon	533
Kentish Town	383
Launton	380
Nuneaton Common	381
Meols, Lancashire	188
Plaistow	533
Welsh Chapel	45
Close of the Year, Thoughts on	580
Civilization of the Heathen	12
Concio ad Cleros	9
Conversion, Extraordinary	17
——— of De la Harpe	449
Contribution for building Chapels	60
Comment on 1 Thess. v. 18	73
Congregational Union	286
Cooke, Miss, Life of	575
Crucifixion, on the, *P*	143
Dale, Life of Mr.	49
Deaths, Recent,	33, 126, 144, 276, 367, 415
Demerara, Mission to	517
Deists, Difference amongst	104
Deism, Causes of	507
Defence of Missionary Society	569
Distribution of Profits	427
Dream, a	16
Druidism yielding to Christianity	343
Ecclesiastical Antiquities of India	473
Edinburgh Missionary Society	136, 377, 525

	Page
Eccles. vi. 12, on, *P*	614
Education recommended	402
Elegy on Rev. Mr. Moody	94
Episcopal Church in Scotland	238
Evidence of a Work of Grace	589
Evangelicana 72, 119, 169, 219, 271, 314, 361, 409, 457, 512,	560
Execution of Matth. Smith	612
Exhortation to the Jews	321
Execution of Murderers	190
Family-Meeting, Hymn for a	614
Faith and Holiness, on	170
Faith and Science, *P*	432
Female Penitentiary 91, 141, 240, 381,	531
Fire, Thoughts on the Alarm of	114
—— at Chudleigh 339,	560
Fox, a Saying of the Hon. Mr.	29
France, State of the Clergy in	526
—— Intellig. and Letters from	136
Fragment of a Vision	163
Fragment, *P*	536
Free Thoughts on Family Meetings	597
Funeral, on seeing a Remarkable	259
Germany, Distress in	426
God is Love	345
Gospel, Progress of the	497
Grace, on the Efficacy of	17
Greatheed, Mrs. Account of her Death	485
Grammar School for Dissenters	529
Gunn, Account of the Rev. Mr.	44
Hand-Bills, Religious	113
Heathen, on the Civilization of the	12
Hint, a Critical	291
——to the Fair Sex	157
—— a Plain	166
—— to Serious Ladies	349
——, a	600
Homerton, Examination of the Students at 381,	430
Hoxton Academy	382
Huber, Life of the Rev. J. R.	389
Hypocrisy of Covetousness	511
Hymn, a	114
Hymn for a Family-Meeting	614
Hoddesden, Murder at	611
Jamaica, Iniquitous Law in	471
Jews at Paris, Account of the 84, 232,	270
——, Exhortation to the	321
Jehovah's Honour engaged for Missionary Success	153
Jehovah, the Angel 454,	501
Jesus, my, *P.*	95
—— the Nazarene	312
Illustration of Scripture	582
Impenitence of Jerusalem	553
Improved, the Present Moment	161
Intelligence, Religious, 39, 84, 134, 233, 278, 325, 374, 422, 527,	567,
Intelligence, Home, 43, 138, 235, 320, 379, 429,	569
India, Intelligence from	39
—— Antiquities of	473
Influence, of Religious	350
Interpretation of Scripture	504
Johnston, Life of the Rev. Brice	337
Joyful Sound, the	298
Italian Epigram, an	534
Kingdon, Life of the Rev. Mr. 99,	149
Lectures, Monthly, 45, 92, 190, 248, 286, 335, 586, 488, 534,	574
Learning recommended	310
Lewis, Memoirs of Mr.	433
Leighton, Abp. Extract from	560
Letters from	
America 84,	422
Austria	280
Balfour	525
Ceylon	570
Carey, Mr.	425
Copenhagen	610
Dick, Mr.	423
India	39
Ireland	84
Jones, Mr.	256
Mary, the Hottentot	376
Pearce, Mr.	111
Read, Mr.	41
Reid, Mr.	422
Rogers, Dr.	425
Switzerland	83
Taylor, Dr.	40
Vanderkemp, Dr.	ib.
Wicks, Capt.	378
Literary Premium	530
Lisbon, Earthquake at	527
List of Religious Publications 38, 83, 181, 232, 373, 324, 421,	522
Lines written during Illness	95
———— a Gale	192
———— by the Deaf and Dumb Children	288
—— during a Thunder-Storm	614
Literature	574
Marriages, on Mixed	441
Mead, Life of Mr. R. 44,	145
Mercy, the Vessel of, *P.*	144
Memoirs of	
Cooke, Miss	575
Dale, D. Esq.	49
Huber, Rev. J. R.	389
Johnston, Rev. J.	337
Kingdon, Rev. J. 99,	149
Lewis, Mr.	433
Moody, Rev. Mr.	193
Rance, Mr. J.	295
Schwartz, Rev. C. F.	1
Scott, Rev. J. 489,	538
Smith, Rev. J.	349
Tennant, Rev. W. 249,	289

	Page
Memoirs of	
Wright, D.	444
Minister, a New Year's Gift to a	9
Millennium, on the	209
Missionary Annual Meeting	244, 281
——— General Meeting	280
——— Union	42
Missionary Society, Defence of	569
Moody, Elegy on the Rev. Mr.	94
——— Memoir of	193
Moral Sleep, Reflections on	591
Murder of a Missionary	84
——— of Mr. Sargeant	572
——— at Hoddesden	611
My Jesus, *P*	95
Nazarene, Jesus the	312, 405
Negro Woman, the Pious	65
Nelson, Ld. Account of his Death	327
New Rupture Society	613
Obituary of	
Armstrong, Mrs.	273
Agutter, Mrs.	225
Bell, Mr. J.	125
Bond, Grace	222
Boltwood, J.	364
Bulkley, Mrs.	316
Bullock, Eliz.	564
Clark, Mr. J.	273
Dale, Rev. T.	235, 367
Drake, Mrs. Ann	601
Dyer, Mr. G.	366
Evill, Mrs.	126
Fisher, Dr.	517
Greatheed, Mrs.	486
Gummer, Mrs.	224
Hall, Master J.	462
Hawley, Mr. J.	78
Hendry, Maria	415
Horne, Mr. D.	222
Horton, Mrs.	563
Kestin, Mr. J.	124
Keys, Mrs.	603
Nichols, Miss	461
Nunelley, Mrs. Eliz.	414
Mansfield, Mrs.	561
Percy, Miss	319
Pritchett, Mrs.	367
Porrit, Mrs. Sarah	515
Rogers, Mr. J.	174
Robinson, Mr. J.	176
Scott, Rev. J.	320
Stanger, James	76
Stephens, Mary	225
Wray, Mrs.	31
Year, the	30
Young Man, a	412
Ode on the New Year	47
Ordination of	
Atkinson, Rev. J.	98
Barber, Mr. S.	188
Bartlett, Mr. G.	380
Bryan, Mr.	486
Bruce, Mr.	344
Browne, Mr. T. B.	381
Buck, Mr. W.	380
Buck, Mr. J.	571
Cakebread, Mr. W.	428
Chapman, Mr.	141
Churchill, Mr. J.	86
Church, Mr. J.	532
Davis, Mr. R.	486
Davis, Moses	571
Daniel, Mr.	90
Denny, Mr. T.	ib.
Drake, Mr. J.	330
Dryland, Mr.	331
East, Mr. T.	247
Eisdell, Mr. T.	379
Finch, Mr. T.	247
Fletcher, Mr. J.	486
Franklin, Mr. S.	ib.
Haward, Mr. W.	429
Hawkins, Mr. Henry	572
Hatch, Mr. S.	141
Hobson, Mr.	381
Ingle, Mr. J.	90
Jones, Mr. M.	379
Marsh, W.	532
Pengilly, Mr. R.	429
Perry, Mr. J.	533
Pickering, Mr. J.	572
Pinchbeck, Mr. T.	331
Reynolds, Mr. W.	84
Smith, Mr. G.	572
Waller, Mr. G.	379
Watts, Mr. I.	486
White, Mr. A.	428
Wilkins, Mr.	
Williams, Mr. J.	247
Winchester, Mr. L.	480
Wood, T.	532
Organ at Glasgow	533
Orphan-House at Halle, State of	610
Otaheite, Progress of Religion in	468
——— Intelligence from	137
Paraclete, the	29
Park, Account of Mr. Mungo	42
Persuasion to Missionary Labours	288
Persevering in Prayer honoured	297
Prisoners, British, in France	41
Prayer of a Lady after Marriage	64
———, on Public	266
Printing, on the Value of	121
Providence, on	257
Progress of the Gospel	497
Provision for Ministers' Wives	500
Praise of Patience, the	513
Quebec, Letters from	86
Queries	209, 313, 365, 512
Queries answered	359, 405, 406, 440
Query, Remarks on an Answer to a	405
Rance, Life of Mr. J.	295
Reflections on closing the Year	48
——— on an Ordination	197
——— on Moral Sleep	393

Page

Reflections, Serious, *P* 575
Remarks on an Answer to a Query 405
Religious Hand-Bills, on 213
——— Passengers accommodated 268
——— Admonition 341
——— Fashionables 308
——— Tract Society 280
REVIEW OF
Abington's Letters 83
Antidote to Miseries 275
Beddome's Discourses 321
Bishop of Durham's Charge 228
——— Norwich's Charge 226
Bogue's Funeral-Serm. for Lobb 231
Buck's Christian Guide 128
——— Dictionary 37
——— Gospel-Ministry 420
Burder's (G.) Hist. of the Bible 230
——— F. Sermon for Moody 130
Burder's (S.) Oriental Customs 127
Clayton's Two Sermons 128
Cooper's Sermons 35, 79
Concise Statement 131
Collyer's Scripture-Facts 416
Collins's Voyage 421
Cracknell's Sermon 132
Clayton's Danger of Bad Books 567
Dangers of the Country 132
Defence of Christian Liberty, and Reply 132
Evans's F. Sermon for Lavington 323
Fawcett's Hints on the Education of Children 609
French National Catechism 127
Frank's Footsteps of Providence 322
Frith's Patrick's Places 467
Fuller's Dialogues 187
Gilfillan on the Sabbath 321
Gunn's Sermons 82, 419
Hale's Letter to Whitbread 130
Hall's Zion Traveller 370
Hawker's Life of Tanner 465
Henry's Enquiry into Schism 179
Horæ Psalmodicæ 369
Jay's Essay on Marriage 37
Ingram's Increase of Methodism 565
Kello's F. Sermon for Towle 181
Kent's Gospel-Hymns 369
Knox's Sermon 229
Lawson's History of Joseph 464
Letter to the Abp. of Canterbury 82
Mather's Essays 323
Missionary Transactions 322, 467
——— Sermons 466, 519
Mutter's Sermons 605
Newman's Sermon 131
Owen's Uncert. of To-Morrow 568
Palmer on the Lord's Supper 132
Parker's Old Testam. Illustrated 179
Periodical Accounts 81
Pierce's Account of the Psalms 277
Pirie's Hebrew Roots 465

REVIEW OF Page
Primitive Truth 370
Religious Tracts 180
Richardson's (Charlotte) Poems 477
Report of Hibernian Society 608
Rise, &c. of Missionary Society 322
Shrubsole's Christian Memoirs 518
Styles's Sermon 180
Struther's Peasant's Death 232
Talents improved 372
Tama's Parisian Sanhedrim 417
Taylor's Sermon 606
Temple of Truth 368
Tyerman's Two Sermons 276
Venn's Mistakes in Religion 464
Winter's Sermon 130
Woodd's Missionary Sermon 518
——— Duties of Marriage State 607
Robbery and Suicide 612
Rupture Society, the New 612

Sailor, an Anecdote of a 22
Sadlers Wells, Melancholy Event at 531
Schwartz, Life of the Rev. Mr. 1
Schisms, on 121, 312
Scriptural Preaching, on 206
Scott, Life of the Rev. Mr. J. 489, 538
Sepulchre of Instruction, *P* 96
Serious Reflections, *P* 575
Select Sentences 411
Slave Trade, on the, *P* 144, 288, 385
——— 598
——— on the Abolition of 241, 243
Smith, Memoir of the Rev. J. 394
Society for the Suppression of Vice 530
Spiritual Cabinet, the 74, 122
Submission to Vicissitudes 168
Summer's Morn, *P* 388
Star of Bethlehem, the, *P* 614
State of the Orphan-House, Halle 610
Swearing, on 363

Tennant, Life of the Rev. Mr. 249, 289
Time and Immortality, *P* 331
Thoughts on the Atonement 201
——— Alarm of Fire 114
Transformation of the Body 301
Turnpike-Gate on a Sunday 556, 594

Vaccination of the Cow-Pox 187, 528
Union of Independents 246
Usury, on 269
Useful Suggestion 302

Wales, Account from New South 468
Week well Spent 344
Word in Season 305
Woman of Canaan 548
Work of Grace, Evidence of a 589

Year, Reflections on the 48
——, Thoughts on the Close of the 580

INDEX TO THE SIGNATURES.

	Page		Page
Adjutor	96, 404	M. C.	367
Agnus	301	M. G.	536
Agonizomenos	388	M. J.	575
Aliquis	48, 192	Mikros	556
Asiaticus	360	Modestia	159
A. T.	335	Nathos	348
B.	552	Nereus	457
Bible	449	Observator	271
Cornelia	536	Onesimus	311
E.	48	P.	22
Elfrida	344	P. A.	444
Enemy to Schism	513	Patrobus	119
E. T.	110, 262, 268, 348	Palmer	449
F. F.	74	P. B.	209
Figlinus	510	Philobiblos	208
Friendly Monitor	267	Philo Christos	205
G.	457	Philo	350
Gaius	88, 414	Phileleutherus	288
G. C.	365	Publicola	308
G. G. S.	359	Q.	74
G. R.	575	Quisquam	305
G. T.	336, 432	R. S.	176
G. W.	156	S.	61, 72, 192, 240, 388
H.	144	Scrutator	35
Hafix	ib.	Simplex	535
J. B.	64, 274	S. L.	273
J. C.	120	Tempo	186, 288
J. D.	192	Theta	96
Igdalia	555	T. M.	415
J. K.	355	T. P.	407
J. L.	440	T. S.	405, 415
J. M.	115	Unconsumed	551
J. R.	65	Uriel	60, 107, 155, 216, 265, 402
J. T.	177	W. C.	26
J. W.	96, 269, 432	W. F.	304
J. W. P.	320	W. M.	560
K.	312	W. N.	173
Lex et Evangelium	512	W. R.	408
Marcus	169	W. W.	95, 113, 259, 407
Maon	219	Y.	516
M. A. A. S.	345	Z. B. G.	350

TEXTS ILLUSTRATED.

Exodus xxxiv. 7	440	Matthew xvi. 3	47
Numbers xxiv. 17	313	John i. 29	26
1 Sam. vii. 12	47	1 Cor. xii. 25	
Psalm lxvii. 4	96	1 Tim. xiv. 10	359
—— lxxvii. 18	430	—— i. 20	551
—— lxxxix. 14	398	Hebrews xiii. 16	115
—— xciv. 24	47	1 Peter ii. 17	309
Isaiah lxvi. 3	216	2 Peter iii. 4	214
Joel ii. 1	67	1 John iv. 8	34

ORDER OF THE PORTRAITS.

Rev. C. F. Schwartz	*January*	Rev. W. A. Gunn	*August*
Mr. Jones	*February*	Rodolph Huber	*September*
Mr. Allen	*March*	B. Pine	*October*
Mr. Scrimgeour	*April*	Jonathan Scott	*November*
Mr. Charrier	*May*	Mr. Taylor	*December*
Mr. Hewitt	*June*	Mr. Ralph	*Supplement.*
C. F. Stemkopff	*July*		

ERRATA.

Page 37, Line 25, *for* Price One Pound *read* Price Two Pounds.
333, 20, *for* 1000l. transmitted, &c. *read* 2000l. transmitted, &c.

WRITTEN ON THE CLOSE OF THE YEAR 1807.

[*Received too late to be inserted among the Poetry.*]

ONCE more our favour'd earth's revolving sphere
Has roll'd the seasons round, and clos'd the year;
And still, supported by a pow'r divine,
The planets and the stars with lustre shine
Far, far beyond the regions where they move,
With holy fear and Heav'n-imparted love!
Blest Contemplation wings the pious soul
To HIM who bade the varied systems roll;
And there, encircled in his dazzling light,
Suns disappear, and comets sink in night!
O for the robe of white, for ever pure,
The penetrating radiance to endure!
Then, though a comet should his wrath display,
And the dread trumpet sound the final day,
Adorn'd for palaces beyond the skies,
In this ethereal dress we safely rise
To holy realms of never-ending day, —
While earth, in liquid flame, dissolves away! CORNELIA.

END OF VOL. XV.

Printed by G. AULD, Greville Street, London.